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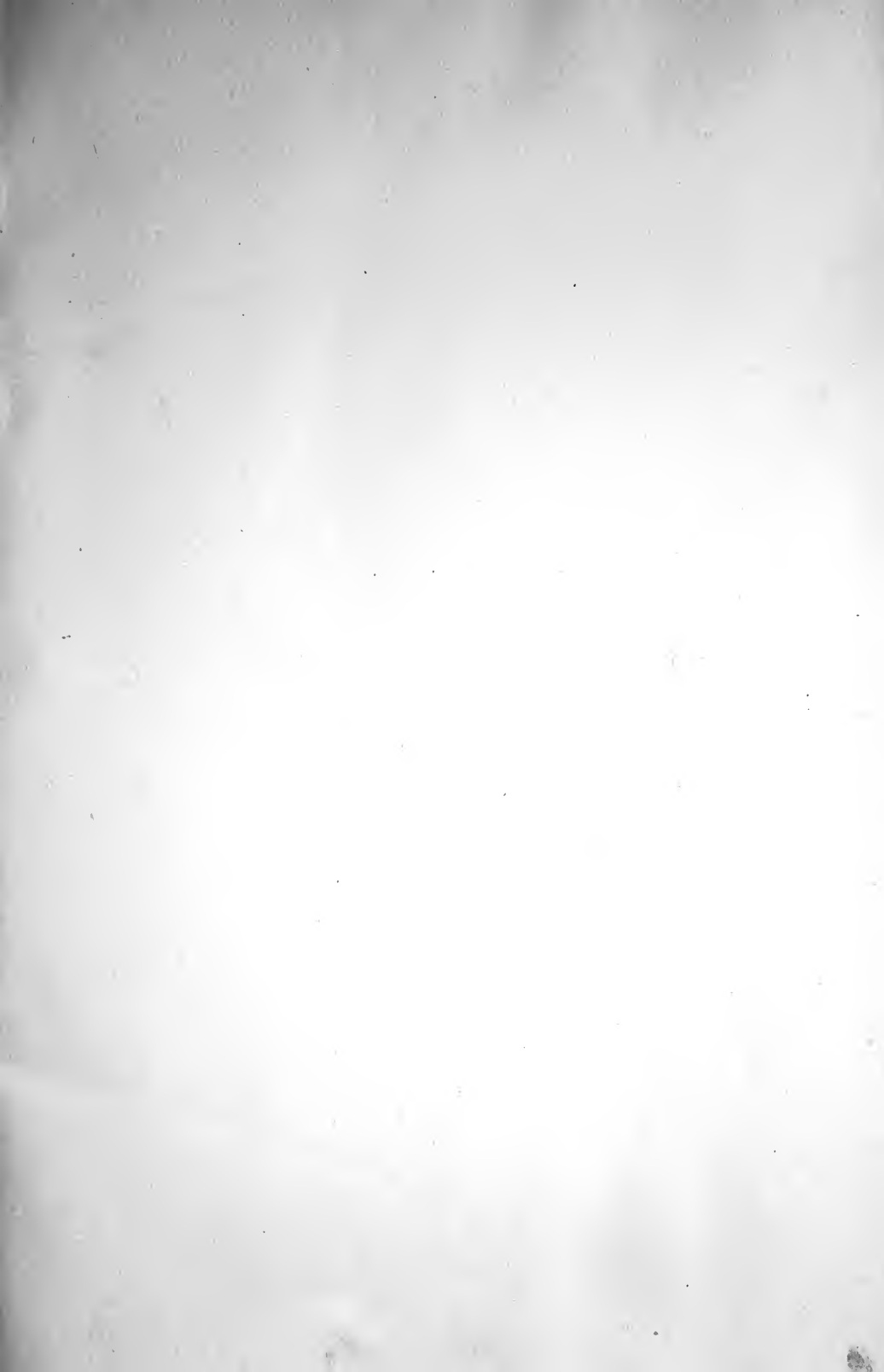


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# THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

*Cum Approbatione Superiorum*

Vol. LIII

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*" Ut Ecclesia aedificationem accipiat."*

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# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. III.—(LIII).—JULY, 1915.—No. 1.

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## THE CATHOLIC CENSUS OF THE UNITED STATES.

MANY Catholics in Europe watch with great interest and sympathy the growth and development of Catholicity under the Stars and Stripes. Your ecclesiastico-legal status is entirely different from ours. You are lacking many of the helps we get from the State authorities on this side of the Atlantic. On the other hand, our "mixed marriage", as we often call it, with the civil power is not without its drawbacks. We look very often to statesmen, to ministers and secretaries of state, to governors and prefects, where we could better help ourselves. Sometimes we rely on secular laws to keep the allegiance of our people instead of showing greater zeal for their spiritual welfare. Certainly it is useful for us, to look at and learn from Americans, who have no fines and no compulsion, no concordats and no coercive weapons to maintain order among them, but who are governed, apart from equitable legislation, through the influence of the school, the press, the mission and the pulpit.

Naturally the methods adopted in the New World for the upbuilding of the moral as well as the secular commonweal, suggest a wish to mark certain details which are closely bound up with the success and progress achieved. Some of these are furnished by the statistics of population, and more especially by the religious census in the United States. The numerical strength of a religious body will not, indeed, be the only criterion of its effectiveness. Yet since the Church is a visible society, taking account of externals and not permitting us to look into the souls of the faithful, we must be content to deal

with the numbers, as they present themselves, of those who profess, at least outwardly, to belong to the Fold of Christ. This is the basis of what may be called our statistical interest in the life of American Catholicity. The questions naturally arise: Are you holding your own, or gaining ground, or rather losing it? Is the Catholic Church able to live without aid from the secular authorities? Can she even make converts and prosper? Can she hope to win over, as must be the aim of all true disciples of Christ, the whole nation of the United States? These are the great questions which concern those who are interested in the life of the Catholic Church in America.

The present writer has been studying the matter these last twelve years. Since 1903 he has observed, gathered statistics, compared them and tried to analyze the results. American Catholics will forgive him, if he puts on paper the conclusions he has reached, and tells them some things which are hard to say and which make unpleasant reading, yet are said by a sincere well-wisher. They merely propose to point out where a change of method might be useful.

I know full well that to compile a Catholic census of the United States is a very difficult matter. In many countries of Europe—Switzerland, Germany, Austria, Denmark, Holland, Hungary, etc.—the secular authorities take every ten (or, better still, in Germany every five) years, a minute and detailed count of the members of the religious creeds to be found within their jurisdiction. In England and France this is not done. Yet European opinion in general is probably rather in favor of having such a census for reference. Everybody acknowledges the great importance of religion in moulding the character of men, in influencing their thinking and life. We have no right to feel aggrieved when the State authorities, who inquire into statistics of age, life, income, and so on, also wish to know something about our religious belief. The reasoning adopted in England and, not quite consistently, in France, viz. that religion deals with the innermost convictions of a man, and hence does not concern the State, is rather the outcome of confused thinking, or at least the ignoring of the paramount importance of religion in human society. The State may assume that every one has *some* religion, and hence give it a rubric in the census-form which its citizens are required to



fill out. It may indeed be objected that many people do not *practise* any religion at all: they never attend a church, never hear an instruction. Their connexion with any religious society to which they profess to belong is purely theoretical, on paper merely, and without practical consequences. That is true. Yet after all it must be admitted that if one belongs to a church, he does so because he believes its teaching to be true. Membership rests on faith. Now it is possible that the individual does not act up to his principles; just as a man may not always fulfil his duties as a citizen. But he does not for that cease to belong to his country, and the same holds good for his church membership. He is perhaps unfaithful to its commandments, forgetful of its rules, but for all that he does not lose his faith in its tenets.

This view of the case, that it is your faith, your belief, which determines your religious affiliation, justifies the State in asking a direct answer to the question: What is your religion? The other question: Do you *practise* some religion? are you a *zealous* member of some religious body? is secondary. It is conviction, faith that matters. The former principle is more in accordance with logic, and also with the traditions of the Catholic Church. She makes no other condition of membership than the Sacrament of Baptism, validly received. It is the Sacrament of faith, the "*Janua Ecclesiae*".

In America the State does not officially require from its citizens a statement about religion, for the purpose of its census. The denominations must try to find the number of their adherents by their own count. They have, as a rule, only the figures drawn up by their respective ministers to rely upon, and in this respect the Catholic Church is on the same footing as the various sects. This situation implies a danger for Catholics, as they are tempted to adopt non-Catholic principles by which to ascertain the number of their faithful. By so doing they would *first* be inconsistent with the very test that is applied by the Church, and *secondly* they would never get a true survey, a really exact appreciation of the task lying before them. In Europe the Church learns from the State how many members she has. If she sees that few of these fulfil their duties, she knows exactly the work she has to do in order to turn the bad children into good ones. If American Catholics take to the

non-Catholic method of counting only "communicants", "attendants at Mass", etc., they will surely fail to realize the great task of taking care of the many millions of indifferent European Catholic emigrants who neglected the practice of their faith in the old country before crossing the Atlantic. These emigrants have a claim on the Catholic Church. If the claim has not been attended to in Europe, why not try to help them in America? Our European system of counting gives us many millions of "census-Catholics". However, even a "census-Catholic" is not quite an atheist or an unbeliever. We share with non-Catholics the cargo of "census-members". If the Protestants in England or Germany were listed as to "church-attendance", "communion", how many would be found to stand the test? One might even argue that a "census-Catholic" is more of a Catholic than a "census-Protestant" is a Protestant. The Catholic Church requires Baptism and the profession, at least implicit, of her teaching as a test of membership. The Protestant denominations make "communion", "regular attendance", "seat-holding" a necessary condition of full membership. Besides, their creeds are an elaborate system of affirmations and denials, where implicit faith is almost impossible. Baptism validly conferred makes a man a Christian and hence a Catholic. It does not make him a Methodist or a Presbyterian.

I purposely emphasize this point, because some time ago there was a controversy in *The Tablet* of London (I am quoting from memory and think it was in 1913 or 1914), between a Pittsburgh priest and an anonymous correspondent on the matter. The American pointed to the many Italian Catholics settled in Pennsylvania, who "never saw the inside of a church", though they always took care to have their children baptized. From their non-attendance he inferred that they had no right to be counted as Catholics. According to our European principles, and in this case logic is on our side, besides the Catholic Church and statisticians, they had a perfect right to be counted as Catholics. They had been baptized in Europe; not even the Pittsburgh priest denied that. The very fact of their being eager to have their children baptized shows clearly that they did not intend to leave the Church. They may be ungrateful, disobedient children of their mother (they

certainly are, if they never attend Mass), still Catholics they are, and they must be considered as such.

The question how to determine the number of Catholics cannot be solved before we settle the principle, who is to be considered a Catholic. That is the reason why American Catholics ought to be all of one mind, and to know how this matter should be handled. The European observer looks to the yearly appearance of the *Catholic Directory* if he wishes to learn the development of the Church in the United States. The present writer has been an attentive student of the *Directory* for twelve years. He has been glad to notice the progress made from one year to the other, as evidenced by the increase in the number of dioceses, the number of the secular and regular clergy, the thousands and tens of thousands of children in Catholic parish schools, the new churches, etc. The only point where one always felt uncomfortable was the population figure. Knowing the general population of the United States and comparing it with the *Directory's* Catholic population figure, one could not say that the proportion of Catholics had increased. Nay more, taking into account the large immigration from Catholic countries, and seeing that the already large Catholic population of the United States must have some natural increase every year, one gets the impression that, notwithstanding the many converts that are being made, the Catholic Church is losing ground on your side of the Atlantic. Witness, for instance, the *Directory* of 1913 showing only an increase of 138,589 on the 15,015,569 of the previous year, or 8 per 1,000; which would be small, even if there was *only* natural increase. The superficial onlooker, who looks only at sum totals, was forced to conclude that, after all, the Church was not making great headway in the States. It was reserved to the more careful student to discover that your Church statistics, though models in accuracy on many points, were at fault as regards population. Many readers who took the trouble of going through the figures easily found many internal contradictions and inferred that the real figure was understated by at least fifteen per cent, but possibly by twenty-five or more. The great Catholic Church statistician of Germany, Fr. Krose, S.J., plainly told his readers <sup>1</sup> that the figures of the *Catholic Direc-*

<sup>1</sup> *Kirche Handbuch*, 1910-11, p. 203.

*tory* are far too low. So competent an authority (who is moreover on the spot) as the Archbishop of St. Paul explained in a letter to *The Times* of London (written, if I remember well, as far back as 1908) that 20,000,000 Catholics for the United States was a "conservative estimate".

In order to substantiate our assertion in detail, let us remember that the figure of the *Catholic Directory* is a sum total, the addition of the smaller totals furnished by the diocesan authorities of nearly one hundred archdioceses, dioceses, vicariates, and prefectures apostolic. If then a considerable number of these apply wrong criteria in reckoning their population, the grand total will be very much affected by the individual miscalculations. In Europe, where the State asks the religion of each citizen, the task of the diocesan chancellor is easy. He takes the State census report of a given area and inserts the Catholic figure into his report. In the United States this is impossible. The Church has to fall back on the statistics of the rectors. These latter can at most show registers of Baptisms, Marriages, and Burials, together with records of church attendance, school attendance, and the like. In short, it is only self-supplied material. In Europe one can state exactly not only the actual number of living Catholics, but also how many births, deaths, and marriages there are every year. In other words, the "Catholic" birth-rate, death-rate and marriage-rate are given by the secular authorities, and these are not suspected of being biased toward the Church. In the United States Catholics try to base their calculations on the same figures, yet they cannot succeed in establishing *firmly* their position, because the real height of the respective rates ought first to be fixed accurately before any reasoning can be constructed upon them. I refer chiefly to the birth-rate. This is the figure showing how many births there are in a given area for 1,000 of the population. It is low if the figure is under 30; satisfactory, if it ranges from 30 to 35; high, if it is in excess of 35, very high, if it is more than 45. Rightly or wrongly Catholics in the United States believe their birth-rate to be high, even very high. It is so in countries with a solidly Catholic population: Catholic parts of Germany, Hungary, Poland, Italy, etc. For America, however, it cannot be proved in a satisfactory way, for the fourth term

of the reckoning, namely, the number of the Catholic population, is unknown. It is a cherished controversial weapon for American Catholics. They point to the alleged high birth-rate of their fellow-Catholics as compared with the race suicide practised by Protestants. It is better to discard a weapon when your opponent knows it is useless. His retort may very naturally be, "Well, but show me first the total of Catholics, as evidenced by an unbiased, State-gathered census. Then and only then can I accept the children's baptisms reported by your ecclesiastical chancellors as showing the Catholic birth-rate."

The marriage-rate of Catholics in the United States is not very useful for statistical purposes. Since Protestants so often divorce and remarry for the second, third, fourth, or *n*th time, the ratio of Catholic marriages to the total of marriages would be misleading as to the relative strength of Catholicity in the States. The death-rate fails on account of the great shifting of the population brought about by immigration and emigration.

Accordingly we must fall back on the birth-rate, supplemented by such other data at the disposal of the Church authorities as can supply us at least with the limits which are not to be exceeded if we wish our reckoning to be exact.

It is a truism and does not need to be proved at length that in a community with a high birth-rate families are large. As an instance let me point out two European states which stand at the opposite ends of the scale, France and Russia. There are reliable data as to the total of marriages and births in both:

## FRANCE

1909	.....	307,951	marriages	805,641	births	2.6	births per marriage
1910	.....	309,289	"	810,399	"	2.6	" " "
1911	.....	307,788	"	775,954	"	2.5	" " "
1912	.....	311,929	"	784,963	"	2.5	" " "
1913	.....	298,760	"	779,658	"	2.6	" " "

## RUSSIA

1905	.....	839,986	"	4,819,155	"	5.8	" " "
1906	.....	1,048,139	"	5,116,919	"	4.9	" " "
1907	.....	985,699	"	5,221,369	"	5.3	" " "
1908	.....	902,006	"	5,043,114	"	5.5	" " "
1909	.....	917,287	"	5,123,976	"	5.5	" " "

The general birth-rate of France was 19-22 per thousand in

the period of 1909-1913, while that of Russia at the same time was 42-45 per thousand. This shows clearly that the birth-rate is *always lower* than the ratio of births per marriage, or, to call it by a shorter name, the "family figure". If therefore we do not know the exact birth-rate in a given area, but only the number of births and marriages, we can at least assign the limit that is not exceeded and probably not even reached by the birth-rate of the area in question. Now let us take an instance out of the *Catholic Directory*. We find on page 787 of the 1914 issue the statistics of the Diocese of Trenton: Infants' baptisms, 8,124; marriages, 2,192; Catholic population, about 140,000. At first sight the statistician would say: "This shows a birth-rate of 57.3 per thousand! which obtains nowhere in the world; it can't be true." Yet the question is how to prove it to be inaccurate. The answer is easy. By dividing the births by the marriages, we get 3.7 births per marriage. This is rather above the birth-rate as we have shown before. Therefore let us take 3.7 per hundred or 37 per thousand as a *liberal* estimate of the birth-rate. Reckoning on the basis of 37 births per thousand people, 8,124 children's baptisms give us a total of 219,000 Catholics. As against 140,000, this shows a miscalculation of fifty per cent.

American Catholics may well understand the keen disappointment of their fellow-Catholics in Europe when in studying the *Catholic Directory* they discover such inaccuracies. Of course the *Directory* explains in the Editor's Preface that the population figures printed for the several dioceses are not in any way exaggerated, and *at least* (italics mine) ten per cent may be added to the grand total, for in many dioceses no allowance is made for "floating population". It is rather a euphemism to put the matter in these words. The Editor gets his figures from the diocesan chanceries; it would be ungrateful and unkind to say that they have miscalculated and are far below the mark. So he uses a mild expression. But the onlooker, who wishes American Catholics well and takes an interest in their numerical development, has no such reason to be reticent. He has no wish to hurt anybody, though those who have so miscalculated will perhaps feel themselves hit. It is only honest zeal in the cause of an accurate census which prompts these observations.

It was, I think, in 1907 that His Grace the Archbishop of St. Louis was entrusted by the joint wishes of the United States Hierarchy and the State authorities with the task of taking a Catholic census. We in Europe rejoiced at the prospect of getting at last some reliable information about the number of our brethren in the States. The census went on and the *Directory* of 1908 showed an increase of 788,000 over its forerunner, stating however in some cases that the results were only estimated and incomplete. This increase was big enough in itself; yet we had already witnessed a swelling of the figures by 500-600,000 in previous intervals. Then a second year passed and we got the *Directory* of 1909 with a population figure of 14,235,451, or 358,000 more than the previous year. Against this we had the statement of His Grace of St. Paul quoted above, and we asked ourselves with, I confess it frankly, no little disappointment: "If American Catholics know well that they are 20,000,000, why do they print 14,000,000?" We looked through the diocesan figures and soon found out how the heavy increase of 1908 as against 1907 had been reached. Some dioceses went thoroughly into the matter. They revised their figures carefully, proceeding according to the rules of sound statistics; the outcome was that they really discovered many more Catholics in their jurisdiction than had been roughly estimated. Witness in this connexion the large increase of Erie, Fargo, Galveston, Hartford, and some other dioceses in the *Directory* of 1908 compared with 1907. The dioceses, however, which corrected their figures were comparatively few. The great majority changed their statistics by some thousands, without paying much attention to the question whether it was borne out by the evidence of births, deaths, etc. A third category paid no heed at all to the call of the Archbishop and kept their old figures as they stood. Since then seven years have elapsed: we are in 1915. I have not yet received the *Directory* for the present year, when writing these pages. Millions of Catholics have settled in the States. Hundreds of thousands of children have been born to American Catholics, and tens of thousands of converts have been made. There is some numerical progress shown in this or that diocese, but the general feeling of the reader is that the population figures are year by year further below the truth, so as to become by and by entirely worthless if not corrected.

Let us examine carefully the *Directory* for 1914. The population figure is made up of the diocesan totals, and we must look at these in particular to find out if and where they are at fault.

1. There are in the United States dioceses which publish accurate figures of children's baptisms (= births), marriages, burials, and estimate their population on this base. These deserve our thanks for showing us their figures. It is only their population estimate we have to test with the help of the family-figure of births per marriage explained above. If we apply this criterion we find that the dioceses where reports are accurately kept are divided into two classes: (a) those that assume gratuitously that their birth-rate is high and reckon wrongly their population. For example, Baltimore, page 33, family figure, 2.6; population calculated on the base of 37.7 per thousand birth-rate. Milwaukee, page 112, 3.1 and 36.1 per thousand respectively; Cleveland, 3.9 and 43.4, and so on. I should place in this class all those where the birth-rate is supposed to be higher than the family-figure. (b) Others understand rightly that the birth-rate is generally below or at most equal to the family-figure, and ground their estimates on this hypothesis. These can certainly not be assailed on statistical principles. For example, Alexandria, 4.4 and 44.4 per thousand; Columbus, 3.2 and 28.7 per thousand, etc.

2. We find that some publish the number of children's baptisms, but no record of Catholic marriages. Here we are left in the dark and have no counter-proof. They then make out their population on the unwarranted assumption that the Catholic birth-rate must be very high. Sometimes the number of deaths at least ought to warn them that they are placing their population too low. Pittsburgh, page 650, would, if the estimate were true, have a birth-rate of 54.5 per thousand!

3. It is also misleading if the number of baptisms of children and adults are reckoned together. We know that usually the latter will be much fewer than the former. Who can, however, tell the proportion? But even allowing a deduction for adults' baptisms, the birth-rate would seem too high for the population given. Monterey and Los Angeles, 5,486 baptisms. Of these, let us say 300 were of adults. 5,186 is still too high a birth-rate for 110,000 people.



The three classes cited above puzzle the reader by often not taking into account the natural increase they are themselves recording. Altoona, page 267, shows an excess of 2,165 of births over deaths in the previous year. Yet it keeps its figure of 80,000 unchanged. At least the natural increase could always be added to the figure of the previous year. It may be that some people have moved away, though others must have taken their place. They are surely not lost to American Catholicity by leaving one diocese for another.

4. The fourth and worst class are the most conspicuous. The largest dioceses, the same that attract so many immigrants, publish no data at all, no births, nothing. Besides, they remain unchanged year after year. New York, Chicago, Boston, St. Louis, San Francisco, and others. Or, if they do change, they add a trifle for a space of time in which the increase has been much larger. We in Europe know very well that great numbers of our emigrants flock precisely to the greatest cities, to New York, Chicago, etc. We are well aware that the population of these cities is increasing. How are we to believe that only Catholics in them do not increase? The swelling of the number of the clergy and convents, the new churches and schools opened in them point clearly the other way. Surely if at least the births, marriages and deaths of the respective dioceses were published, you would realize that the population figure is utterly inadequate. Even this would not be quite sufficient. If you take only those into account with whom you have already come in touch, you cannot see the whole task that is lying before you. This is nothing short of taking care of all those who, baptized Catholics on this side of the Atlantic, have settled in your midst. Many of them have been slack in fulfilling their religious duties. Often it is the fault of those who were their shepherds over here. Try to win them back, and the first step in this direction is to know their numbers. If these observations induce only a few dioceses to make more exact reports, a great good will have been accomplished.

The 1915 issue of *The Official Catholic Directory* reached the writer early in April. It has not made it necessary to change the conclusions reached in the foregoing. It has

rather strengthened them. The population is placed at 16,309,310, and the Editor repeats in his preface the statement made last year, viz. that "at least ten per cent must be added to the 16,309,310, on account of 'floating' population". The reader who is interested in statistics will endorse this as being very modest. At the same time he will not stop here, the more so, since the Editor tells us that the majority of dioceses have made no change in last year's figure, which in some cases had already stood unchanged for years. It is a matter for public regret that especially the big city dioceses should be in this class, foremost of them the three largest: New York, Chicago, and Boston. Brooklyn follows suit, and only Philadelphia shows a good increase. Needless to say that, bearing in mind how these great centres attract crowds of immigrants, the publishing of a census six or more years old reflects little credit on those who are responsible for the reports. No baptism or death figures are given, and we have not even a foothold therefore to make out how far the general population figure is from the truth.

It sometimes happens that an attempt at greater accuracy swells a population figure and discloses thousands of Catholics who were not even dreamed of. This year's issue shows us a case in point in San Antonio (p. 699). Last year it was credited with 100,000. Now we find 139,576, an increase of thirty-nine per cent. Still the number of 8,788 infants' baptisms would, if 139,576 were the real figure, work out a birth-rate of 62 per thousand. This, as we have shown, is out of the question. Taking the higher birth-rate of 40 per thousand, the infants' baptisms recorded would yield 219,000, still greatly in excess of the figure cited above.

Let us consider only the dioceses where the marriages, infant baptisms and general population are given. Here we can apply the test of our principle proved in the article, viz. that the family-figure is usually higher than the birth-rate. This will help us to prove that even these dioceses have erred, inasmuch as they have based their reckonings on the opposite principle.

	marriages	infant baptisms	population
BALTIMORE .....	2,666	9,612	261,000
CINCINNATI .....	2,151	6,991	200,000
MILWAUKEE .....	3,030	9,408	260,000
NEW ORLEANS ....	4,185	18,885	550,000
ALEXANDRIA .....	356	1,516	36,200
ALTON .....	881	3,426	87,000
ALTOONA .....	1,114	5,252	94,530
BAKER CITY .....	121	302	6,450
BELLEVILLE .....	644	2,816	71,500
BISMARCK .....	408	1,737	33,500
BOISE .....	180	657	16,000
BURLINGTON .....	812	2,987	82,878
CHEYENNE .....	150	577	13,000
CLEVELAND, 1912 .	4,747	15,184	392,000
COLUMBUS .....	1,032	4,355	101,179
CONCORDIA .....	531	1,580	30,201
CORPUS CHRISTI ..	727	5,352	80,000
COVINGTON .....	550	1,540	60,400
DALLAS .....	368	1,535	33,000
DAVENPORT .....	472	1,230	53,043
DENVER .....	1,302	4,721	108,336
DES MOINES .....	324	1,034	31,885
DETROIT .....	4,244	12,207	344,000
FALL RIVER .....	1,839	7,080	164,000
FARGO .....	877	3,946	69,871
FORT WAYNE ....	1,505	5,210	117,186
GRAND RAPIDS ...	1,333	5,285	140,000
GREEN BAY .....	1,460	5,614	146,765
HARRISBURG .....	722	3,195	59,233
HARTFORD, 1913 ..	5,394	18,012	441,193
INDIANAPOLIS ....	1,320	4,171	127,955
KEARNEY .....	123	461	11,959
LA CROSSE .....	935	3,684	115,000
LINCOLN .....	327	1,213	30,979
LOUISVILLE .....	1,111	3,523	110,209
MOBILE .....	441	1,581	44,570
OGDENSBURG .....	1,063	3,252	97,000
OKLAHOMA .....	396	1,337	38,253
OMAHA .....	844	3,468	80,465
PEORIA .....	1,242	4,395	108,879
ROCHESTER .....	2,103	6,072	155,000
SEATTLE .....	761	2,216	70,000
SUPERIOR .....	416	2,132	54,705
SYRACUSE .....	1,947	6,029	151,463
TOLEDO, 1913 ....	1,109	3,727	100,000
TRENTON .....	2,057	8,653	160,000
WICHITA .....	400	1,133	32,500
WILMINGTON ....	395	1,300	38,000
TOTAL .....	61,115	219,593	5,611,287

Dividing the infant baptisms, i. e. the births (219,593), by the marriages (61,115), we get the average of children per family: 3.5. But, on the other hand, 219,593 births to 5,611,287 would show a birth-rate of 39 per thousand. We have shown conclusively in the instances of Russia and France that the birth-rate is generally below the family-figure, being some-

thing like three-fourths or four-fifths of the latter. Now let us be very generous to the diocesan chancellors and place it as high as six-sevenths, in order not to embarrass them too much. Six-sevenths of 3.5 make exactly 30 per thousand. If therefore we apply this as a birth-rate, 219,593 births point to a total population of 7,319,766. The miscalculation is accordingly 7,319,766, minus 5,611,287, which gives 1,708,479, or thirty per cent of the total given. Yet let generosity have its way a second time and say that it is only twenty-five per cent. Hence the total Catholic population must be increased by one-fourth, or to the 16,309,310 another 4,077,327 must be added and the total will still fall short of the truth. Nor have we taken into account those with whom the ecclesiastical authorities have not come into touch so far. This is matter for reflection—surely.

FORANEUS.

### THE POWERFUL HEART OF ST. PAUL.

**A**FTER “searching the Scriptures” for the experiences of St. Paul, I had, as it were, many precious threads drawn from the texture of the Acts of the Apostles and the Epistles of St. Paul. These woven together present in three predominant colors a true and simple picture. It is true because it is drawn from the self-confessions of St. Paul. Therein we see that “during the time of (his) sojourning here”,<sup>1</sup> St. Paul manifested “a heart of steel toward self, a heart of flesh toward men, and a heart of fire toward God”.

In his fortitude amid sufferings he exhibits a steel will fortified by grace. As the rarest gem stands the hardest grinding, so St. Paul's noble nature undergoes the severest test. At his conversion our Blessed Lord announced his lot as a sufferer. “I will show him how great things he must suffer for My name's sake.”<sup>2</sup> During the remainder of his life St. Paul continually endures with Christian fortitude mental and physical trials.

His heart is keenly wounded by the false accusations and persecutions of the Jews whom he ardently loved. His love for souls

<sup>1</sup> 1 Pet. 1: 17.

<sup>2</sup> Acts 9: 16.

made him associate with all classes—Gentiles and Jews. Stirred up by St. Paul's love for the Gentiles and envious of its success in conversions, the Jews consult together to kill him. They raise up sedition against him, beat him, and often leave him for dead. Hence he has "a great sadness and continual sorrow in (his) heart" because of the malice and misunderstanding of his "kinsmen according to the flesh". Still, he returns good for evil and even "wishe(s) (himself) to be an anathema (i. e. separated) from Christ for (his) brethren",<sup>3</sup> if thereby he could accomplish their conversion.

Still more painfully does he suffer from the distrust of the Jewish converts at Jerusalem. After his conversion, when he has "come to Jerusalem, he essay(s) to join himself to the disciples, (but) they (are) afraid of him, not believing that he was a disciple".<sup>4</sup> Yet he conceals his sorrow and goes on his perilous journeys to preach and to seek aid for these very Christians who rejected him. His fortitude in repressing self shines forth as he returns to Jerusalem for the last time. He brings from his own converts loving aid to the impoverished Christians. They make him go through a Jewish ceremony to satisfy those who are zealous for the Law of Moses and who distrust St. Paul's conduct toward the Gentiles. Yet he overcomes the sadness that weighs down his heart. He represses all thoughts of self and follows the course that will satisfy the Jewish converts. He does not give way to hatred. He may chafe under the restraint of will which prevents him from expressing his feelings. Yet his wounded heart pours forth only an increase of love. Besides these mental sufferings, even physical trials tested his will of steel.

We behold him "in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in labors, in watchings, in fastings".<sup>5</sup> We behold him "in long suffering—in cold and nakedness—buffeted—and with no fixed abode".<sup>6</sup> We behold him "as dying and yet (see) (he) live(s), as chastised and not killed, as sorrowful yet always rejoicing, as needy yet enriching many, as having nothing and possessing all things".<sup>7</sup>

<sup>3</sup> Rom. 9:2-3.

<sup>4</sup> Acts 9:26.

<sup>5</sup> II Cor. 6:4-5.

<sup>6</sup> II Cor. 11:27; I Cor. 4:11.

<sup>7</sup> II Cor. 6:9-10.

We behold him "reviled (even) as (he) bless(es), persecuted and yet (he) suffers it".<sup>8</sup>

"Of the Jews five times (does) he receive stripes" "above measure".<sup>9</sup> He is stripped to the waist and tied to a stone on which stands a servant of the synagogue. This officer using a whip of six lashes scourges Paul bending before him. Thirteen blows sting and cut into the flesh on the breast, thirteen raise dark swellings and bloody stripes on the right shoulder, and thirteen tear into the flesh of the Apostle's right arm. Yet St. Paul goes forth rejoicing because he has "been counted worthy to suffer this outrage for the name of Jesus".<sup>10</sup>

Not only was he thus "in perils from (his) own nation" <sup>11</sup> but he suffered "in perils from the Gentiles". By these thrice he is "beaten with rods".<sup>12</sup> In violation of Roman law, he, a Roman citizen, is cruelly scourged by those who should protect him. These, moreover, join with the Jews in stoning St. Paul in the very streets of the city and thinking him to be dead drag his body without the walls. As his disciples hasten to care for his torn body, St. Paul arises, and assisted by loving hands, boldly re-enters the city.

To these "perils in the city", add "the perils in the wilderness" infested with robbers, "the perils on the sea",<sup>13</sup> in the depth of which he is tossed a dark night and a stormy day; add the perils and sufferings of being shipwrecked thrice, and these "combats without" would seem enough to suffer. Yet St. Paul bore within his very self everywhere "in (his) journeyings often", "a sting of the flesh, an angel of Satan to buffet him".<sup>14</sup> Thus some moral or physical suffering continually tries his fortitude. Still, instead of yielding, St. Paul even increases his sufferings for he chastises his body and brings it into subjection by severe restraint, lest perhaps when he has preached to others he himself should become a castaway. He even denies himself the aid which Our Blessed Lord ordained for the ministers of the Gospel. He used none of those things due him in justice. He does not insist upon his rights. He "in labor and toil" <sup>15</sup> works day and night making tents.

<sup>8</sup> I Cor. 14: 11-12.

<sup>10</sup> Acts 5: 41.

<sup>12</sup> II Cor. 11: 25.

<sup>14</sup> II Cor. 11: 26, and 12: 7.

<sup>9</sup> II Cor. 11: 23-24.

<sup>11</sup> II Cor. 11: 26.

<sup>13</sup> II Cor. 11: 26.

<sup>15</sup> II Thes. 3: 8.

"Not as if (he has) not the power to receive support but that (he) might give (himself) a pattern to (his converts) to imitate him".<sup>16</sup>

"In all (these) things (he) suffer(s) tribulation but (is) not distressed; (he) (is) straitened but (is) not destitute; (he) suffer(s) persecution but (is) not forsaken; (he is even) cast down but perish(es) not", "always bearing about in (his) body the mortification of Jesus that the life of Jesus (may) be manifested in (his) body". He is even "delivered unto death for Jesus' sake that the life of Jesus (may) be made manifest in (his) mortal flesh".<sup>17</sup> He endures all these trials because he has steeled his will against despair. He leaves us "not ignorant (of the fact) that (he) was pressed out of measure above (his) strength so that (he) was weary even of life".<sup>18</sup> The "sting of the flesh" especially tries his fortitude and opens the way to despair. So severe is the agony, so weak is the flesh that "thrice (he beseeches) the Lord that (the 'sting of the flesh') might pass from (him)".<sup>19</sup> Yet not his will does he wish to be done. He receives as his comforting angel the word of Our Blessed Lord, "My grace is sufficient for thee, for power is made strong in infirmity". Then hear St. Paul exclaim, "Gladly, therefore, do I rejoice in my infirmity that the power of God may dwell in me".<sup>20</sup> "For which cause (he) faints not."<sup>21</sup> "Hence", he affirms, "I can do all things in Him who strengtheneth me".<sup>22</sup> "In nothing shall I be confounded, but with all confidence—shall Christ be magnified in my body whether it be by life or by death."<sup>23</sup> Thus St. Paul gives himself a pattern for our imitation. His encouraging example is but the indirect result of his curbing of the interests of self. The direct result is his entire devotion to men around him. His love for them makes him seek to please all. "Whereas (he) was free to all (he) made (himself) the servant of all that (he) might gain the more. To the weak (he) became weak that (he) might gain the weak. (He) became all things to men that (he) might save all".<sup>24</sup>

<sup>16</sup> II Thes. 3:9.

<sup>18</sup> II Cor. 1:8.

<sup>20</sup> II Cor. 12:9.

<sup>22</sup> Phil. 4:13.

<sup>24</sup> I Cor. 9:19-22.

<sup>17</sup> II Cor. 4:8-11.

<sup>19</sup> II Cor. 12:8.

<sup>21</sup> II Cor. 4:16.

<sup>23</sup> Phil. 1:20.

In particular, " (he) became a Jew to the Jews that (he) might gain the Jews".<sup>25</sup> " The will of (his) heart indeed and (his) prayer to God is for them unto salvation." <sup>26</sup> He weeps over Jerusalem hardening its heart to God's grace. As the loving mother intensely loves the erring son, so St. Paul loves the Jews whom he sees failing to appreciate the gift of God.

Even more is his " heart enlarged " towards his children in Jesus Christ. If he would " be an anathema from Christ " for the Jews, he would impart his very soul to his converts who " were become most dear " <sup>27</sup> to him. Love dictates all his words as it inspires all his actions towards them. " I seek not the things that are yours but you ". " I most gladly will spend and be spent myself for your souls; although loving you more, I be loved the less ".<sup>28</sup> " I endure all things for the sake of the elect ".<sup>29</sup> How he loves them for the way they received him in spite of his repulsive appearance due to some malady! " You despised not, nor rejected, but received me as an angel of God, even as Jesus Christ. For I bear you witness that if it could be done, you would have plucked out your own eyes and given them to me." <sup>30</sup> To them he shows a strikingly paternal interest and solicitude. Comforting and entreating them " as a father doth his children ",<sup>31</sup> he keeps " back nothing that is profitable to (them) ".<sup>32</sup> Most jealous of his relations with them he allows no one to usurp his place. " For if you have ten thousand instructors in Christ, yet not many fathers, for in Christ by the Gospel have I begotten you ".<sup>33</sup> Hence he considers them, as it were a part of his very being. " You are in our hearts to die together or to live together ".<sup>34</sup> " My dearly beloved and most desired ",<sup>35</sup> " you are our Epistle written in our heart—written not with ink but with the Spirit of the living God, not in tables of stone but in the fleshy tables of the heart ".<sup>36</sup> Like the loving father he feels any separation from them and desires to see them. " God is my witness, how I

<sup>25</sup> I Cor. 9: 20.

<sup>27</sup> I Thes. 2: 8.

<sup>29</sup> II Tim. 2: 10.

<sup>31</sup> I Thes. 2: 11.

<sup>33</sup> I Cor. 4: 15.

<sup>35</sup> Phil. 1: 7.

<sup>26</sup> Rom. 10: 1.

<sup>28</sup> II Cor. 12: 14-15.

<sup>30</sup> Gal. 4: 14-15.

<sup>32</sup> Acts 20: 20.

<sup>34</sup> II Cor. 7: 1.

<sup>36</sup> II Cor. 3: 2-3.



long after you all",<sup>37</sup> "being taken away in sight, not in heart, night and day more abundantly praying" with great desire "that I may see your face".<sup>38</sup> His paternal heart is saddened when anything endangers their return of love. When, therefore, he must admonish them, he keenly feels their lack of devotion to him. "I admonish you as my dearest children". "Out of much affliction and anguish of heart I wrote to you with tears; not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you".<sup>39</sup> "I wrote this same to you that I may not have sorrow upon sorrow from them of whom I ought to rejoice".<sup>40</sup> "For although I made you sorrowful by my epistle, I do not repent—. Now, I am glad—not because you were made sorrowful but because you were made sorrowful unto penance. For you were made sorrowful according to God".<sup>41</sup> "Hence I am filled with all comfort. I exceedingly abound with joy in all our tribulations".<sup>42</sup> "For what is our hope, our joy, our crown, and our glory? Are not you in the presence of Our Lord Jesus Christ at His coming?"<sup>43</sup>

This fatherly love of St. Paul for his children in Christ makes him yield to their need of him rather than to his desire to be in Heaven with Our Blessed Lord. Though he ardently longs to be dissolved and to be with Christ, yet "to abide still in the flesh is needful for (them)".<sup>44</sup> They, on the other hand, cannot bear to be separated from him, so closely has he endeared himself to them. We learn this from the circumstances surrounding his departure from the bishops of Ephesus. Like his Divine Master he is surrounded by his loving disciples for a final meeting. He knows that he is on his way to death. So he makes his farewell discourse.<sup>45</sup> "You know that from the first day I came into Asia, in what manner I have been with you all the time—serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews. How I kept back nothing that was profitable to you—I go to Jerusalem—the Holy Ghost in

<sup>37</sup> Phil. 1:8.<sup>39</sup> II Cor. 2:4.<sup>41</sup> II Cor. 7:8-9.<sup>43</sup> I Thes. 2:19.<sup>45</sup> Acts 20:18 ff.<sup>38</sup> I Thes. 2:17; 3:10.<sup>40</sup> II Cor. 2:3.<sup>42</sup> II Cor. 7:4.<sup>44</sup> Phil. 1:24.

every city witnesseth to me saying that bands and afflictions wait me in Jerusalem. But I fear none of these things, neither do I count my life more precious than myself so that I may consummate my course and the ministry of the word which I received from the Lord Jesus.—And now behold I know that all you among whom I have gone preaching the kingdom of God shall see my face no more.—Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you, night and day. And now I command you to God—And when he had said these things, kneeling down he prayed with them all—and there was much weeping among them all and falling on the neck of Paul they kissed him, being grieved most of all for the word which he had said that they should see his face no more.” When he has come to the house of St. Philip, a similar scene is enacted. But St. Paul exclaims, “What do you mean, weeping and afflicting my heart? For I am ready not only to be bound but to die also in Jerusalem for the name of the Lord Jesus”.<sup>46</sup> Thus St. Paul shows that “his heart of flesh toward men” is even more “a heart of fire toward God”.

His ardent love expresses itself especially in continual gratitude to God for His gifts and in intimate devotion to the Person of Jesus. St. Paul shows himself the Apostle of thanksgiving. A pious man of God once asked us if ever we sat down to write a list of the benefits God had bestowed upon us. St. Paul evidently had attempted in some way the task of recognizing all the divine benefits. Hence his letters always have, like the Preface of the Holy Mass, a song of thanksgiving. “We are bound to give thanks always to God—as it is fitting”.<sup>47</sup> What has he which he has not received? God has made him a Christian and an Apostle, and thus an heir to a glorious destiny.

Hence he is ever “instant in prayer—in thanksgiving”.<sup>48</sup> He finds words are insufficient to express his grateful love to God who has made him His son in Baptism. “What thanks can we return <sup>49</sup>—in all joy to” “the God and Father of Our Lord Jesus Christ who hath blessed us with spiritual blessings

<sup>46</sup> Acts 21:8-13.

<sup>48</sup> Col. 4:2.

<sup>47</sup> II Thes. 1:3.

<sup>49</sup> I Thes. 3:9.

in heavenly places in Christ. As he chose us in Him before the foundations of the world that we should be holy and unspotted in His sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto Himself according to the purpose of His will".<sup>50</sup> He asks his children in Christ to join with him "in giving thanks to God the Father who hath made us worthy to be partakers of the lot of the Saints in light and hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love".<sup>51</sup>

God indeed has even blessed him with the vocation of an Apostle. How his heart swells up with gratitude at the thought of this "unspeakable gift", especially since he had persecuted the Saints. "I am not worthy to be called an Apostle because I persecuted the Church of God".<sup>52</sup> "I am the chief of sinners", "who before was a blasphemer and persecutor and contumelious",<sup>53</sup> "breathing out threatenings and slaughter against the disciples of the Lord".<sup>54</sup> In spite of all this, "to me, the least of the Saints, is given this grace to preach to the Gentiles the unsearchable riches of Christ",<sup>55</sup> for "I obtained mercy because I did it ignorantly in unbelief".<sup>56</sup> Hence "by the grace of God I am what I am and His grace in me hath not been made void but I did labor more abundantly than all they; yet not I, but the grace of God with me".<sup>57</sup> The favors accompanying "this ministration" St. Luke sums up as he tells us that "God wrought by the hand of Paul more than common miracles so that even there were brought from his body handkerchiefs and aprons, and the disease departed from them and the wicked spirits went out of them".<sup>58</sup> Thus God had given him the wonderful privileges and powers of an Apostle. But God had also allowed him to suffer for the name of Jesus.

"God hath set us forth Apostles, the last as it were men appointed unto death; we are made a spectacle to the world and to angels and to men".<sup>59</sup> "But we had in ourselves the

<sup>50</sup> Ephes. 1:3 ff.

<sup>52</sup> I Cor. 15:9.

<sup>54</sup> Acts 9:1.

<sup>56</sup> I Tim. 1:13.

<sup>58</sup> Acts 19:11-12.

<sup>51</sup> Col. 1:12 ff.

<sup>53</sup> I Tim. 1:13, 15.

<sup>55</sup> Ephes. 3:8.

<sup>57</sup> I Cor. 15:10.

<sup>59</sup> I Cor. 4:9.

answer of death that we should not trust in ourselves but in God who raiseth the dead".<sup>60</sup> Wherefore, "blessed be the God and Father of all comfort who comforteth us in all our tribulations",<sup>61</sup> "who hath delivered us out of so many dangers". You help "us withal by your prayers for us that—thanks may be given by many in our behalf".<sup>62</sup> Wherefore, "thanks be to God for His unspeakable gift"<sup>63</sup> of grace "wherewith we are strengthened with all might according to the power of His glory in all patience and in all long-suffering with joy".<sup>64</sup> It is his privilege "to be counted worthy to suffer". "I give thanks—even to Jesus Christ Our Lord that He hath counted me faithful, putting me in the ministry".<sup>65</sup> This thanks he endeavors to express in an entire devotion to the Person of Jesus.

To Jesus he surrenders himself and all he possesses. Had not he by a special privilege seen Christ Jesus Our Lord? "And looking on Him he loved Him".<sup>66</sup> How he tries "to learn Christ" and "to let that mind be in (him) which was also in Christ Jesus"!<sup>67</sup> How he rejoices to know nothing "but Jesus Christ and Him crucified"! "I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things—that I may gain Christ,—that I may know Him and the power of His resurrection and the fellowship of His sufferings".<sup>68</sup> "I have obtained mercy that in me first Christ Jesus might show forth all patience for the information of them that shall believe".<sup>69</sup> "He loved *me* and delivered Himself for *me*"<sup>70</sup>—is the thought that stirs all that is noble within him and urges his generous nature to return love for love. Hence as a true friend of Christ he is always "solicitous for the things that belong to the Lord".<sup>71</sup> So completely does he forget self that he no longer lives but Christ liveth in him and his "life is hid with Christ in God".<sup>72</sup> Hence even his heart in sadness feels the

<sup>60</sup> II Cor. 1:9.

<sup>62</sup> II Cor. 1:10-11.

<sup>64</sup> Col. 1:11.

<sup>66</sup> Mark 10:21.

<sup>68</sup> Phil. 3:8 and 10.

<sup>70</sup> Gal. 2:20.

<sup>72</sup> Col. 3:3.

<sup>61</sup> II Cor. 1:3-4.

<sup>63</sup> II Cor. 9:15.

<sup>65</sup> I Tim. 1:12.

<sup>67</sup> Ephes. 4:20.

<sup>69</sup> I Tim. 1:16.

<sup>71</sup> I Cor. 7:32.

ingratitude of faithless Christians "who seek the things that are their own and not the things that are Jesus Christ's".<sup>73</sup> Hence he writes, "Many walk of whom I have told you often (and now tell you weeping) that are the enemies of the cross of Christ, whose god is their belly, and whose glory is their shame and who mind earthly things",<sup>74</sup> "while we look at the things which are not seen"<sup>75</sup> and "our conversation is in heaven from whence also we look for the Saviour Our Lord Jesus Christ".<sup>76</sup> So intense is his love for Jesus that his heart is restless until it finds rest in Him.

"For me to live is Christ; to die is gain". "I am straitened between two, having a desire to be dissolved and to be with Christ, a thing by far the better".<sup>77</sup> "(I) groan desiring to be clothed with (my) habitation that is from heaven—knowing that while (I am) in the body (I) am absent from the Lord".<sup>78</sup> Though his presence is needful for his spiritual children, yet the separation from Jesus in heaven cannot diminish his love. "Who then shall ever be able to separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or dangers? or persecution? or the sword? In all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall ever be able to separate (me) from the love which is in Christ Jesus Our Lord".<sup>79</sup> "If any man love not the Lord Jesus, let him be an anathema (i. e. accursed)".<sup>80</sup>

This love of St. Paul's heart of fire toward God, of flesh toward men, and of steel toward self, burns fervently as he in prison awaits martyrdom. He forgets self-interests, forgives deserters, and follows Christ. Though he is deserted by disciples loving this world, yet he prays that their desertion "may not be laid up to their account".<sup>81</sup> "I am even now ready to be sacrificed and the time of my dissolution is at hand. I have

<sup>73</sup> Phil. 2:21.

<sup>75</sup> II Cor. 4:18.

<sup>77</sup> Phil. 1:21 and 23.

<sup>79</sup> Rom. 8:35 ff.

<sup>74</sup> Phil. 3:18-19.

<sup>76</sup> Phil. 3:20.

<sup>78</sup> II Cor. 5:2 and 6.

<sup>80</sup> I Cor. 16:22.

<sup>81</sup> II Tim. 4:9.

fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me on that day: and not only to me but to them also that love His coming".<sup>82</sup>

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### THE PRIEST IN FICTION.

IT is one of the strangest things in the world that people are prone to write of what they know nothing. The prairie wife in the far West, with some small education and large literary ambitions, will pen glittering stories of "society life" in New York and paint with gilded phrases the silly pleasures of the ridiculously rich. Similarly, the young man in the Harlem flat will gallop his characters across the rolling plains of Texas and Arizona or ship them boldly on the high seas in quest of adventure and brave romance. To be sure, it is a common truth that people are intensely interested in things which are somewhat remote; and so one of the primary functions of literature has ever been to lift the reader out of himself and to initiate him into the pleasurable world of the imagination, even into the world of fancy. This perhaps is a reason why authors have been so quick to use the priest. He is something different: therefore a literary asset. But one may readily understand how the law of interest must apply in directly contrary fashion in the case of the reader and of the writer. The reader's longing must be satisfied and his interest aroused, by genuine glimpses of a genuine land. He demands that what may be an imaginative stimulus to him should be truth itself to the author, for his imagination can only respond to the real, not to the fanciful masquerading as the real. It is therefore necessary that Pierre Loti visit the Far East before he begin to tell tales of China, that Joseph Conrad live at sea before he describe ocean life, that Jack London go to Alaska before he write of the frozen North and the men who are toiling there. If, then, this item of "local color" must be gained by intimate observation and cannot be applied with the ease of

<sup>82</sup> 4: 16.

artist's paint, what shall we say of the ordinary man who tries to introduce the priesthood into his novel? Can he really know that of which he speaks? Probably not. We might make a very simple statement first and say that Protestants must, by definition, be unqualified to write novels which deal with the Catholic Church. We might add that, following this line of argument, even Catholic laymen are unqualified to write of the priesthood. And so the priests themselves would be left as the only persons permitted to introduce priest-characters into prose fiction, for they are the only persons who really know how they feel and how they think. Now, this may be a bit extreme—and I am inclined to think it is—but such a method of division seems to offer certain possibilities to a person who makes an analysis of the function the priest has been made to play in fiction. I shall then divide this paper of mine into two parts, in one of which I shall offer some comments on such priest-characters as have been created by Protestant authors, and in the other I shall speak of the priest-characters which appear in novels written by Catholics. And, if literature is of any use at all in presenting social ideals and concepts in the fleeting snapshots of popular story, we may find some value in such a study by learning from it the variant points of view of those busy penmen who write of the same strange topic from different angles.

In the very beginning of fiction itself, priests were made to take their places in the old folk-tales of the nations. They appear in the French fabliaux and in the Italian novella. They are found in the narratives of Margaret of Navarre, of Boccaccio, of Matteo Bandello, of Giovanni Fiorentino, and of our own Sir Thomas Malory. Chaucer and Langland have painted them large in the landscape of medieval England. But the characteristic thing about most of these stories about priests is that they are not characteristic at all. I mean that they either stand for naughty humor or for class satire. The monks and the priests seemed to offer free play to the wit-loving writer; and this type of book was not so dangerous as it was disrespectful. J. M. Synge's play *The Tinker's Wedding* is an excellent modern instance of this careless treatment of priests; and certain plays of Mr. Yeats might also be cited.

When I said "not so dangerous", I was speaking purely relatively. I had in mind another class of book, one of the distinct types of those which deal with priests. These modern novels seem to be written with a clear propagandist intention. Take Miss Kennedy's *Father Clement*, of which Miss Repplier has made such delicious fun.<sup>1</sup> Take, for example, *Priest and Nun* (1869) by Julia McNair Wright, a vile book which the author claims in a prefatory note is founded on facts, but which presents nothing but misunderstanding, misrepresentation, and distortion of these facts, interspersed with sermonizing and supplemented by an appendix. It is to be expected that the priests and nuns are badly drawn; they are but lay dummies set up to be hated; and—oh yes—there is the appendix which shall prove it all. Likewise, an "Author's Preface" attached to *The Gadfly* (1897) by E. L. Voynich<sup>2</sup> speaks authoritatively of research in Italian libraries and we are presumably to believe that a priest has betrayed the confessional—an act of which I know of no other instance in modern fiction—and that another has begot an illegitimate son; for these are the elementary facts on which the story is based. With a premeditated intention of painting things as black as they may be, some writers have tried to do their utmost against the priesthood and the Church. For instance, there is Marie Corelli's worst, *The Master Christian*.<sup>3</sup> Also, George Moore in *The Lake* (1905)<sup>4</sup> frankly fastens upon an apostate priest who has missed his true vocation and makes the only other priest-character in the book a thorough drunkard. There was *Lothaire* (1870),<sup>5</sup> by Disraeli, a rather pointed attack on Cardinal Wiseman which speaks rather freely of the "scarlet lady", of the "abomination of desolation", and of "medieval superstitions". Charles Reade's *The Cloister and the Hearth* (1856)<sup>6</sup> is a frank attack on the celibacy of the clergy; Short-house's *John Inglesant* (1881)<sup>7</sup> pays its tribute to the mental

<sup>1</sup> *A Happy Half Century*. Boston, 1908, pp. 189-195.

<sup>2</sup> Grosset & Dunlap, New York.

<sup>3</sup> Grosset & Dunlap, New York.

<sup>4</sup> D. Appleton, New York.

<sup>5</sup> Longmans, Green & Co., New York.

<sup>6</sup> E. P. Dutton & Co., New York.

<sup>7</sup> The Macmillan Co., New York.



power of the Jesuits but paints Father St. Clare as an unattractive person without pity, who condemns his pupil to a "running footman sort of business" and leaves him defenceless at his trial. There is still one more novel which ought to be mentioned specifically in this connexion, R. T. S. Lowell's *The New Priest in Conception Bay* (1858). Probably no other book of any repute—for this story earned a name as one of the earliest good American "novels of localities"—has circulated so much slander on the priesthood as this one. All the good people in the narrative are or become Protestants; all the bad people are Catholics. Priests are distrusted simply because they are priests; Catholics are avoided socially simply because they are Catholics. One priest is a wicked schemer who gets a girl abducted and locked up in a convent; another muddles his ceremonies but finally shows himself enough of a kind soul to merit the flattering nickname of the "Protestant priest". A child is snatched from hand to hand and carried frantically through the streets to gain the true baptism, Protestant or Catholic—as is a child in George Moore's *The Lake*. All the fatuity of the believers and the machinery of a miracle are "exposed"—as is also done in *Lothaire*. "They're all wrong in religion surely" is the serene comment on the Catholics in whom the hero of the book sweepingly finds "falsehood in the creed, falsehood in worship, falsehood in practice, falsehood in priest, falsehood in people". Rather discouraging, isn't it? And so I think few will find fault with me if I dismiss without further consideration those books of this type which aim frankly at disparagement of the Catholic Church and her priests. Their writers have not attempted honest interpretation and so do not deserve recognition or consideration.

There is another type of book, though, to which I shall be giving considerable time and space. Perhaps I can make my meaning clear if I pause to note that the English novel passed an important point in its history when George Eliot took it out of the hands of Thackeray. She had amused herself so much by reading innumerable volumes of "memoirs" and "confessions" that she was well qualified to introduce into the paraphernalia of the novelist something of that intense psychological insight which characterizes the novels of Thomas Hardy, George Meredith, and W. D. Howells. Now, it just

happens—with the usual contrariness of fate—that George Eliot herself is a very bad example of the psychological method in regard to priests and a very good example of the previous novel method. For, in *Romola* (1860), the centres of attention are Tito and Romola; Savonarola and the brother are mere scenic accessories. This previous novel method, which I shall call the historical method because it merely attempts a faithful picture, holding no brief for or against, is rather well illustrated in the work of Walter Scott.<sup>8</sup> He uses priests simply where they come into his scheme naturally. Sometimes Protestant prejudice will color the picture: but in the main the priests fill their posts well. In this season's novels we find Elizabeth Miller's *Daybreak*,<sup>9</sup> Miss Leslie Moore's *The Jester*,<sup>10</sup> and Marjorie Bowen's *Prince and Heretic*,<sup>11</sup> illustrating this type. There is a frequent tendency to take people to Italy and show them the architecture, and give them glimpses of ecclesiastical processions. For descriptive purposes what could be more attractive than the marching past of many different monastic orders as we get it in *Romola*, of the variety of vestments as in *The Marble Faun* (1860), in W. D. Howells's *Foregone Conclusion* (1874), in *The Gadfly*, in Hall Caine's *Eternal City* (1901),<sup>12</sup> in *The Cloister and the Hearth*, and in *John Inglesant*? Then we always must have, in some novel or other, the indifferent priest, as Father Coleman in *The Cloister and the Hearth*, indifferent in ritual as Father Terence in *The New Priest*, and the priest in Washington Irving's *Widow and Her Son*, indifferent in creed as Father Forbes in *The Damnation of Theron Ware* (1897).<sup>13</sup> Perhaps he may be wicked and have great aptitude in worldly matters, as Father Norman in Andrew Lang's *Monk of Fife* (1896),<sup>14</sup> and Father Schedoni in *The Italian* of Ann Radcliffe (1797). Perhaps he may be a queer freak of a man, as

<sup>8</sup> See in this connexion an article on "Scott's Catholic Tendencies", in *The Catholic University Bulletin* for January, 1914; also "Walter Scott and the Catholic Revival", in *The Catholic World* for November, 1914.

<sup>9</sup> Scribner's, New York.

<sup>10</sup> Putnam's, New York.

<sup>11</sup> E. P. Dutton & Co., New York.

<sup>12</sup> Grosset & Dunlap, New York.

<sup>13</sup> Duffield & Co., New York.

<sup>14</sup> Longmans, Green & Co., New York.

the Capuchin of the Catacombs in *The Marble Faun*, or may be clearly crazy, as Don Ippolito in *A Foregone Conclusion*. In this sort of a novel the character of the priest is governed entirely by the exigencies of the plot. For instance, in *The Italian* the gloom of convents, the machinery of the Inquisitorial chambers, the very ruins of castles, are all arranged with a view to the plot; not with an eye to naturalness. *The Italian* was a novel of the terror school, and any exaggeration was permitted so long as the proper thrills were produced. So also, the recent *Daybreak* (1915) by Elizabeth Miller<sup>15</sup> speaks of the Inquisition in a manner which reveals not a whit more penetration into the real viewpoint of the Inquisitors than did Mrs. Radcliffe's novel, *The Italian* (1797), or Thomas Holcroft's play, *The Inquisition* (1798).

The priest is often introduced into some of these novels just as a conductor of a railroad train might be. He is needed to perform certain duties, so he appears. He is then a ceremony and not a man. It is an impersonal and a thoroughly pictorial priest which we always get in this way at a deathbed, in *The Damnation of Theron Ware*, in *The Cloister and the Hearth*, and in *Romola*. It is universally a kindly priest with a keen penetrative insight which we get at the confessional, in *The Marble Faun*, and *The Eternal City*. This matter of the priest at the confessional is rather important, for there we get a glimpse of one of the sacraments which Protestant folk very much dislike. A good illustration of the impersonal character of the confessional is to be found in the meeting of Gerard and the Princess who loved him, and in the confession of Ghysbrecht to Gerard, in *The Cloister and the Hearth*; nothing could be more impersonal. "What is wanted of him is that he should be the paternal, ceremonial, authoritative head and center of his flock, adviser, monitor, overseer, elder brother, friend, patron, seigneur—whatever you like—everything except a bore."<sup>16</sup> And in the character of the shepherd the priest is nowhere better seen than in the confessional. There are in *The Eternal City* and in *The Marble Faun* very remarkable scenes, when we consider that it was a Protestant

<sup>15</sup> Chas. Scribner's Sons, New York.

<sup>16</sup> *Damnation of Theron Ware*.

writer in each case whose characters feel that they have need of making some sort of "intangible confession, such as persons with overburdened hearts often make to children and dumb animals, or to holes in the earth, where they think their secrets may be at once revealed and concealed". There was a secret in Miriam's heart that tortured her and made her wish to reveal it to only one human soul. Roma and Hilda, in the respective books, are made to confess sins to priests, though they be "heretics", and so "bear a miraculous testimony to the efficacy of the divine ordinances of the Church, by seizing forcibly upon one of them and finding immediate relief from it". And so the purely pictorial side of the story goes. Sometimes the sketching is sympathetic, as when Dickens in *Barnaby Rudge* tells us of a kindly old priest whose chapel is burnt; sometimes there is a preliminary bias in the author's mind which blurs even the minor figures, as in Kingsley's *Westward Ho!* and in same author's *Yeast*. Sometimes an Anglican masquerades in ritual so that only a careful reader will know the difference;<sup>17</sup> sometimes, as in *Romola* and in *The Cloister and the Hearth*, the Franciscans and Dominicans are made quarrelsome; sometimes the cardinal's hat is made to cover a wicked head, apt at high intrigue and quick to think of poison, as in Beaumont and Fletcher's, and also James Shirley's works.<sup>18</sup> Sometimes they come in as Pre-Raphaelite figures on a panel freize: when the monks come to the seaside to bless the ocean, in Oscar Wilde's *The Fisherman and His Soul*; or in Fiona MacLeod's *Flight of the Culdees*, a barbaric tale in which the priests of the Christ-Faith will not smite the crucifix though the summer-sailors bade them do so. Sometimes it is one way, sometimes another. But always there is liable to be that variation in the picture which arises from the religious prejudice of the writer. We see New England pride and Puritan bias in almost every chapter of Hawthorne's *Marble Faun* and Howells's *Foregone Conclusion*. And so it shall ever be so long as Protestants still will write on Catholic subjects. Hall Caine, with his sympathetic outlook in *The*

<sup>17</sup> See Zephine Humphrey's "Father Fred", in *Atlantic Monthly*, 114, 207, August, 1914.

<sup>18</sup> See R. S. Forsythe, *Shirley's Plays and the Elizabethan Drama*. New York, 1914, pp. 185 ff.

*Eternal City*. is almost the only exception to the rule that a non-Catholic novelist should not try to put Italy, especially Rome, into a novel.

It is really, however, of very grave importance that these matters be considered in their proper light. Much harm may be done by false characterizations of a priest, even in a mere slight detail of the narrative. A student was talking to me the other day and chanced to let fall some criticism of the Church. I said I did not think the statement true. He said, "Oh, but yes, that often happens!" I asked him exactly where he got the information; and he finally replied that his "facts" came from one of the Spanish tales of Washington Irving and were really "fiction". It was a minor detail, but I believe the anecdote illustrates the importance of watching that as little misrepresentation of the priesthood as possible be allowed to go unchallenged.

Before I leave this heading, there is another phase of this historical method, of merely reporting externals and not emphasizing the psychological study of character, which I think merits consideration. There are many instances where a single priest is made to stand for the Church and its attitude. When Gerard was on a ship which was beset by storm in the midst of the Mediterranean, in *The Cloister and the Hearth*, a gigantic Dominican stood at the stern of the boat hearing confessions and absolving from sin. He was the Church. He was the Church as much as Abbot Samson in Carlyle's *Past and Present* (1843), "not a talking theory—a silent practice". Jack London once wrote a story, *The Priestly Prerogative*,<sup>19</sup> in which "a Jesuit priest who had never been known to lie" interferes when an Alaskan wife is on the very point of running away with her husband's rival. He interferes with success. Here he stands for the Church, for a moral law. The same situation appears in Hall Caine's *The Woman Thou Gavest Me* (1913),<sup>20</sup> as well as in George Eliot's *Romola*. In Galsworthy's recent play, *The Fugitive*, the author makes a woman leave her husband because they are ill-mated, and then attempt to support herself. Now, Galsworthy is a "modern",

<sup>19</sup> *Overland Monthly*, 34, 59, July, 1899.

<sup>20</sup> J. B. Lippincott Co., Philadelphia.

a "social reformer". But he has overlooked the fact that the Catholic Church, backed by the experience of twenty centuries, is yet a very effective reformer of society. She it is who sends the erring home, she it is who fights to preserve the family. In *The Woman Thou Gavest Me*, "The Church was the soul of the world, it stood for purity". And in that novel, Father Dan is not a man; he is a law of the Church. In *Romola*, when Tito's wife wants to run away and leave him, the Savonarola who prevents her is not necessarily the orator, or the Dominican; he is merely the law of the Church. So this is another function which the priest-character may fill. He may stand for moral law. It is a use to which we later shall find Catholic authors much addicted. That would be natural. And yet, I must say, I see no reason why Protestants should not be quick to use a priest-character to this purpose. By this device they get all the benefits of a moral soliloquy, of a struggle with conscience, of a combat between the flesh and the spirit; they get the fictional value of these things by bringing in their moral law, in the garb of a priest, to dictate and exhort. It is a clever application of the special characteristics of a priest and has been effectively employed in a recent novel, *Blue Blood and Red*, by Geoffrey Corson.<sup>21</sup> The same thing is true in Mrs. Bianchi's *The Modern Prometheus*,<sup>22</sup> and in E. Temple Thurston's *Apple of Eden*,<sup>23</sup> though in these last the law and the man are partially separate.

While we are talking of a priest representing a moral law, it is interesting to notice that the Church and the priests who compose it can in this sense be taken as a unit. It is one of the chiefest concerns of the novel writer to get situations intense enough, dramatic without being melodramatic. The solution is always simple—to drop the characters into the stream of time and let their hearts be tried in the turbulence of historic crises. So, if a man wants to contrast radical with conservative, does he not go to the United States Senate, or to the House of Lords? On the contrary, the simplest thing in the world would be to go to Italy and contrast a priest with a

<sup>21</sup> Henry Holt & Co., New York.

<sup>22</sup> E. Duffield & Co., New York.

<sup>23</sup> Dodd, Mead & Co., New York.

political agitator. J. Hartley Manners has done something of the sort in the Irish preliminaries to *Peg o' My Heart* in the novelized version.<sup>24</sup> It is one of the easiest uses to which the Italian life could be put, and so we have this contrast made sharp and clear in *The Gadfly*, and again made a vital issue to the nation and an essential part of the plot itself in *The Eternal City*, where abstract political ideas march around under proper names. In *The Gadfly* it is a savage anti-clerical who has smashed his crucifix with a hammer and who later says that finally for the first time he has come across a priest who neither takes bribes nor keeps mistresses. In *The Eternal City* it is an active politician who rages against the taxes and who, when pursued by the State, seeks sanctuary in the Vatican. In both books there is brought out the difference between radical and conservative, between good and evil, between the human and the divine.

Now we come to the most important part of this study. With what success have the psychological writers who are complete outsiders written of our priesthood?

The clergy seems to be a fruitful topic for thoughtful analysis: witness *The Inside of the Cup*, and H. B. Maxwell's *The Ragged Messenger*,<sup>25</sup> and *The Servant in the House*. But *The Servant in the House* is a drama and not a novel, and, besides, Prof. F. W. Chandler has already written up "the Priestly Hero" fairly completely in his recent book on *The Aspects of Modern Drama*.<sup>26</sup> And the novels, splendid and effective studies of character though they be, deal with Protestant ministers and not with Catholic priests and so fall outside the scope of my present observations. Where then are we to turn to find Protestants attempting to analyze the priestly character? George Eliot avoids the issue by laying her emphasis elsewhere and makes her priests mere lay figures. Thomas Hardy has dared to sketch them only twice, once in *A Laodicean* and once in *The Woodlanders*, but these occurrences are of too slight importance to be significant. A rare treat it would have been to see the arch-pessimist frantically

<sup>24</sup> Grosset & Dunlap, New York.

<sup>25</sup> The Bobbs-Merrill Co., Indianapolis.

<sup>26</sup> New York, Macmillan Co., 1914, Chap. VII.

attempting to picture the priesthood. Without a doubt he would have failed as most other Protestant laymen have. For they have failed. The fictitious Pius X in *The Eternal City* and the highly idealized Pope whom Browning depicts in *The Ring and the Book* are almost the only characters which Protestant writers have drawn with both sympathy and success. There is little wonder at it, for the circumstances are such as it is very difficult for them to understand. And as a matter of fact they seldom have understood.

Father Forbes, in *The Damnation of Theron Ware*, is made to say: "We clergymen are like street-car horses. The more steadily we jog along between the rails, the better it is for us." And, if this statement is true, we must condemn almost all our novelists utterly, for almost without exception they have refused to attempt a psychological study of the normal priest and have selected the bad priests who talk slightly of the "Christ-myth"—who, to make the story short, do three things:

1. chafe at their narrow bonds;
2. break their bonds;
3. return to bondage.

We shall for the moment let Gerard in *The Cloister and the Hearth*, Father Gogarty in *The Lake*, or M. G. Lewis's *Monk* (1794), and Boris in *The Garden of Allah* (1904),<sup>27</sup> stand respectively as examples of these types.

So, they start by making a mistake. They select only the abnormal priest, the one who wants to get away from his vows and the narrow restrictions of the life. But, though these priests are few, we can perhaps understand the man who must have an exciting plot for his novel and so occasionally seizes upon the sensational and unrepresentative. The soul does not, as Maeterlinck would say, flower only on nights of storm. These apostate or discontented priests are not the only priests. Yet they seem to be the only ones the novel-writers bother with, as far as character psychology and development are concerned. So it comes to pass that the priesthood is represented in the modern novel by an unrepresentative type, the priest who is dissatisfied and wants worldly pleasures. "He that loseth his life shall find it." Perhaps our novelists know how

<sup>27</sup> Grosset & Dunlap, New York.



literally impossible it would be to write an interesting psychological novel about a priest whose faith remained strong. There must be change, even if only a temporary change in opinion. And the only change in a priest's character must be a change from the priestly to the worldly.

This has been an explanation as to why the novelists like to make their priests apostate. Now I shall make some attempt to tell what it is that may make a priest chafe at his bonds. The only things which I have been able to find are the love of woman and the love of a child. It is the love of Margaret and the little mementoes kept in his copy of the Vulgate that cause all the agonies in Gerard's heart in *The Cloister and the Hearth* when he fears that he loves her "better than God, better than the Church". It is the love of the child and of his old love—whose withered rose he still preserves—which makes Father O'Leary interesting to the novel-reader who goes through E. Temple Thurston's *The Greatest Wish in the World* (1910).<sup>28</sup> It is the love of a woman in the same author's *Apple of Eden* and in Mr. Sullivan's *The Priest*. It is the love of a woman that leads Don Ippolito away from mumbled Masses and crazy inventions in Howells's *A Foregone Conclusion*. It is the eternal feminine which disturbs Anthony Hope's Anglican priest in *Father Stafford*.<sup>29</sup> It is the love of his own child which stirs each of the churchmen in *The Gadfly* and in *The Eternal City*. In this last novel, there is a terrible scene at the end. The bishop goes mad after the death of his son and in his madness hurls the ostensorium he has been carrying so that it is shattered to bits on the altar steps.

And then if we continue our course and come to those novels where the priests actually break their vows, we find again that woman is the temptation. Father Gogarty in George Moore's *The Lake* admits that he yields too readily to the love of a woman, but he yields because "he wanted her body as well as her soul". Then there is *The Monk* of M. G. Lewis which tells of the seduction of a monk by a beautiful woman who introduced her own portrait into his room as a picture of the Blessed Virgin. The seduction is rendered easy because

<sup>28</sup> Grosset & Dunlap, New York.

<sup>29</sup> Henry Holt & Co., New York.

his religion was founded not on humility but on pride and—but perhaps it will be sufficient to remark that even Byron called it “an impious and libidinous novel”.

If, some hundred years or so from now, some historian should start to read through a great many of our modern novels and plays in an attempt to learn what had been our social ideas and ideals in these opening years of the twentieth century, I fancy he would find one word written large on a majority of the pages, and that word would be “Revolt”. We are all kicking at the traces so hard that it is rather a novelty not to be doing it. Of particular interest on this very account is the purport of Mr. H. G. Wells’s most recent novel, *Bealby*. In it a young fellow makes the now almost traditional rebellion against the conditions which are “binding” him; he runs away, but he only encounters fresh troubles and finally is glad to be able to go back again. Now this is very significant: the implication of obedience to law. It is in *The Damnation of Theron Ware*, I think, that the following occurs: “In all this world nobody else comes to such unmerciful and universal grief as the unfrocked priest.” In *The Gadfly*, the madness of the bishop ended in his immediate death and we have no responsibility of facing such a difficulty. In *The Lake*, however, Mr. George Moore has simply avoided the issue by ending his book with the actual escape. And now I am going to tread on very dangerous ground: I am going to discuss *The Garden of Allah* (1904),<sup>30</sup> and *Sister Beatrice*.<sup>31</sup> The two stories are practically identical; a monk in one case and a nun in the other who cannot be bound, who escapes the cloistered home, who finds no rest, no satisfaction, no peace until a complete renunciation is again effected and the wanderer returns to duty, to pious allegiance and to peace. The various Church officials may well object to such free use of religious characters for scandalous and illicit love affairs, but it seems to me that the lesson is a good one: rest, peace, and satisfaction can only be found in obedience to duty.

Now, if we can turn away for a moment from the storm and confusion of these novels which deal with the tempters and

<sup>30</sup> By Robert Hichens. Grosset & Dunlap.

<sup>31</sup> Maeterlinck.

the apostates, perhaps there will be a final type which I can sift out of the mass of novels. *The Greatest Wish in the World* has been already mentioned, because the priest loved his adopted child and because he remembered his old love. These two things made him slightly different from other priests, to be sure, but I hardly think they would justify our saying that he chafed at his narrow bonds. As a matter of fact there is a very serious lesson to be drawn from this book. At first you are inclined to think that his priesthood is a mere bit of stage property so that two celibates—himself and his housekeeper—may be awakened by the love of a little girl. But then you get along a little in the book and read: "There is human nature in a Roman Catholic Priest, you know, although you are not really supposed to think it." And so it turns out: the chief lesson of the book is Father O'Leary's complete understanding of people, even seeming to read their inmost thoughts. "It is a foolish thing to say that a celibate priest knows nothing of the world. Why, in that little camera obscura of his—the dim confessional—he sees life passing and learns the subtlest weaknesses of human nature." And we remember that when Roma in *The Eternal City* and Hilda in *The Marble Faun* entered the confessionals in the dim churches of Rome, they found men seated there who guided their thoughts and almost framed the sentences of their confessions. What an opportunity! Think that twenty centuries of moral theology and confessional practice have taught the Catholic Church more of human psychological truth than all our scientists could discover. These priests "whose creed required them to be cloistered and ignorant of the world" are not in reality so at all. Witness Father St. Clare in *John Inglesant*. And immediately there flashes upon me the thought of the "beaming but breathless geniality" of the "shapeless little figure" which Mr. Chesterton has put into two charming books: *The Innocence of Father Brown* and *The Wisdom of Father Brown*.<sup>32</sup> It stands to reason that, given a "sensitive observer", trained to careful deductive thought by long study of scholastic philosophies, and the manifold experience of the confessional in learning how the mind of the thief works, how

<sup>32</sup> John Lane & Co., New York.

he thinks, what he does, and why he does it—given this, and you have a master detective. But isn't every priest such? "People come and tell us these things," said Father Brown and then proceeded to relate the methods of brown-paper-parcel thefts. Mr. Chesterton has certainly come very close to the mark when he tells us how Father Brown thinks: "Don't you see the whole character is different in good and evil? . . . I can always grasp moral evidence easier than the other sorts. . . . I go by a man's eyes and voice, and by what subjects he chooses—and avoids. . . . I attach a good deal of importance to vague ideas. All these things that 'aren't evidence' are what convince me. I think a moral impossibility the biggest of all impossibilities."

And now I have run over the books by Protestants which I could conveniently lay my hands on. I think the distinctly propagandist books ought to be thrown out of court; yet that would take away *The New Priest*, *Lothaire*, *The Cloister and the Hearth*, *John Inglesant*, and these are famous enough to be retained. Those who have tried, within the limits of their knowledge and ability, to use priests as auxiliary scenic effects and have only been untrue as a result of unconscious prejudice—those are to be tolerated. Those who insist on making every novelized priest a potential, if not a dynamic, apostate have chosen a narrow and unrepresentative field and deserve to fail. Those who have attempted sympathetic interpretation are to be congratulated for their courage and complimented for whatever success is theirs. It is a hard task and, for myself, I should rather sit in London and write a novel about China than I should care to write into a book the enigmatical characters of any of my friends who are priests.

We shall next turn to the books written by Catholic authors.

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### THE WONDERFUL GROWTH OF THE CATHOLIC CHURCH IN CHINA AND ITS CAUSES.

THERE is no denying the fact that the Catholic Church in China has made wonderful progress in this our twentieth century. In the last decade the number of baptized Catholics has doubled itself and if there were 700,000 Catholics in China in the year 1900, in 1914 there were 1,600,000. Never before in the history of the Catholic Church in China was such a remarkable increase to be recorded. In the seventeenth, eighteenth and nineteenth centuries the statistics of Catholics in China slip up and down between one, two, and three hundred thousand. Of course numbers or quantity are not everything: quality too must be considered. In the year 1900 the Catholic Church of China stood the test of the fire of persecution. The Boxer Movement of 1900 was primarily anti-foreign, not anti-Catholic; that is, the Boxers had secret orders from the Empress Dowager to kill all foreigners and native Christians, Catholic and Protestant alike, both being considered as slaves or parasites of the foreigners. We must, however, consider the victims of this anti-foreign movement too as the victims of their religion. The five bishops, more than fifty priests, several school brothers, seven nuns, who were killed by the Boxers, would never have become victims of this anti-foreign movement if it had not been for their religion which sent them to China; nor would the more than 20,000 of the Catholic laity have become martyrs or victims of their faith, if they had apostatized. A few instances are recorded where even apostates were killed, but generally the denial of their faith saved native Christians from death. It was easy to apostatize; no heathen sacrifice nor other superstitious act was required; a mere statement from the renegade Christian that he no longer wished to belong to the foreign religion was enough and the Government furnished the renegade with a certificate of apostacy on one of its printed forms, which certificate might be useful also on future occasions if his loyalty to the State should be doubted or suspected. If it be difficult to find the exact number of Chinese Catholic men, women, and children who were killed, it is still more difficult to get the number of those who apostatized; but from all reports I gather that the

number of apostates was small indeed and my impression is that it does not exceed several hundred. The persecution of 1900 thus in a way at least brings out the quality of Chinese Catholics, as being firm and sincere in their religious belief. As regards the observance of God's Commandments, the use of the Sacraments, I believe the Chinese Catholic to be no better nor much worse than good Catholics in other lands, proper allowance being made for the odds against a Catholic in China.

What are the causes of this wonderful growth? If God in His all-wise Providence has chosen our times to show forth His wonders and mercies in bringing larger numbers than ever in China to the true Faith, who of us can fathom His reasons or explain the causes of this phenomenon in the Church history of these days? Father Faber in one of his books says somewhere that China with its teeming population of millions still in the outer darkness of heathenism, had bred more hard thoughts in him about the love and mercy of God than any other nation. What if Father Faber were alive to-day to witness the great change coming over that mighty sleeping colossus, China, awakening to the Truth? Would he not rejoice with a heart full of gladness and thanksgiving? Well may every Catholic rejoice over the triumphs of God's grace and pour forth heartfelt thanks for this conquest of souls for Christ. Well, too, may we search into the reasons and causes of this wonderful progress of the Kingdom of God on earth. Our search, however, will only be profitable, if it is guided by the light of Faith and by the spirit of humility. There are four reasons or causes which we might suggest, to explain the great development of the Catholic Church in China since the year 1900. These four reasons or causes are: first, the blood of martyrs; second, increased fervor throughout the Catholic Church brought about by our Holy Father Pope Pius X by his decrees on frequent Communion and the early Communion of children; third, an increase in the number and activity of the priests and nuns in China; fourth, an increase of the movement to help foreign missions, a zeal noticeable in the world at large and especially in the United States.

The trite but true saying of Tertullian: "*sanguis martyrū semen Christianorū*", the blood of martyrs is the seed of

Christians, seems to have been verified once more in China. It is true, at all times during the last three hundred years has the soul of the Middle Kingdom been moistened with the blood of martyrs. In May of 1900 Pope Leo XIII beatified seventy-seven of them, most of whom, if not all, had obtained the crown and palm during the last century. But the number of true martyrs who have not been raised to veneration on the altars is much greater. Still, never in the history of the Church in China was such a holocaust sent up to Heaven as in 1900. As stated above, five bishops, namely, Mgrs. Fantosati, Grassi, Fogolla (three Italian Franciscans), Mgr. Hamer of the Missions Etrangères of Scheut, and Mgr. Guillon of the Missions Etrangères of Paris were killed by the Boxers; the list of the victims of 1900 comprises the Jesuits (4) Andlauer, Isoré, Denn, and Maugin in Chi-li; the Lazarists (4) d'Addosio, Garigues, Doré, Chavanne in Peking; the M. E. of Paris (9) Emonet, Viand, Agnius, Bayart, Bourgeois, Leray, le Guevel, Georjon, Souvignet, all in Manchuria; the M. E. of Scheut (7) Segers, Heirmann, Mallet, Jaspers, Zylmaus, Abbeloos, Dobbe, all in Mongolia; the Franciscans (5) Cesidio and Joseph Gambarò (Hunan), Elias Facchini, Theodorico Balat (Schiavo), Andrew Bauer (Shansi).<sup>1</sup> There was a number of Marist Brothers also slain by the Boxers; likewise the seven nuns, Franciscan Missionaries of Mary, Herminia Grivot, Pace Giuliani, Clara Nanetti, Mary Moreaux, Nathalia Kerguin, Amandina Ieuris, Adolphina Dierks. The above names give us a total of twenty-nine European priests and five bishops, seven nuns. Besides these there was a large number of native priests and nuns. The exact number of Catholic men and women who became martyrs for their religion in 1900 will perhaps not be available till the acts of the martyrs are fully written (which I am glad to say is being done now), but approximately the number must be 20,000.

Are these victims of the Boxers really martyrs; and who or what are these Boxers? In the beginning of this article it was said that the Boxer Movement was primarily anti-foreign and not anti-Catholic. I shall try nevertheless to prove that its victims are truly martyrs.

<sup>1</sup> Cf. *Catholic Encyclopedia*, Vol. VIII, p. 671.

"Boxers" was the name given to the members of a powerful secret society, founded in Shantung, whose avowed object was to protect the Manchu dynasty and to defend the Chinese Empire from invasion or division, by driving out or killing all foreigners and their adherents. The constant encroachment upon Chinese territory by foreign countries, to wit, the loss of Formosa and Korea to Japan (1895), the occupation of Kaio-chow by Germany (1898), followed by the acquisition of Port Arthur by Russia, the taking of Wei-Hai-Wei by England, and the French seizure of Kwangehow, appear to be responsible in a great measure for the establishment of the "I-ho-chwan", as the Boxers are called in Chinese. Thus the movement presents itself largely under the aspect of a patriotic uprising against foreign aggression. At the same time it should be borne in mind that the means employed to spread the movement played upon the superstitious and religious sentiments of the people. Thus the erection in 1899 of a Catholic chapel in the neighborhood of the sacred shrine of the birthplace of Confucius was misconstrued as a terrible profanation striking at the very heart of Confucianism; then too the magic arts were taught by the Boxers to boys even and young men. These were ranged about in a circle and by incantations and Buddhist formulas they were subdued magnetically and put into a hypnotic sleep. During this sleep they gesticulated wildly and struck out right and left, hence their name "Boxers". Whilst in this state they claimed to be invulnerable, to be in communication with the spirits, and shouted: "Death to the Christians! death to foreigners!" There were also girl Boxers, who under the influence of the same demoniacal fury claimed to be able to fly, to destroy the armies and fleets of the Europeans. Many of these boy and girl Boxers were no doubt obsessed or possessed by the devil and were themselves filled with the deepest hatred of Christians. Besides playing on the Confucianists and the other religious and superstitious sentiments of the people, another means was used in spreading the Boxer movement, calumny. A veritable campaign of calumny against Christians and foreigners was carried on systematically throughout the Celestial Empire to get it boiling with hatred. In the tea-houses and marketplaces the old stories of the Christians poisoning the



wells, killing children and gouging out their eyes, obscene practices of men and women in Christian churches, were repeated over and over again. The Christians too were held responsible for the drought and of every public calamity; placards were put up over-night in every town, and the streets of the cities were flooded with pamphlets and literature, making veritable horrors and monsters out of the Christians and foreigners. They were fit only to be exterminated.

Such was the Boxer Movement. On the one hand, it was a laudable patriotism resenting the injuries inflicted on the sovereign rights of China, and on the other hand, a demoniacal sect striving to right the wrongs of its country by the worst means, playing on the passions of a people by superstition, magic arts, and calumny. Such a combination is naturally doomed to failure wherever and whenever it presents itself.

Early in 1900 the native population in Shantung were found rallying around the standard of the Boxers and adopting its motto: "Uphold the dynasty; drive out the foreigners". The Empress Dowager Tse-shi had fallen under the influence of a party led by Prince Twan, General T'ung-fu-shiang, and Governor Yü-shien, who were heart and soul with and for the Boxers. There is no doubt that the Empress by a public decree of 2 July, 1900, under the signature of Emperor Koang-süi approved and authorized the Boxer Movement.<sup>2</sup> It was only owing to the good sense of the governors and viceroys of Central, Southern, and Western China that the conflagration was confined to the North, where it raged chiefly in Manchuria, Chili, Shantung, Shansi. The people all over China were in a ferment. The viceroys and governors telegraphed to each other and agreed to disobey, giving directly contrary orders, when they received the foolish secret order to kill all Christians and foreigners. They were guided by prudence and common sense which told them it was impossible to carry out this order, and even if carried out they were intelligent enough to see that the remedy was worse than the evil it intended to cure. It was this prudence of its viceroys, too, which saved China when the day of reckoning with the Powers came.

<sup>2</sup> Cf. Latin translation of this decree in *Acta Ord. Fr. Min.*, March, 1911, p. 99.

Very often the religious side of the Boxer movement is lost sight of entirely and only the political phase is emphasized. In this explanation I have tried to give a complete and correct view of the Boxer movement. Once the import of this movement from the religious side is grasped it will be easy to understand that its victims are real martyrs for their faith. The detailed *Acta Martyrum Sinensium* of Shansi, 1900, which are now being written and published,<sup>8</sup> go to prove this in a more definite way. By Imperial Decree of 2 July, 1900, the Boxers were publicly approved and encouraged, and all Christians are admonished to go to their mandarins and renounce their error. The mandarin was authorized to forgive them and give them a renewal. A certificate of apostacy was given to all who presented themselves. This certificate was pasted on the door of the apostate, and he was thus free from molestation. Surely therefore all Christians who preferred to die rather than accept such a certificate of apostacy must be considered as martyrs.

Moreover, the fact of the wonderful growth of the Church since their glorious triumph over Satan and death goes to confirm this belief that the victims of the Boxers are real martyrs. This blood of martyrs is, I venture to suggest, the first of many causes of the wonderful growth of the Church in China during our times.

A second cause is found, I believe, in the increased fervor throughout the Catholic Church brought about by our Holy Father Pope Pius X by his decrees on frequent Communion and the early Communion of children. Holy Communion, the Eucharist, the greatest moral force in the Catholic Church—here we have a lever with which to move the world. Well did Pope Pius understand this, and in his efforts to renew all things in Christ, his decrees have already begun to revolutionize the world of sin and heathenism. At least many of us in mission fields seem to feel that there is some hidden force or power at work which greatly assists our efforts. Is not the Church Militant one large body, and should not we in the mission fields, at the extremities, so to say, of this large body also begin to feel more strength and warmth when the heart beats

<sup>8</sup> See *Acta Ord. Min.*, 1911, 1912, 1913, 1914, 1915.

stronger and with greater love, sending the life-blood of grace tingling through the whole body even to its very extremities? There ought to be no doubt in the Catholic mind illumined by faith that the fulness and intensity of spiritual life in the Catholic body will rebound and overflow even into the heathen world, that there is an apostleship of prayer, and that graces of conversion may be obtained for heathens in distant lands. Evidence that the decrees of our Holy Father Pope Pius X are being carried out, even though there may be room for improvement in some quarters, is at hand on all sides, even in the very mission countries themselves. At least I believe no one will be found to deny that the Sacraments are received much oftener since the memorable decrees issued by the late Pontiff. Sacraments work *ex opere operato*, the proper dispositions being granted. Why not therefore look for effects, results, at home, and in the missions too?

The increased number and activity of missionaries and nuns in China was mentioned as the third cause of the remarkable growth of the Church in that country. In confirmation of this assertion we here give the statistics available at the time of writing this article.

	Number of Catholics in China proper, Manchuria, Mongolia and Thibet	Missionaries		Total	Churches and Chapels
		Foreign	Chinese		
A. D. 1886 ..	515,587	471	281	752	2,429
A. D. 1895 ..	581,775	693	370	1,063	3,119
A. D. 1901 ..	720,540			1,375	4,126
A. D. 1906 ..	888,151			1,717	6,893
A. D. 1914 ..	1,615,107	1,452	745	2,292	

The above figures are taken from "Missiones Catholicae cura S. Congregationis de Propaganda Fide descriptae" and from "Calendrier Annuaire Zikawei, 1915". They show that in the nine years from 1886-1895 there was an average increase of thirty-five missionaries annually, whereas in the eleven years from 1895-1906 there was an annual increase of sixty missionaries, over and above those who died, were killed, or were disabled and so had to leave China. In 1906 there were 3,401 nuns, including native nuns.

When speaking of increased activity of missionaries and nuns there is no intention of making a sinister comparison between the earlier and later missionaries; I only claim that with increased numbers the activity was increased. The period from 1901-1906 especially was a period of reconstruction in those provinces where the storm had raged, burning down all churches, schools, etc., all of which too had to be rebuilt, at the expense of course of the Chinese Government, which had to pay large indemnities for the lives and properties of foreigners and missions. In many places the churches and schools rose larger and more beautiful out of the ashes.

Finally, as a fourth cause of the growth of Catholicity in China I venture to suggest the increase of the movement to help foreign missions, noticeable in the Catholic world at large and especially in the United States. No doubt the annual returns of the various Catholic societies for the promotion of the foreign missions, such as the Society for the Propagation of the Faith, the Society of the Holy Childhood (which are the two chief societies as far as China is concerned), will show marked improvement especially for Boston and New York. But this furnishes no conclusive proof, since these societies represent only part of the help which is being sent out from all parts to help the foreign missions. In fact, I doubt whether the Society for the Propagation of the Faith and the Society of the Holy Childhood, even though their receipts have increased, send more help to China now than they did ten or fifteen years ago, since they are called upon for aid by all parts of the mission world, and new missions are being created annually, which, in their difficult beginnings, need more help. In my opinion the best proof that Catholics are taking more interest in their foreign missions, is their desire to know more about them. This desire has been bred and fed by missionary magazines and literature. In 1900 there was not in the United States a single missionary periodical; but since then there have sprung up *Good Work* and *Catholic Missions* of New York City, *The Field Afar*, formerly of Boston, now of Ossining, New York. Quite a volume of other missionary literature also is to be found in books and Catholic newspapers and magazines. The time has come, in God's Providence, when America, and especially the United States, must take

a greater interest in the foreign missions of the Catholic Church, and send out more help in men and money. Auspicious beginnings in this direction already are being made.

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## SOCIALISM OR FAITH.

### XIV.—AS GOD MADE HIM.

WITH head bared to the drizzle of the raw, misty evening, Jim Loyd stood in the street in front of the courthouse. His big shoulders heaved above the heads of smaller men about him, as his lungs gulped in great panting breaths of the air of freedom which they had not known for months.

He looked back at the courthouse from which he had just come. It was the place of justice. It stood for the community. It represented the State. It was the stronghold of Society.

In there men had found him guilty of a crime against Society which he had not committed. Justice, as they called it, had gone out of its way to deprive him of his liberty, to brand him as a thing to be shunned and walled up. The State had spent its money to convict him. Society had decreed that he was not fit for Society. Society had tried him and had found him guilty. But Society had not given him a fair trial.

On the other hand, during the months in jail and the days in the courtroom, during his whole life in fact, he had given Society an absolutely fair trial. From the day when, in his first pair of trousers, he had trudged manfully into John Sargent's mill to begin his work, right down to the instant in which he snapped the chain in leaping from the prisoner's box in the courthouse, he had done all the things that Society had prescribed for him. And Society had been untrue to its side of the contract with him. He had found Society guilty; guilty not so much of a particular offence against him, but guilty of being a lie. It *was* a lie, this thing that men called Society. He had found a true bill. Society, the State, was nothing more or less than the will of a few, who, being rich, were strong.

And why were they strong? Was it that the accident of their wealth gave them some mysterious power over the many? No. It was because the many, who were the truly strong, foolishly let themselves be worked and herded by the will of the few.

Here were the strong—four thousand strong—ready to follow him anywhere! They surged and eddied around him, shouting and cheering his name. They had turned to him in their hour of desperation. They had come to tear him from the grasp of the law that they might have a leader. And he had done what they might have expected of him. He had not waited for them, had not heeded them. He had flouted the law in its very face, and had come out to meet them. It was just the single-handed, dramatic sort of thing that they would have looked for from him.

Warden Wheeler, two deputy sheriffs, and four jail guards came running round the corner from the direction of the jail. With shotguns held stiffly before them, they prodded a lane into the crowd, making straight for where Loyd stood. In front of the seven armed men the crowd gave back, rapidly at first, then slower and slower. Finally those directly in front of the guns found that they could not back another inch. They stood stock-still. The seven with loaded guns halted, perforce. There was nothing else that they could do, short of drilling a lane through the crowd with buckshot.

Fred Wheeler was a brave man. He had been warden of Mohawk County jail for fourteen years. No prisoner had ever escaped from him. Personally, Loyd was his friend; he wished to see him at liberty. Nevertheless he was going to fight his way through that crowd, at whatever risk, to put Loyd back in jail. It was a matter of course, the course of his duty, his business. He jammed his gun viciously into the breast of the man before him and laid his finger on the trigger. Only then did he see that the man was his older brother, Martin Wheeler. The gun wavered, a very little. It was enough. Martin Wheeler struck the muzzle of the gun a quick upward blow with his open hand, and sprang in, under the arms of his brother. Like the snapping of a trap, the crowd crunched in upon the seven. There was no time, no chance to fire. One gun discharged its load into a man's foot. The

seven, crushed by sheer weight, their guns trampled under foot, were rushed and hustled back around the corner and pushed into the jail door.

Loyd stood looking on. It was ridiculous. Those seven men represented the might of the law. They made up most of the available force of Mohawk County. What scarecrows and things of straw the law and the county really were, when strong men put their hands upon them!

The crowd came reeling back around him again. But there was a change. Loyd was quick to note it. The crowd had done something. Its blood was rising. It was feeling its strength. It was looking for something else to do. It had tasted its power, and the rage and desperation that had before been numb in it was boiling to the surface.

The doors of the courtroom had been slammed and locked. The judge, jury, and court attendants must be inside. The crowd surged up to the doors and began to beat upon them. They would have the judge out! They would string him up! Where was the jury? Mob them! Fire the courthouse! Burn it down!

Loyd saw the silly, boyish folly of it all. The crowd would simply work itself up to commit some vicious thing, to destroy somebody or something. And then its anger would suddenly sputter out. Men would look at each other and slink away, by twos and threes and dozens, to their homes. Once there, they would climb into bed and begin to shiver, wondering how they might prove alibis. In the morning, the will of the few would reassert itself. The law of the land—John Sargent, in this instance—would be stronger than ever.

In that one bitter flash of insight, Loyd saw why the will of the few, backed by tradition and fear, had always been able to dominate the many. He saw—what John Sargent had sneered at, months before—the sort of tools he had to work with.

But he went swiftly to work. His own men, the men who had worked under him and with him, in the mill and during the strike, stood close about him, wondering why he had not made a move. These were men whom he could trust, men whom he had seen tried and grilled in many ways. His orders were short and simple. Four men would take possession of

each of the two telephone exchanges in the town. They were not to touch a wire or interfere with messages coming in. But they were to see that no message of any kind went out from the town during the night, or until they were relieved. Others would do the same at the Western Union offices.

"A little time is all I want," he said. "The Sheriff'll be yelling to Albany for help, just as soon as his teeth stop rattling. On the run! Quick!"

The men broke through the crowd and started for their posts. To others he snapped out short, curt commands:

"Break them fools away from the courthouse doors. They think they want a bonfire! Start them moving and keep them moving, after me."

Without another word, or even a look at the crowd, he pushed out into the middle of the street and started toward State Street. The effect upon the crowd—if he had looked to see it—might well have turned his head. His lieutenants dived into the crowd around the courthouse doors, banging men and women right and left, and shouting his command. But the crowd did not need any such measures. At the one word—that Loyd had given an order—the hysteria of destruction that had been mounting up in the men fell from them. They turned sharply about and faced solidly down the street after their leader. The women stopped their screaming and hurried along quietly.

From a headless, senseless mob the crowd had become, on the instant, an army of quiet, devoted men. They had a purpose, a work to be done. The women quickly sensed the change that had come over the men. There were things to be done by the men, in the ways of men. The women seemed to realize that they would be of little use now. All but the boldest and strongest of them dropped unnoticed from the crowd and went to their homes.

The men, four wide on the broad sidewalks under the elms, thirty wide from curb to curb of the wide street, crowded swiftly ahead. They stretched across four or five deep in front of Loyd, a hundred or more deep behind him, a compact column of nearly four thousand silent, grim-faced men.

Loyd had heard how, just at the moment of shutting down the mill for Christmas, John Sargent had discharged all of



his old employees at a sweep. There were other men in the town, the new workmen, whom Sargent had brought in since the strike, and whom Loyd did not know. But he expected no trouble from these latter.

During the long months that he had paced his little cell in the jail, he had worked out every possible detail and angle of this night's work, even to the individual men whom he should choose for each piece of the work. He would have no rioting. He would give no chance for plunder or window-smashing or any of the things that men expected when a mob went loose. He was going about this business with none of the hot rage that would have hurried him into it three months ago. Then he would have been the wild leader of a wild, unthinking crowd of madmen. Now he was the leader of an appointed army, moving toward a definite object. It was an avenging army, to be sure. For John Sargent must die: there was no other way. He saw it now. But, that done, John Sargent once removed, his army was an army not of destruction but of accomplishment.

He knew that other men had started on the path that he was taking. He knew that mobs had risen and seemed to be supreme plenty of times. And he knew why they had failed. Their leaders had allowed them to waste their strength in furies of destruction and revenge. John Sargent must die. Yes. He saw that this would be inevitable. But it must end there. Things must go on. The mill and the work must go on. The town must not be harmed. They were simply going to put the will of the real strong, the will of themselves, in place of the will of John Sargent. It would be merely a change of rulers. Nothing else should be changed.

They swung solidly round the corner into the broad stretch of State Street. A single policeman standing at the corner was brushed lightly into the door of a store. The crowd scarcely felt or noticed him. Loyd wondered a moment why the police were not already out in such force as they had. The Sheriff surely would have called them by now. Not that the thirty policemen on the force of Milton would have stopped his march for an instant; he merely wondered why he had not already met them.

In front of the Farmers Exchange Bank, he stopped long enough to order out twelve men, with instructions to arm themselves as best they could and guard the bank. They were to allow no one to enter or leave the bank under any conditions. It might work a hardship upon the two or three officials who were probably still in the bank, but he must guard against them as well. They might call an automobile and attempt to carry the available cash in the bank to Herkimer or Utica. Loyd was determined that everything in Milton should remain as it was and where it was.

Coming down into the busy part of the street, where the larger stores were grouped along both sides of the way, he picked out men right and left, one to take his stand at the door of each store. The stores were to be kept open. The street must be orderly and safe, so that people might go about their Christmas Eve buying as usual.

At the second bank, the "Manufacturers", he halted the line and pushed his way up to the entrance. This was the bank from which John Sargent drew his pay-roll. Loyd knew that the men whom Sargent had discharged had been notified that they might present their time-checks here, after Christmas day. He did not propose that all those families should be left without money for Christmas.

The curtains of the bank were down, of course. But he knew that old Nathan Fairchild and his clerks would still be in there, clearing up the heavy holiday accounts. He kicked vigorously on the door, while the silent crowd behind him stood and wondered.

First he heard a muttering of commands and a scurrying of feet within. Then came the clang of bolts as the door of the vault was slammed to and locked. Finally he heard a slow step coming toward the door and the curtain ran up. Nathan Fairchild, his long, cadaverous face looking the color of good ashes in the light from the street, stood peering out through the glass, a wobbling revolver in each of his palsied hands.

"Drop the guns, Mr. Fairchild," said Loyd coolly, but in a voice that carried easily through the door. "You won't be hurt. We could turn your bank inside out, and you know it. But we're not going to do it. You're going to open this door and let me talk sense to you. Do you hear?"

Old Nathan Fairchild's hands were trembling, but his mind was working swiftly and clearly. He ought to shoot. He had good reasons to do so. The man was an escaped criminal. He was attempting to enter the bank by force. The mob out there, left without a leader, would be frightened and break up—perhaps. He took a firmer grip on one of the guns. Loyd's big body stood full up in front of the glass, not eighteen inches from the point of the gun. Fairchild's mind worked on. A mob without a leader might—might be worse than a mob with a leader.

"You're taking no risk, Mr. Fairchild," said Loyd quickly, keeping his eyes upon the eyes of the old man. "I come in alone." He waved his hand backward at the crowd of men behind him. They fell back instantly to the edge of the sidewalk. That move settled Nathan Fairchild. His whole life had been spent bowing to authority. Here was authority. He opened the door.

"Nothing has happened," said Loyd, as he stepped inside, "nor is going to happen to bother you. This town has changed hands. That's all. Just now I am the only protection you can find in this town. Do what I tell you. You will be protected. And there'll be no blame for you—afterward, from anybody. I'll put a guard here strong enough to protect you against anything that could possibly happen. Keep your tellers working, till ten o'clock, so that the people can cash their time-checks to-night if they want to. Then go home and go to bed. Your bank will be as safe as—as it was last night. And—oil them rusty old pistols of yours," he said grimly, as he stood in the open door and beckoned to the guards whom he had already numbered out, "you could be locked up for attempted suicide."

He stepped quickly out into the crowd and started his army moving down the street. He was not elated with the ease with which he had so far accomplished the things which he had set out to do. He was glad that it had been so easy and simple; but he knew that he was now coming to the first real test of his strength and his power over the men who followed him.

State Street from here right down to the bridge was lined on both sides with saloons, cheap restaurants, and cheaper

lodging houses. In a distance of less than three short city blocks there were thirty-four saloons. John Sargent held the license of every one of them. Through them, aided by the indifference and carelessness of the people, he controlled Mohawk County. Loyd knew that he dared not go farther until he had closed every one of those saloons. It would be madness to pass them, to leave them in his rear. Before morning they would be more of a menace to his plans and his men than would a regiment of State troops.

It was Christmas Eve. Despite the fact that more than half of all the men of Milton were lined in the street with Loyd, the saloons were full and doing a roaring, shouting business. There was excitement in the air. Loyd was ready to do something big, men said. There would be real trouble.

Loyd saw that he would have to fight his way down the street. It would not be easy to clean out and close all these places. He feared the demoralizing effect of the fighting upon his own forces. But there was no other way.

"Break into gangs," his command flew along the line. "Pile into the saloons. Throw everybody out—drunk and sober. Make them put lights out and lock up. Quick. And no noise about it."

His men leaped through the swinging doors. Imperturbable bartenders and sleek proprietors demanded to know what the "rough-house" meant, and reached for ready weapons. But when they saw expensive glass and fixtures being ground up in the mêlée, they were glad enough to help in the work of clearing their places and to switch off their lights and lock up.

So swift and sudden was the onslaught of the men from the street that the first block was cleared before the second block had heard what was happening. It was slower work and more difficult as they progressed down the street, for as each saloon emptied its men into the street Loyd's men soon found that they had several hundred half-drunken, ugly men before them whom they must push on down ahead of them. Loyd had foreseen and feared this. He did not want trouble with these men. But there was no time now for argument or reasoning. He leaped to the head of his men and where he had to strike he struck hard. The struggling, swearing mass of men in front, growing constantly larger and heavier, fought

back viciously, but the press behind Loyd came rolling down upon them and they were slammed and jammed down the length of the street and on to the bridge. Here Loyd left them. Quickly heading his men up River Road toward the mill, he turned for a look up State Street. Every place was closed and dark. The street, except for his own patrols, was deserted. He was satisfied. The town was absolutely under control. It would give him no trouble.

His real objective remained—the mill. For half a mile it lay stretched along between the river and the road, a shapeless, dark, sinister thing that gave life and took life. He had not seen it since the night when he had picked up the dead body of his young brother lying at the mill gate. His soul and body shook in a spasm of choking hate at sight of the black, formless hulk of buildings. He could tear it stone from stone, girder from girder, and hurl it all down into the chasm of the lower river. And yet he loved it; loved the great, brutish strong thing that worked so beautifully, with its thousand arms and its million fingers and its great splay feet of concrete set on the solid rock under the river. If he could have owned it or managed it, how he would have nursed the hideous, powerful thing, and tended it and driven it!

And there was Sargent up there in the office, the brain and the will of it all. John Sargent must die to-night. There was no room for the faintest hope that he could be overcome or that he would submit short of death. John Sargent would fight on his own threshold. That was sure. Loyd's orders to his men as they marched up the road to the mill gates anticipated that.

"Leave Sargent alone," his word ran down the line. "He is my business." And, to himself, he added, "I'm a criminal already: I've got little to lose."

It is not easy to see to the full what was in Loyd's mind at that moment. He had captured the town. He would certainly capture the mill. And, as certainly, he would kill John Sargent. What then? That would be to-night's work. What would be to-morrow's? Did he think that he could hold the town and the mill and run both indefinitely in the face of the power of the State? Did he think that the removal of John Sargent, whose will had always been the will of the strong, the

actual government of Mohawk County, would really change anything? Did he think that his example here would be the signal for the rising of hundreds of thousands of mill workers in New York, of millions throughout the country, to seize their mills and run them themselves? If he expected this, or even if he believed it possible, then we could understand him. But it is not likely that he looked for anything of the kind.

He was a saturnine man, looking darkly upon things, prone to see failure and disappointment. He had no illusions. He had none of the large, vague, glowing optimism and enthusiasm of the born leaders of causes. No. It is not likely that he expected ultimate success for his plan. His mind was quick and clear and big enough to weigh all the forces against him. Probably, as he marched along at the head of his men, he saw that the plainest result of his plan would be his own death. But he went forward as a man goes whom fate has set upon an appointed road. Good would come of it in the end, somewhere. For the rest, his way laid before him, open. He would walk it.

The big main gate was locked and heavily barred. He drew up his men in the broad open space in front of it, and ordered heavy shafts brought from the scrap pile to be used as rams for battering down the gate. Within the heavy stockade of the mill there seemed to be neither sound nor stir. But Loyd was not deceived. He knew that John Sargent was within there, and he knew that he was not alone.

At the word, twenty men on each side of the gate ran charging forward driving the shafts into the hinges. The lower hinges gave in with a crash, and mingling with the crash came the sharp snapping of thirty revolvers through the loopholes of the stockade.

Loyd now knew where the police force of Milton was. It was lined up inside the stockade of John Sargent's mill. Milton, its homes, its stores, its property of every kind, might have been swept away by the mob. The police who were paid to protect it were needed to do work for their overlord, John Sargent.

Loyd did not stop to see the effect of the shooting upon his men. He grasped one of the shafts as it came driving in to the gate again and threw his strength in with that of the men.

That side of the gate went down and before it had come to the ground, Loyd went hurdling through, yelling to the men who leaped after him:

"Crowd up the sides and smother 'em!"

The crowd pouring in behind the leaders pushed down the other half of the gate, so that a stream of men, ten abreast, was soon tearing through the gateway. They divided and swept along the fence to right and left in such living torrents that the police were swept from their feet and hurled up against the fence. The policemen had brothers, some of them had fathers, in that crowd of workingmen. Also, they saw that they were beaten and would be badly handled. They dropped their revolvers, and began using their sticks merely to keep themselves from being crushed to death against the stockade.

Loyd, seeing that the police were now harmless, called his men for a rush upon the three doors that led from the court in which they stood into the three different parts of the mill that abutted there. The main door of the furnace room was on one side. The milling room opened on the other. A long covered passage, wide enough for six men abreast, ran through to the door of the big assembling-room.

Loyd, shouting to others to storm the doors on each side, grabbed one of the shafts and started running alone with it down the covered passage. Fifty men followed him, running to pick up the trailing end of the shaft and help. Running with head down, he had gone half the length of the passage when he heard a roar of warning behind. He did not look up, but he heard the crash of glass in front of him as a dozen magazine rifles were pushed through the windows beside the door toward which he was racing. He felt the thud of the other end of the heavy shaft, as the men who had been carrying it with him dropped it to run. A rush of wind down the narrow passage nearly threw him from his feet as the volley from the rifles swept past him.

He gripped the shaft again and charged on. He was not hit! They could not hit him! He was Jim Loyd! He had work to do! Until that work was done, the bullet was not made that could hurt him!

The shaft was heavier than he had thought. But he was going on. Men behind begged and prayed him to come back. But he was going on.

Another volley came whistling down the passage. But this time he was braced for it. He was going on. A tuft of hair fell shorn from his black head. He was going on. A bullet flattened itself on the end of the shaft at his hand. He was going on.

The door that he was running for was sunken into an embrasure the full depth of the thick wall. He looked up, measured the time for another volley, fell upon his face as it roared over him, gathered himself and the shaft for the last short run.

At ten feet from the door he was fairly safe from the rifles at the sides. With a mighty heave, he brought the two-hundred-pound shaft up shoulder-high, and with short quick steps ran lunging at the door with it. The shaft, driven by its weight and all the power of the man behind it, shot cleanly through the sheet-iron casing and the wood of the door.

The big door stood unshaken, the shaft sticking from it like an arrow. And there the shaft stayed. He could not draw it back for another blow! He tugged and pulled and strained at the shaft trying to draw it out: strained till the blood started from his ears and nostrils: strained till the top of his head seemed to lift itself off and float away! The shaft was fast, and useless!

Then Jim Loyd forgot himself. He struck and kicked at the iron shaft in an agony of helpless madness. Here he was a prisoner; he could not go forward. To go back was useless death. Howling, he threw himself upon the useless shaft. Here he was: Jim Loyd the strong man, the man of iron, the man who had taken a town! Here he was, helpless as a puling child, listening to the shots fired into his scattered men! Sobbing and screaming in fury, he beat with bare, bleeding hands upon the sheathed door.

Those within must have known that he was alone. It was a mark of the respect in which they held him that they did not open the door and try to take him. But he did not remember to take any pleasure in the compliment they paid him. Just then—he had forgotten that he was a man—he was trying to tear off the iron sheathing of the door with his teeth.

His men had scattered. An army could not have gone done that passageway. There was no blame for them. They had snatched two wounded men and a girl out of danger, and then



they had faded away swiftly out of the open court. They ran along under the dark walls of the mill, keeping away from doors. Along three sides of the milling and the furnace-rooms, they were breaking every window with whatever iron weapon came to hand and piling each other through the windows in tangled, clawing masses. In heaps of two and three and four, they spilled themselves in upon the floor of the mill, and picking themselves up in the dark they ran craftily between the machines they knew so well and fell silently upon their enemies. Men with deadly guns in their hands were struck down and stunned before they knew that danger was near. Away from every door and from every stand of defence they drove Sargent's guards, until they had herded them all into the casting-room.

They found Loyd unhurt, at the door of the assembling-room. He gave a last, vicious kick at the shaft that had put him to shame; and came in to take command.

The casting-room was a ready-made fortress. There were no windows in its walls. Its one wide-open door could be defended indefinitely by the guns of the men within. Its roof was open, but it could not be reached for it was many feet higher than any other roof near it.

The men within were employees of a nation-wide so-called detective agency. Their business was to fight with guns for whoever hired them. Sargent had brought them here one by one and given them ostensible jobs in the mill. None of the men who had worked beside them for weeks had suspected them in any way. About fifty of them were now drawn up behind a barricade of castings just inside the casting-room door. Their rifles were of the best and newest type. They were men who had fought together before against big odds. And they knew that they could expect no mercy if they were beaten.

Loyd and his men stood in the darkness of the furnace-room. They were beginning to understand the nature of the enemy with which they had to deal, and what they had already gone through had made them thoughtful.

Not a light had yet been turned on in the mill. Loyd and his men preferred to trust to the dark and their own sure-footed knowledge of every floor and obstruction in the rooms.

The guards inside the casting-room evidently felt that there was light enough for them to train their guns upon that one door. They had no other immediate use for light.

It was a deadlock. Loyd realized it. And, knowing that time was precious, knew that he must somehow break it. But, how? Bravery against that ring of gun muzzles inside that door would not be bravery. It would be senseless and criminal folly—like his own maniacal dash against the door outside.

The slight creaking of a rope overhead told him that someone was trying to do something. A whisper came through the dark to him, that little Joe Page, the dwarf and one-time circus clown, had found a rope dangling down from the car of the "traveller" which ran into the casting-room. He was climbing the rope up to the rail of the "traveller", so that he could make his way along the rail into the casting-room and get down to the high-pressure hose.

Loyd calculated the chances, and, in the dark, he bowed his head before the deliberate, quiet bravery of the little, deformed man. To do his work, the little man would have to climb forty feet of swaying rope. Then, hanging from the rail of the "traveller" by one hand, he would have to detach the rope from where it was fastened and coil it round his neck so that he could carry it with him. Then he would have to go, hanging from the rail by his little fourteen-inch arms, hand over hand a distance of two hundred feet. Fifty feet of that distance would be within the casting-room where his little body would show against the open skylight of that room. When he came to the proper place—if he had not already been shot down—he would have to attach the rope and let himself down twenty feet and swing in the dark to a platform, where the high-pressure fire nozzle was set on a swivel ready to be turned upon any part of the room.

The suspense was maddening. Men loved that little, malformed man with the giant's heart, creeping away up there in the dark to an almost certain death. In the dark, it came to them that everything in all this world depended on the little fellow getting through safe. You will find men walking the streets of Milton to-day whose hair is gray—it turned gray that night. But they will tell you that it turned gray, not when

they were facing bullets, but when they were standing waiting to know the fate of that little man.

Loyd started them to making feinting rushes toward the door of the casting-room. Shouting and throwing pieces of resounding iron, they went charging up along the wall almost to the door. Each time they were apparently driven back by the short, stabbing grunts of the high-powered rifles and a hail of lead came spattering in among the furnaces. But all the time they were cramming themselves up closer and closer on each side of the door, and every flash of a rifle was blinding its owner to Little Joe, and giving that little man a better knowledge of the position of his target.

The swish of the heavy stream as it caught the guards in the flank and lifted them bodily from behind their barricade, was the signal for Loyd's men. They tumbled through the door and fell upon their enemy. They rolled joyfully into the water, clawing about for the other men and crushing them, already half-drowned, under the weight of their numbers.

At a flash the whole room leaped out into brilliant light. Blinking in the glare and shaking water from their eyes, men looked up to see John Sargent standing at a door cut high up in the wall of the room, his hand on the electric switch. He looked down at the wallowing, half-drowned mass of fighting men upon the floor. He looked at the little man over against the other wall busy with the hose. He drew a revolver, and before any man could shout to the little man John Sargent shot little Joe Page through the head. The dwarf lifted his hands in the old salute of the tan-bark ring, and toppled off the platform.

With one hoarse roar men threw from them the prisoners they had just taken. They threw themselves madly at the door of the room and swept out through other rooms in a rush for the stairways. They growled and panted and fairly whined, to be allowed to get John Sargent before he should reach his office. But John Sargent was ahead of them. He stood in the door of his office, pistol in hand, as they came leaping up the stairs, Loyd in the lead.

The men scarcely noticed that one of the first up the stairs after Loyd was a recruit—a tall old man, with a cassock drawn up to his knees. It was the Dean of Milton, Father Driscoll,

who had heard the shooting just as he was stepping into the confessional.

"Stand back," shouted Loyd, as he reached the level. "This is *my* business."

He circled away a little from the men behind, so that they would not be in the line of Sargent's fire, and then walked straight toward the man in the doorway. At six paces, Sargent fired. Loyd dropped to one knee with the falling of the hammer, and before Sargent could move his finger again Loyd was upon him, twisting the gun from his hand and reaching for his throat.

In that instant, something strange happened in John Sargent. Loyd felt it. It was something imperious. Something that would not be denied. Something that would have no interference.

Loyd's hand dropped back nerveless from the throat. He felt the body stiffen on his arm. Again he put his hand to the throat. Again it dropped.

Father Driscoll stood beside the two men.

"*It is not your business, Jimmie!*"

Loyd staggered back shaking as the old priest took the burden from his arm.

Afterward, when they laid John Sargent on his cot in the office, and Father Driscoll was working over him, Loyd plucked at the priest's sleeve, saying in a choking whisper:

"I tried. I tried, Father. I had my hand on his throat. Twice I had my hand on his throat. And I could not do it. I could not do it!"

It was hard to know whether it was a confession of sin, or a confession of failure. But Father Driscoll knew. For he said simply:

"As God made you, so you are, Jimmie. You could not do it. No. You could not."

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

*Havana, Cuba.*



## Analecta.

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AOTA BENEDICTI PP. XV.

I.

MOTU PROPRIO: DE ROMANA SANCTI THOMAE ACADEMIA.

BENEDICTUS PP. XV.

Non multo post editam Encyclicam Epistolam *Aeterni Patris* de philosophia christiana ad mentem Angelici Doctoris instauranda, decessor Noster fel. rec. Leo XIII ad Antoninum S. R. E. cardinalem De Luca, sacri consilii studii regundis praefectum, die xv octobris anno MDCCCLXXIX litteras *Iam pridem* dedit, quibus promovendae propagandaeque Thomae Aquinatis doctrinae propriam in urbe Roma Academiam, eiusdem sancti viri nomine patrocinioque insignem, instituit. Etenim "considerando experiendoque intellexerat, teterrimum quod adversus Ecclesiam ipsamque humanam societatem modo geritur bellum, citius feliciusque, opitulante Deo, componi non posse quam rectis sciendi agendique principiis per philosophicas disciplinas ubilibet restitutis; ideoque ad summam totius causae pertinere sanam solidamque ubique locorum reflorescere philosophiam"; praecipue vero, ut planum est, in urbe principe catholici nominis, quae quia domicilium ac sedes est Pontificatus Maximi, ob eam causam ab adolescentibus clericis,

discendi cupidis, ex omni terrarum loco celebrari solet, ac propterea debet optimae cuiusque institutionis et disciplinae laude ceteris antecellere. Ergo sapientissimus Pontifex romanam, quam diximus, a se conditam Academiam omni gratia complexus, redditibus instruxit, beneficiis ornavit, privilegiis auxit, quorum quidem illud potissimum, ut liceret ei laurea doctorali suos donare alumnos, qui, communi philosophiae curriculo emenso, scholas dein horum perfectioni studiorum in sacris Urbis athenaeis constitutas atque academicos coetus, explorato cum fructu, biennium frequentassent. Cum autem ab Academia condita satis praeteriisset temporis, cumque eo spatio ad res, quarum causâ instituta erat, vel scriptis in dies certos vulgandis, vel publicis de philosophia sermonibus et disputationibus habendis, vel alumnis spei bonae ad studia sustentandis, non parum profecisse videretur, litteris apostolicis *Quod iam inde* die IX maii MDCCCXCV Academiae leges ac statuta sollemniter Leo comprobavit. Tam utile institutum proximus decessor Noster sanctae memoriae Pius X admodum sibi probari ostendit per apostolicas litteras *In praecipuis laudibus*, die XXIII ianuarii anno MCMIV datas, quibus, ad christianam sapientiam contra recentiorum errores ac praesertim contra *Neorationalismum* seu *Modernismum* defendendam magnopere interesse professus ducem religiose sequi Thomam, quidquid auctoritate Leonis actum pro Academia erat, id omne confirmavit. Nos vero, cum, aequae ac Decessores Nostri, persuasissimum habeamus de illa tantum philosophia Nobis esse laborandum quae sit *secundum Christum* (Colos. II, 8), ac propterea ipsius philosophiae studium ad principia et rationem Aquinatis omnino exigendum esse, ut plena sit, quantum per humanam rationem licet, explicatio invictaeque defensio traditae divinitus veritatis, hanc S. Thomae Academiam, non minus quam illis, Nobis esse curae volumus appareat. Itaque ea consilio, ut magis magisque vigeat, in diesque existat fructuosior, nova quaedam curavimus praescribenda de studiis, de disputationibus, de doctrinae quoque experimentis, quae alumni dent, ut vel doctoris lauream adipisci, vel ad numerum sodalium academicorum adscribi possint: quas Nos praescriptiones et probavimus iam et hic ratas habemus. Posthac vero tres S. R. E. Cardinales Academiae praesidebunt; quorum primus semper esto sacri Consilii studiis regundis Praefectus *pro tempore*. Deni-

que, ut ne illud quidem adiumenti genus desit ad sodalium et alumnorum diligentiam fovendam, de redivitibus Academiae aliquid secerni iubemus, ab eius praesidibus definiendum, quod utrisque, praemii loco, distribuatur.

Haec autem, quae statuta a Nobis Motu Proprio sunt, firma et rata esse volumus, contrariis quibusvis non obstantibus. Eademque fore, ut Deus *scientiarum Dominus* ad incrementum doctrinae catholicae, ipso Angelico Doctore deprecante, convertat plane confidimus.

Datum Romae, apud S. Petrum die XXXI decembris MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

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### SAORA STUDIORUM OONGREGATIO.

#### ACADEMIAE ROMANAE S. THOMAE AQUINATIS STATUTA.

IUSSU SSMI D. N. BENEDICTI PP. XV RETRACTATA EX MOTU PROPRIO "NON MULTO POST" DIEI XXXI DECEMBRIS MCMXIV.

I. Romana S. Thomae Aquinatis Academia eo spectat, ut Angelici Doctoris philosophiam illustret, defendat ac tueatur. Sermone utitur latino. Praesident ei tres S. R. E. Cardinales; quorum Cardinalis Praefectus *pro tempore* sacri consilii studiis regundis prior loco est: adsunt a secretis seu a commentariis adiutor unus cum duobus subadiuvibus; quibus munus mandatur in triennium, mandatumque iterari licebit. Complectitur Academia magistros, sodales et alumnos; alumnis autem doctoris conferre lauream, eosque doctores renuntiatos sodalibus adgregare potest.

II. Magistri minimum semel in unaquaque anni academici hebdomade S. Thomae libros de rebus philosophiae praelegant, praesertim utrosque Commentarios in Aristotelem et in Boethium: disputationes alumnorum, quae et ipsae hebdomadales in altera anni scholastici parte debent esse, moderentur: et una cum sodalibus, quid quisque alumnorum in doctrinae experimentis meritis sit, iudicabunt.

III. Alumni addiscantur spei bonae adolescentes, qui cum in philosophiae studio ordinarium trium annorum spatium confecerint, sacrae theologiae dent operam *textum* adhibentes ip-

sam Summam S. Thomae. Iique in statis disputationibus syllogisticis, quae quidem tum de thesibus, quas sacrum consilium studiis regundis die XXVII iulii MCMXIV approbavit, tum de aliis fient, quas quotannis Emi Praesides, cum magistris Academiae convenientes, praescripserint, vel *defendentium* vel *arguentium* partes agant. Singulis autem mensibus unus e magistris itemque e sodalibus aliquam philosophiae scriptionem recitabunt.

IV. Alumnus qui doctoris lauream in philosophia S. Thomae expetat, ad periculum doctrinae et scripto et voce facendum de quolibet capite philosophiae, quae vel in speculatione veri vel in moribus versetur, ne admittatur, nisi minimum biennio praelectiones disputationesque frequentaverit, ac duas ex his disputationibus feliciter habuerit.

V. Qui doctoris in philosophia lauream consecutus est, si evadere velit sodalis Academiae adgregatus, praelectionibus et disputationibus interesse alterum biennium pergat, ac publice propugnationem universae Aquinatis philosophiae suscipiat atque cum laude.

VI. Candidato res successerit satis, si duas tertias punctorum partes tulerit. Examinatores seu doctrinae iudices, quibus suffragii ius est, sive magistri sive sodales, ab Emo primo Praeside deligantur; et ii quidem ne minus quam tres unquam sint: ac tum ad probandum tum ad improbandum terna singuli habeant puncta, secreto attribuenda. Qui est a commentariis Academiae, itemque duo qui infra eum sunt, nisi examinerum officio fungantur, suffragium non habent: verumtamen unus eorum candidatis examinandis semper adsit, qui rei exitum adnotabit.

VII. Sub finem anni academici, proposito ab Emis Praesidibus argumento, certamen doctrinae scribendo fiet. Scriptionum ii erunt iudices, quos Academia designaverit. Quod si plures idem mereri videantur, non partitum praemium, sed integrum singuli obtinebunt.

VIII. Certum quoque praemium tum magistris et sodalibus vel pro praelectionibus quas habuerint, vel pro scriptionibus quas confecerint, vel prout coetibus adfuerint, tum etiam alumnis, pro disputationibus quas sive defendendo sive arguendo participaverint, tribuetur. Huiusmodi autem praemia, itemque ceteras omnes impensas quotannis faciendas, Emi Praesides



definient; ii vero qui sunt a commentariis Academiae, Praesidibus postea rationem reddent.

Datum ex S. Congregatione Studiorum, die 12 martii 1915.

B. CARD. LORENZELLI, *Praefectus*.

A. DANDINI, *Secretarius*.

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### S. CONGREGATIO CONCILII.

#### DUBIA CIRCA MISSAM PRO POPULO.

Ordinarius Papiensis haec dubia de Missa pro populo applicanda, ad sacram Congregationem Concilii pro opportuna solutione detulit, nimirum:

I. Utrum, post immutationes definitive nuper in festorum quorundam celebratione inductas, obligatio pro parochis adhuc maneat applicandi missam pro populo sequentibus diebus: die 19 martii in festo S. Iosephi, feria IV ante dominicam tertiam post Pascha in festo Patrocinii eiusdem S. Iosephi, feria quinta post dominicam primam post Pentecosten in festo Ssmi Corporis Christi, et die 24 iunii in festo S. Ioannis Baptistae?

II. Utrum, quum in dioecesi Papiensi festum S. Bartholomaei Ap., ob perpetuum impedimentum ex festo Dedicationis ecclesiae cathedralis die 24 augusti occurrente, perpetuo, tamquam in sedem propriam, in posteram diem 25 augusti fuerit translatum, missa pro populo hac ipsa die applicari debeat, an potius die 24 augusti?

III. Utrum, attento quod in Papiensi dioecesi, diebus festis suppressis, missa pro populo celebranda, ex apostolico indulto, ad mentem episcopi applicatur, tolerari possit quod parochi, non ipsa die qua tenerentur, neque per se, sed per alium sacerdotem, missam ut praefertur applicandam celebrent?

Et sacra eadem Congregatio, die 16 decembris 1914, ad proposita dubia rescipit:

Ad I. Affirmative, excepta feria IV ante dominicam tertiam post Pascha, qua festum Patrocinii S. Iosephi celebratur.

Ad II. Missam pro populo, in casu, celebrandam esse die 25 augusti.

Ad III. Affirmative.

O. GIORGI, *Secretarius*.

## SACRA CONGREGATIO RITUUM.

## I.

DECRETUM BEATIFICATIONIS SEU DECLARATIONIS MARTYRII  
SERVORUM DEI DERMETH O'HURLEY ARCHIEPISCOPI CASSEL-  
IENSIS, CORNELII O'DEVANY, ORDINIS S. FRANCISCI, EPISCOPI  
DUNENSIS ET CONNORENSIS, TERENTII ALBERTI O'BRIEN,  
ORD. PRAEDIC., EPISCOPI IMOLACENSIS, ET SOCIORUM.

In Hibernia, heroum nutrice, exorta saeculis XVI et XVII ef-  
frenata et furiosa adversus catholicos persecutione, praeter in-  
numeros Christi athletas qui in ea occubuerunt et quorum no-  
mina, mortalibus ignoto, scripta sunt in libro Vitae, complures,  
nomine et fama noti, in hominum memoria adhuc vivunt. In-  
ter hos numerantur quatuordecim Ecclesiae praesules, multi  
sacerdotes cleri saecularis, alique viri ad religiosas familias  
seu ordines pertinentes, nempe Praemonstratensium, Cisterci-  
ensium, Praedicatorum, Franciscalium, Augustinianensium,  
Carmelitarum, Smae Trinitatis et societatis Iesu, necnon laici  
ac nobiles personae, quibus accedunt sex piae mulieres. Quo-  
rum martyrii opinio cum satis constans visa sit, informativi  
processus in ecclesiastica curia Dublinensi adornati sunt super  
ipsa fama martyrii et signis aut miraculis praefatorum Servo-  
rum Dei. Hos vero processus, Romam ad sacram Rituum Con-  
gregationem delatos, secutae sunt plures litterae postulatoriae  
Archiepiscoporum et Episcoporum, praesertim Hiberniae, alio-  
rumque virorum ecclesiastica vel civili dignitate praestantium.  
Quumque omnia in promptu essent, instante R. P. D. Michaële  
O'Riordan, protonotario apostolico, collegii Hibernorum in  
Urbe moderatore et Causae postulatore, totius Hiberniae catho-  
licae vota depromente, Emus et Rmus dnus cardinalis Vin-  
centius Vannutelli, episcopus Praenestinus et eiusdem Causae  
Ponens seu Relator, in Ordinario sacrorum Rituum Congre-  
gationis coetu subsignata die ad Vaticanum habito, sequens  
dubium discutiendum proposuit: *An sit signanda Commissio  
introductionis Causae, in casu et ad effectum de quo agitur?*  
Et Emi ac Rmi Patres sacris tuendis Ritibus propositi, post  
relationem ipsius Emi Ponentis, audito voce et scripto R. P. D.  
Alexandro Verde, sanctae Fidei Promotore, omnibus maturo  
examine discussis ac perpensis, rescribendum censuerunt: *Sig-  
nandum esse, si Sanctissimo placuerit, Commissionem de bis-*

*centum quinquagintaseptem Servis Dei, nempe: Ex Archiepiscopis:* Dermotius O'Hurley archiepiscopus Casseliensis, Richardus Creagh archiepiscopus Armachanus, Edmundus MacGauran archiepiscopus Armachanus, Malachias O'Queely archiepiscopus Tuamensis, omnes e clero saeculari.—*Ex Episcopis:* Mauritius O'Brien episcopus Imolacensis, Redmundus Gallagher episcopus Derriensis, cum tribus sociis, Edmundus Dungan, tertiaris Ordinis S. Francisci, episcopus Dunensis et Connorensis, Heber MacMahon episcopus Clogherensis, Eugenius MacEgan episcopus designatus Rossensis, omnes e clero saeculari; Guilelmus Walsh ex ordine Cisterciensium, episcopus Medensis, Patricius O'Healy episcopus Mayensis, Cornelius O'Devany episcopus Dunensis et Connorensis, Boëtius Egan episcopus Rossensis, omnes ex Ordine S. Francisci; Terentius Albertus O'Brien, ex ordine Praedicatorum, episcopus Imolacensis.—*Ex sacerdotibus saecularibus:* Eugenius Cronin, Laurentius O'More, Richardus French, Aeneas Penny, Ioannes O'Grady, Mauritius O'Kenraghty, Andreas Stritch, Bernardus Moriarty, Joannes Stephens, Gualterius Ternan, Georgius Power vicarius generalis, Ioannes Walsh vicarius generalis, Nicolaus Young, Daniel O'Moloney, Donough O'Cronin clericus, Ioannes O'Kelly, Brian Murchertagh, Donough O'Falvey, Bernardus O'Carolan, Donatus MacCried, Patricius O'Derry, Ioannes Lune, Patricius O'Loughran, Ludovicus O'Lavery, Philippus Cleary, Henricus White, Theobaldus Stapleton, Eduardus Stapleton, Thomas Morrissey, Thomas Bath, Rogerius Ormilus, Hugo Carrigi, Bernardus Fitzpatrick, Daniel Delaney, Daniel O'Brien, Iacobus Murchu, Iacobus O'Hegarty.—*Ex Ordine Praemonstratensi:* Ioannes Kieran vel Mulcheran.—*Ex Ordine Cisterciensium:* Gelasius O'Cullenan, Nicolaus Fitzgerald, Prior et socii coenobii S. Salvatoris, Patricius O'Connor, Malachias O'Kelly, Abbas et monachi Coenobii Magiensis, Eugenius O'Gallagher, Bernardus O'Treivir, Iacobus Eustace, Malachias Shiel, Edmundus Mulligan, Lucas Bergin.—*Ex Ordine Praedicatorum:* P. MacFerge cum sociis, Tringinta duo religiosi conventus Londonderryensis, Ioannes O'Luin, Donough O'Luin, Guilelmus MacGollen, Petrus O'Higgins, Cormac MacEgan, Raymundus Keogh, Richardus Barry, Ioannes O'Flaverty, Geraldus Fitzgerald, David Fox, Donald O'Neaghten, Iacobus O'Reilly, Dominicus Dillon,

Richardus Oveton, Stephanus Petit, Petrus Costello, Gulielmus Lynch, Myler MacGrath, Laurentius O'Ferral, Bernardus O'Ferral, Ambrosius Aeneas O'Cahill, Edmundus O'Beirne, Iacobus Woulf, Vincentius Gerardus Dillon, Iacobus Moran, Donatus Niger, Gulielmus O'Connor, Thomas O'Higgins, Ioannes O'Cullen, David Roche, Bernardus O'Kelly, Thaddaeus Moriarty, Hugo MacGoill, Raymundus O'Moore, Felix O'Connor, Ioannes Keating, Clemens O'Callaghan, Daniel MacDonnel, Felix MacDonnell, Dominicus MacEgan.—*Ex Ordine S. Francisci*: Conor Macuarta, Rogerus Congaill, Fergallus Ward, Edmundus Fitzsimon, Donough O'Rourke, Ioannes O'Lochran, Cornelius O'Rourke, Thaddeus aut Thomas O'Daly, Ioannes O'Dowd, Daniel O'Neilan, Philippus O'Lea, Mauritius O'Scanlon, Daniel Himrean, Carolus MacGoran, Rogerus O'Donnellan, Petrus O'Quillan, Patricius O'Kenna, Iacobus Pillanus, Rogerus O'Hanlon, Felimeus O'Hara, Henricus Delahoyde, Thaddeus O'Meran, Ioannes O'Daly, Donatus O'Hurley, Ioannes Cornelius, Dermotius O'Mulroney, Frater Thomas cum socio, Ioannes O'Molloy, Cornelius O'Dogherty, Calfridus O'Farrel, Thaddeus O'Boyle, Patricius O'Brady, Matthaeus O'Leyn, Terentius Macmepp, Lochlonin MacO'Cadha, Magnus O'Fodhry, Thomas Fitzgerald, Ioannes Honan, Ioannes Cathan, Franciscus O'Mahony, Hilarius Conroy, Christophorus Dunlevy, Richardus Butler, Iacobus Saul, Bernardus Horumley, Richardus Synnot, Ioannes Esmond, Paulinus Synnot, Raymundus Stafford, Petrus Stafford, Didacus Cheevers, Ioseph Rochford, Eugenius O'Leman, Franciscus Fitzgerald, Antonius Musaeus, Gualterus de Wallis, Nicolaus Wogan, Dionysius O'Neilan, Philippus Flasberry, Franciscus O'Sullivan, Ieremias de Nerihiny, Thaddeus O'Caraghy, Gulielmus Hickey, Rogerius de Mara, Hugo MacKeon, Daniel Clanchy, Neilan Loughran, Antonius O'Farrel, Antonius Broder, Eugenius O'Cahn, Ioannes Ferall, Bonaventura de Burgo, Ioannes Kearney, Bernardus Connaeus.—*Ex Ordine S. Augustini*: Thaddaeus O'Connel, Augustinus Higgins, Petrus Taffe, Gulielmus Tirrey, Donatus O'Kennedy, Donatus Serenan, Fulgentius Jordan, Raymundus O'Malley, Thomas Tullis, Thomas Deir.—*Ex Ordine Carmelitano*: Thomas Aquinas a Iesu, Angelus a S. Iosepho, Petrus a Matre Dei.—*Ex Ordine Ssmae Trinitatis*: Cornelius O'Connor, Eugenius



O'Daly.—*Ex Societate Iesu*: Edmundus MacDaniell, Dominicus O'Collins, Gulielmus Boyton, Robertus Netterville, Ioannes Bath.—*Ex laicis ac nobilibus*: Gulielmus Walsh, Oliverius Plunkett, Daniel Sutton, Ioannes Sutton, Robertus Sherlock, Matthaeus Lamport, Robertus Myler, Eduardus Cheevers, Ioannes O'Lahy, Patricius Canavan, Patricius Hayes, Daniel O'Hannan, Mauritius Eustace, Robertus Fitzgerald, Gualterus Eustace, Thomas Eustace, Christophorus Eustace, Gulielmus Wogan, Gualterus Alymer, Thaddaeus Clancy, Petrus Meyler, Christophorus Roche, Michaël Fitzsimon, Patricius Browne, Thomas MacCreith, Ioannes de Burgo, Brian O'Neil, Arthurus O'Neil, Rodrigus O'Kane, Godefridus O'Kane, Alexander MacSorley, Franciscus Tailler, Hugo MacMahon, Cornelius Maguire, Donatus O'Brien, Iacobus O'Brien, Bernardus O'Brien, Daniel O'Brien, Dominicus Fanning, Daniel O'Higgin, Thomas Stritch, Ludovicus O'Ferral, Galfridus Galway, Patricius Purcell, Theobaldus de Burgo, Galfridus Baronius, Thaddaeus O'Connor Sligo, Ioannes O'Connor, Bernardus MacBriody, Felix O'Neil, Eduardus Butler.—*Ex feminis*: Eleonora Birmingham, Elisabetha Kearney, Margarita de Cashel, Brigida Darcey, Honoria de Burgo, Honoria Magan.—Quoad reliquos Dei Servos viginti tres: *Dilata et coadiuventur probationes*. Die 9 februarii 1915.

Facta postmodum de his sanctissimo Domino nostro Benedicto Papae XV per subscriptum sacrae Rituum Congregationis Secretarium relatione, Sanctitas Sua rescriptum eiusdem sacri Consilii ratum habens, propria manu signare dignata est Commissionem Introductionis Causae biscentum quinquaginta septem praefatorum Servorum Dei, die 12, eisdem mense et anno.

✠ PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius*.

L. \* S.

ANTONIUS CARD. VICO, S. R. C. *Pro-Praefactus*.

## II.

### DUBIA DE COLLECTA PRO RE GRAVI IMPERATA

Sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione nuper proposita sunt; nimirum:

Ex decreto S. R. C., n. 3365, *Clodien*. 7 augusti 1875, ad III, episcopus potest praecipere, ut collecta *pro re gravi*, si re-

vera sit *pro re gravi*, dicatur etiam in duplicibus primae classis; quaeritur:

I. Quando episcopus praescribit collectam *pro re gravi* etiam in duplicibus primae classis, collecta dicendane erit in omnibus et singulis duplicibus primae classis?

II. Si episcopus collectam *pro re gravi* simpliciter praecipiat absque ulla mentione duplicium primae classis, quibus diebus collecta omittenda erit?

Et sacra eadem Congregatio, audito specialis Commissionis suffragio, re sedulo perpensa propositis quaestionibus ita respondendum censuit:

Ad I. Affirmative, exceptis sequentibus diebus; nempe: Nativitas Domini—Epiphania Domini—Feria V in Coena Domini—Sabbatum Sanctum—Pascha Resurrectionis—Ascensio Domini—Pentecostes—Festum Ssmae Trinitatis et Festum Ssmi Corporis Christi.

Ad II. In omnibus duplicibus primae classis, in vigiliis Nativitatis Domini et Pentecostes, et in Dominica Palmarum.

Atque ita rescripsit ac servari mandavit, die 23 decembris 1914.

SCIPIO CARD. TECCHI, *Pro-Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius*.

## S. CONGREGATIO DE DISCIPLINA SAORAMENTORUM.

DUBIORUM CIRCA ORDINARIORUM FACULTATEM PERMITTENDI  
CELEBRATIONEM MISSAE PER MODUM ACTUS.

In generali eminentissimorum ac reverendissimorum huius S. Congregationis Patrum Cardinalium Conventu die 20 mensis martii 1915 habito, sequentia dubia super Ordinariorum facultate permittendi celebrationem Missae per modum actus ("Acta Apostolicae Sedis"; *Romana et aliarum. Iurium*. Vol. IV, p. 725) proposita sunt:

I. An Ordinarii ex iustis et rationabilibus causis, servatisque de iure servandis, permittere possint per modum actus celebrationem Missae, domi, quocumque die.

II. An Ordinarii ex iustis et rationabilibus causis, servatisque de iure servandis, permittere possint per modum actus celebrationem Missae, domi, eorum favore qui domestici Ora-

torii indulto gaudent, etiam iis diebus qui in obtento indulto excepti sunt.

Et eminentissimi ac reverendissimi Patres, universis mature perpensis, respondendum censuerunt:

Ad I. Affirmative.

Ad II. Affirmative, dummodo iustae et rationabiles causae aliae sint ab eis, ob quas concessum fuit indultum Oratorii domestici.

Quae responsa Ssmus Dominus noster Benedictus PP. XV in audientia habita ab infra scripto Secretario die 22 martii 1915 rata habere et confirmare dignatus est.

Datum Romae, e Secretaria huius S. Congregationis, die 22 martii 1915.

PHILIPPUS CARD. GIUSTINI, *Praefectus*.

L. \* S.

✦ ALOISIUS CAPOTOSTI, Ep. Therm., *Secretarius*.

#### SACRA CONGREGATIO DE RELIGIOSIS.

##### DUBIA CIRCA INTERRUPTIONEM STUDIORUM.

Huic sacrae Congregationi de Religiosis propositae fuerunt quaestiones:

I. Cum haud raro contingat, ut Religiosi studenti, absque ulla ipsorum aut superiorum culpa, per plures menses studia interrompere cogantur (ex. gr. infirmitatis, aut servitii militaris causa), quaeritur utrum huiusmodi studenti totum annum scholarem sic interruptum seu abbreviatum repetere teneantur; an a Superiore generali, accedente voti deliberativo suorum Consiliariorum, dispensari possint.

II. Utrum examen seu periculum de quo in Responso ad n. VI Declarationum sacrae Congregationis diei 7 septembris 1909 sermo est, subiri debeat etiam ab alumnis, qui aliquam disciplinam accessoriam Theologiae in scholis non excoluerint; et si affirmative, utrum hoc examen tam ab istis alumnis quam ab aliis subeundum, coincidere possit cum examine in fine anni scholaris subiri solito.

Quibus quaestionibus, in Congregatione generali diei 8 ianuarii 1915, Emi Patres responderunt:

Ad I Negative ad 1<sup>am</sup> partem; affirmative ad 2<sup>am</sup>, dummodo (1) interruptio seu compendium studiorum complexive

non duraverit ultra tres menses: (2) studia omissa scholis privatis suppleta fuerint; (3) et in examine constiterit, ex testimonio examinerum seu doctrinae iudicum, alumnos disciplinas, de quibus in eorum absentia in scholis actum est, prorsus didicisse.

Ad II Examen, de quibus in Responso ad num. VI Declarationum sacrae Congregationis diei 7 sept. 1909 agitur, requiri pro qualibet disciplina omissa, sufficere tamen examen ordinarium etiam in fine anni praestitum, quod ex testimonio examinerum seu doctrinae iudicum constare debet.

Et sanctissimus Dominus noster Benedictus XV in audientia diei 2 ianuarii 1915, infrascripto Secretario benigne concessa, has responsiones approbare et confirmare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria S. Congregationis de Religiosis, die 1 martii 1915.

O. CARD. CAGIANO DE AZEVEDO, *Praefectus*.

L. \* S.

✠ ADULPHUS, EPISCOPUS CANOPITAN., *Secretarius*.

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### SACRA POENITENTIARIA APOSTOLICA.

DE SACERDOTIBUS NON CAPPELLANIS AD EXERCITUM PERTINENTIBUS QUOAD FACULTATEM EXCIPIENDI CONFESIONES FIDELIUM DURANTE BELLO.

Post promulgationem decreti dati die 18 decembris 1914 de cappellanis militum quoad facultatem ad excipiendas sacramentales fidelium confessiones durante bello, propositum est huic S. Poenitentiariae sequens dubium:

“An sacerdotes qui quovis titulo ad exercitum pertineant, possint, durante bello, dum exercitum comitantur, uti facultatibus omnibus, quibus ex decreto S. Poenitentiariae dato die 18 decembris 1914 fruuntur cappellani militum?”

Eadem vero sacra Poenitentiaria, mature consideratis expositis, benigne sic annuente sanctissimo Domino nostro Benedicto Papa XV respondendum esse decrevit:

“Affirmative, dummodo sacerdotes, de quibus agitur, vel a proprio vel ab alio Ordinario confessiones fidelium excipiendi facultatem antea acceperint, quae positive revocata non fuerit.”



Contrariis quibuscumque non obstantibus.

Datum Romae, in sacra Poenitentiaria, die 11 martii 1915.

S. CARD. VANNUTELLI, *Maior Poenit.*

L. \* S.

I. PALICA, *S. P. Secretarius.*

### S. CONGREGATIO CONSISTORIALIS.

#### DECRETUM DE VETITIS NOBILITATIS FAMILIARIS TITULIS ET SIGNIS IN EPISCOPORUM INSCRIPTIONIBUS ET ARMIS.

Apostolica constitutione, cuius initium *Militantis Ecclesiae* die 19 decembris 1644 data, Summus Pontifex Innocentius X mandavit ut "omnes S. R. E. Cardinales, ad unitatem et aequalitatem ordinis construendam, iubeant e propriis sigillis et insignibus quibuscumque, vulgo *armis* nuncupatis, amoveri coronas, signa ac omnes notas saeculares, praeter eas quibus intra scutum armorum eorum familiae tamquam de essentia et integritate eorumdem armorum utuntur, et ut in posterum ab illorum usu abstineant". Ad unam vero eandemque rationem hac in re etiam quoad Episcopos inducendam Ssmus D. N. Benedictus Papa XV legem, quae supra relata est, ad eos extendendam opportunum censuit. Quapropter Sanctitas Sua hoc edi iussit consistoriale decretum, quo Patriarchae, Archiepiscopi et Episcopi omnes tam residentiales quam titulares in posterum in suis sigillis et insignibus seu armis, itemque in edictorum inscriptionibus, titulos nobiliare, coronas, signa aliasque notas saeculares, quae nobilitatem propriae familiae vel gentis ostendant, addere penitus prohibentur, nisi forte dignitas aliqua saecularis ipsi episcopali aut archiepiscopali sedi sit adnexa; aut nisi agatur de ordine equestri S. Ioannis Hierosolymitani aut Ssmi Sepulchri. Contrariis non obstantibus quibusvis.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 15 ianuarii 1915.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius.*

L. \* S.

✠ FR. THOMAS BOGGIANI, *Adessor.*

## S. CONGREGATIO INDIOS.

## I.

## DECRETUM.

*Feria II, die 12 aprilis 1915.*

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Benedicto Papa XV sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni as permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 12 aprilis 1915, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

CYRILLOS MAGAIRE, *La Constitution divine de l'Eglise*. Genève, 1913.

PHILIPP FUNK, *Von der Kirche des Geistes*. Religiöse Essays in Sinne eines modernen Katholizismus. München, 1913.

ALPHONSE SALTZMANN, *Les remèdes divins pour l'âme et le corps*. Paris-Bruxelles, 1912.

PIERRE DE COULEVAIN, *Le roman merveilleux*. Paris, s. a.

Itaque nemo, cuiuscumque gradus et conditionis, praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Benedicto Papae XV per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 14 aprilis 1915.

FR. CARD. DELLA VOLPE, *Praefectus*.

L. \* S.

THOMAS ESSER, O.P., *Secretarius*.

## II.

Damianus Avancini et Theodorus Wacker decreto huius S. Congregationis, quo quidam eorum libri prohibiti sunt, se subiecerunt.

In quorum fidem, etc.

THOMAS ESSER, O.P., *Secretarius*.

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Benedict XV on the Roman Academy of St. Thomas Aquinas, established for the study of philosophy according to the principles of the Angelic Doctor.

S. CONGREGATION OF STUDIES publishes the new statutes for the government of the Academy of St. Thomas, referred to above.

S. CONGREGATION OF THE COUNCIL solves three doubts about the obligation and application of the "Missa pro populo" on certain days.

S. CONGREGATION OF RITES (1) announces the decree of beatification of the Servants of God—Dermot O'Hurley, Archbishop of Cashel, Cornelius O'Devany, O.S.F., Bishop of Down and Connor, Terence A. O'Brien, O.P., and 254 companions; (2) answers two questions regarding the saying, on doubles of the first class, of a collect ordered *pro re gravi*.

S. CONGREGATION ON THE DISCIPLINE OF THE SACRAMENTS decides two points in reference to a bishop's faculty to permit the celebration of Mass "per modum actus", in a private residence.

S. CONGREGATION OF RELIGIOUS discusses two difficulties that have arisen concerning the curtailment of studies and examinations.

S. PENITENTIARY APOSTOLIC decides that priests who are attached to the army in any capacity whatsoever, in hearing confessions, during the war, enjoy all the faculties of military chaplains, provided the priests in question are empowered to hear confessions.

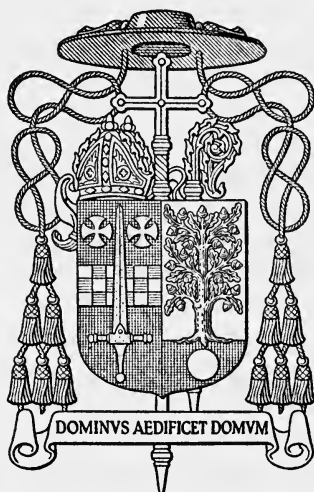
S. CONGREGATION OF CONSISTORY issues a decree prohibiting titles and devices of family nobility in the inscriptions and coats of arms of bishops (see below, p. 82).

S. CONGREGATION OF INDEX gives the titles of four prohibited books and announces the submission of two authors whose books were recently censured.

## SOME RECENT EPISCOPAL ARMS.

## I. ARMS OF THE BISHOP OF PITTSBURGH.

Impaled.<sup>1</sup> Dexter: Sable, a fess chequy argent and azure, in chief two crosses-pattées-arrondies or, over all in pale a sword, hilt in base, of the last (See of Pittsburgh). Sinister: Argent, an oak tree proper from a champagne sable, beneath it in base a plate (Canevin). The arms of the See are based upon those of the Pitt family, which are: "Sable, a fess chequy argent and azure, between three bezants". It is interesting to analyze these Pitt arms, granted to a Chancellor of the Exchequer. The sable field is the color of a pit; the fess chequy represents a counting-board, the blazon itself echoing



THE BISHOP OF PITTSBURGH (CANEVIN).

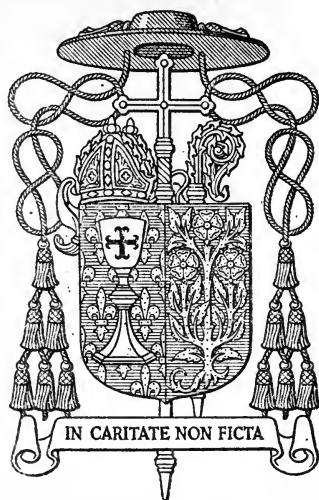
"exchequer"; the three bezants represent the gold coins of the treasury. My first care in modifying these arms for the diocese, was to remove the coins (rendering them to Caesar!) and to replace the upper two by gold crosses of a form that should resemble the original bezants as far as possible. The place of the third, in base, was supplied by the cross-hilt of a

<sup>1</sup> "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat of arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

sword which I now placed "over all", in honor of the dedication of the Cathedral Church to Saint Paul. On his family coat, which was simply "Argent, an oak tree proper", the Bishop wished to indicate that he was born a native of Pennsylvania. I therefore made the oak tree spring from a champagne sable, charged with a plate (silver disc), this being an abbreviation of the chief feature of the arms of William Penn which long had the force in Pennsylvania of territorial arms.

## II. ARMS OF THE BISHOP OF SAINT CLOUD.

Impaled. Dexter: France ancient, thereon a chalice argent, the bowl charged with a cross-ancrée sable (See of Saint Cloud). Sinister: Azure, a rose-bush with three flowers, 1 and 2, or (Busch). Saint Cloud (Clodoaldus) was the grandson of Clovis, the first Christian King of France, and son of



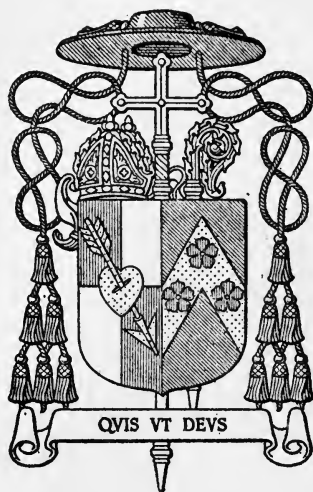
THE BISHOP OF SAINT CLOUD (BUSCH).

Clodomir, King of Orleans. This, of course, was in pre-heraldic times. But the medieval heralds delighted in assigning to the early worthies apocryphal, retroactive arms, and to Clovis and Clodomir alike they naturally assigned<sup>2</sup> the shield called "France ancient" (azure, semé of fleurs-de-lis or), although this shield makes its authentic appearance in history at a far later date. Now these apocryphal arms, despite their

<sup>2</sup> Cf. *Promptuaire Armorial*. Par Jean Boisseau. Paris, 1647.

lack of historical value as such, have always received an acceptance simply as an heraldic convention. Therefore when, as in this case, valuable hagiological associations have accrued to these heraldic symbols, it would be pedantic to abandon them, all heraldry being a "convention", on extra-heraldic ground. I have therefore had no hesitation in retaining for Saint Cloud the arms assigned to his father and to his grandfather. But in order that this coat might not be confused with the similar arms of Saint Louis of France and Saint Louis of Toulouse, I have added to it a silver chalice, indicating Saint Cloud's priesthood. And as tradition clothes him in the habit of Saint Benedict, I have marked the chalice with the peculiar cross of Saint Benedict, which was itself always black on silver. It should be noted that I am not, after all, inventing arms for Saint Cloud himself, but for the diocese which takes its name from him. As for the Bishop's personal impalement, that has been already discussed in these pages, before his translation from the See of Lead.<sup>3</sup>

### III. ARMS OF THE BISHOP OF SAINT AUGUSTINE.



THE BISHOP OF SAINT AUGUSTINE (CURLEY).

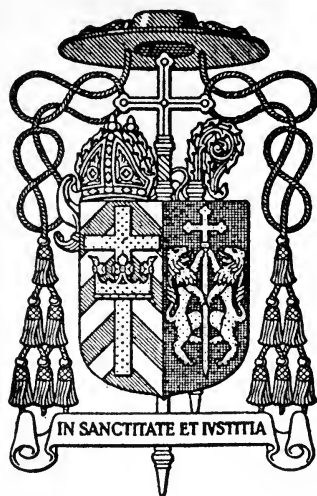
Impaled. Dexter: Quarterly gules and argent, over all a heart in fess point transfixd with an arrow bendways or (See

<sup>3</sup> *ECCL. REVIEW*, July, 1913, p. 90.

of Saint Augustine). Sinister: Vert, on a chevron or three cinquefoils pierced gules (Curley). The field of the diocesan impalement is quartered of red and silver in memory of the quartered coats of Castile and Leon (the fields of which are respectively of these tinctures) which comprised the royal Spanish arms so long paramount in the See city. On this field, just as in the case of the arms of Helena, have been placed the heraldic attributes of the Saint. The sinister impalement is the undifferenced family coat of the Ordinary.

#### IV. ARMS OF THE BISHOP OF HELENA.

Impaled. Dexter: Chevronny of eight argent and vert, over all a long cross enfiling in fess an open crown or (See of



THE BISHOP OF HELENA (CARROLL).

Helena). Sinister: Sable, two lions combatant supporting a cross-staff or (Carroll). The field of the diocesan impalement with its alternating chevrons of silver and green, represents in the abstract terms of heraldry the mountains of "Montana".<sup>4</sup> On this have been placed the heraldic attributes of Saint Hel-

<sup>4</sup> Cf. *ECCL. REVIEW*, July, 1913, pp. 90-91.

ena, the Cross and her own regal crown. On the original family coat of the Carrolls the lions hold up a sword: as an appropriate "difference",<sup>5</sup> this has been changed to the processional cross of a bishop.

PIERRE DE CHAIGNON LA ROSE.

### A DECREE ON ECCLESIASTICAL HERALDRY.

#### SACRED CONSISTORIAL CONGREGATION.

##### PROHIBITED TITLES AND DEVICES OF FAMILY NOBILITY IN THE INSCRIPTIONS AND COATS OF ARMS OF BISHOPS.

By an Apostolic Constitution which begins "*Militantis Ecclesiae*", dated 19 December, 1644, the Sovereign Pontiff Innocent X ordered that "all the Cardinals of the Holy Roman Church, in order to establish uniformity and equality in their order, should remove from their personal seals and insignia, commonly called *coats of arms*, any secular coronets, devices and distinctive marks, except those found on the shield of the coat of arms of their family as the essential and integral parts of the same, and to abstain in future from their use".

Now, in order to introduce uniformity in this matter also with regard to Bishops, Our Most Holy Lord, Pope Benedict XV, has thought it advisable to extend to them the law just mentioned. Hence His Holiness has ordered the present Consistorial Decree to be published, by which all Patriarchs, Archbishops and Bishops, residential as well as titular, are strictly forbidden to add, in future, in their seals and insignia or coats of arms, as also in the headings of their ordinances, any secular titles of nobility, coronets, devices, and other distinctive marks, which would show the nobility of their own family or nation, unless some secular dignity should happen to be annexed to the episcopal or archiepiscopal see itself, or it be question of the orders of Knights of St. John of Jerusalem (Malta) or of the Holy Sepulchre.

This decree, officially promulgated in a recent issue of the *Acta Apostolicae Sedis*, 20 April, 1915, will not much affect, if at all, our hierarchy of the United States. It confirms, however, what was published in THE ECCLESIASTICAL REVIEW, in 1909 and 1910, for instance, about Bishops retaining their family coat of arms; as to the few peculiarities sanctioned by

<sup>5</sup> Cf. ECCL. REVIEW, October, 1913, p. 490.



the decree, like any secular dignity annexed to an episcopal or archiepiscopal see, the allusion probably is to a practice established in some nations where all the archbishops are by right Senators of the State, etc.; thus, former Apostolic Delegate Cardinal Falconio showed the cross of Malta in his arms, and the late Bishop Thos. Burke, of Albany, who, instead of showing below the escutcheon his cross of Knight of the Holy Sepulchre, made it the centrepiece of the shield or escutcheon itself. We leave to more learned ones the question whether a Bishop who has been made an Assistant at the Pontifical Throne and Roman Count, be entitled to place a count's coronet over his escutcheon, as it is shown on the centennial medal of Archbishop O'Connell, of Boston, now Cardinal. Let us only remark that a Cardinal, usually the Secretary of State, is the Supreme Master of the Order of Malta in the Pope's name, and that the Patriarch of Jerusalem is empowered to bestow the cross of the Holy Sepulchre.

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#### **DISMEMBERMENT OF CANONICAL AND MISSIONARY PARISHES.**

In the *Acta Apostolicae Sedis* (8 February, 1915, pp. 73-83), there is a case of dismemberment of a parish which furnishes criteria of law applied to the modern division and establishment of parishes.

The case was referred to the Rota by rescript of the Holy See dated 27 April, 1912. Finding the matter within its competency, the Rota in its lucid solution rendered signal service to episcopal curias by establishing a definite norm of organizing new parishes under perplexing circumstances. The Rota distinguishes parishes strictly (or canonically) erected, from quasi (or missionary) parishes, "*quae sunt potius ad instar paroecciarum*". The distinction is made because there is a special ruling, to be held apart, in either case.

As the case here decided was referred to the Holy See by the Apostolic Delegate of Canada, 18 January, 1912, it may be taken as a precedent for the United States as well as for Canada, both countries being no longer under the jurisdiction of the Propaganda.

The Rota does not define in this instance what parishes are canonical in Canada or in any other country; it simply ap-

plies criteria of law peculiar to dismemberment of canonical and missionary parishes.

To justify the division of a canonical parish and the establishment of a new one it quotes the law of Trent (Sess. 21, c. 4, De Rel.). Trent requires a legitimate cause—distance, difficulty of travel. But the Rota adds that changed conditions and habits of the people, increased danger of perversion, particularly the good of the faithful, afford readier causes for dismemberment of a parish. The bishop, however, in jurisdiction must take counsel with his chapter; cite and hear the rector of the parish to be divided, and others affected by the dismemberment. It is necessary to consult with his chapter, under pain of nullity of the act; consultation with the rector and others concerned may be omitted if unreasonable opposition is foreseen. The Rota remarks that dismemberment is not to be obviated by adding to the number of assistant clergy or by chapels of ease. Pastors and new parishes are preferred and more in keeping with modern demands in canonical territory.

To justify the division of missionary or quasi-parishes, "*quae non sunt verae paroeciae sed habentur ad instar seu quasi paroeciae*," the Rota applies a special ruling of the Constitution *Romanos Pontifices* of the year 1887 which, by a decree of the S. Congregation of Council, 14 March, 1911, was extended to the whole of Canada. That ruling will, no doubt, be applied to all similar cases in the United States, since it does not restrict but grants a privilege. In that document it is clearly stated that dismemberment of quasi-parishes is not to proceed in accordance with the rulings for canonical parishes, for the simple reason that these limit freedom of action. The Rota adopts the regulations of the Westminster Provincial Council for dismemberment of missionary or quasi-parishes. They place the burden of establishing new parishes on the bishops. The bishop can establish a new parish whenever the good of the faithful requires it. He should indeed take counsel with his chapter, or failing that, with the diocesan consultants, according to a laudable custom, and likewise confer with the rector of the parish to be dismembered.

The difference then of causes for dividing canonical and non-canonical parishes is not so much a question of method as of

rule. Canonical parishes are to be dismembered in accordance with the form prescribed by Trent, as above, modified indeed by modern conditions. Distance and difficulty of travel to receive the Sacraments are the main causes with respect to the people; and with respect to the priests in charge of souls, pastors are preferred to assistants. New parishes and actual pastors meet modern conditions. Further, for proper legal procedure, though not under pain of nullity of action, rectors of canonical parishes should be consulted before their parishes are curtailed, and others who may be affected; though the latter may be more easily passed over. Finally, the income of a canonical rector, being a benefice in character, cannot be jeopardized or lessened by the division: "rectori matricis semper remanere debet sufficiens congrua pro ejusdem sustentatione". Quasi-parishes are to be dismembered in accordance with the Constitution *Romanos Pontifices*, as noted above. Causes and form described in the Provincial Council of Westminster are rather a guide than a legal method in the process of erection of new quasi-parishes. The bishop, not the rector of the parish, much less the people, is the judge of the need of a new parish. He should consult his chapter or diocesan consultors indeed, and according to a laudable custom confer with the rector of the parish to be dismembered. He may pass over the latter if he reasonably fears serious prejudicial objections. There is no prescribed juridical process. The bishop should provide becoming maintenance, in whatever manner he sees fit, since in quasi-parishes "rector alitur ex fidelium oblationibus, quae natura sua sunt variabiles" (p. 81). Natural equity suggests that each parish, the new and the old, assume its proportionate financial obligation in accordance with the benefits each derives from dismemberment, according to the adage: whoso derives a benefit must proportionately bear the burden; whoso derives no benefit need bear no burden.

The accusation of nationalism against the Ordinary by the plaintiff in the case is dismissed by the Rota, since the bishop endeavors to provide priests who know the language of the people well enough at least to hear their confession. The Rota corrects a faulty request of the bishop, namely, that the rector of the new parish permit persons who desire it, to continue their membership in the old parish, by reminding him

of the canons of the Council of Trent, which insists on *one pastor in authority within the boundaries of a parish*. In conclusion, the Rota repeats: "Iterum est insinuandum quod in casu non agitur de vera paroecia, sed de simplici missione".

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## ΠΡΩΤΟΣ

in Matt. 26: 17, Mk. 14: 12 and Lk. 2: 2.

Matt. 26: 17: τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταί κτλ.

Mk. 14: 12: τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν κτλ.

Luke 2: 2: αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος κτλ.

The difficulties to which these several texts give rise are classic and need not here be rehearsed at length. The passage in St. Luke has reference to the census which brought Mary and Joseph to Bethlehem; the other two have bearing on the chronology of the Passion. They are brought together here because in each of them the use of the word *πρῶτος* is, not only the cause of the difficulty, but the key, we believe, to its solution as well.

Beginning with the Old Latin and the Old Syriac, all renderings of Luke, 2: 2: "This enrolling was first made by Cyrinus . . .", suppose on the part of the Evangelist a gross ignorance of history, and set him up not only against St. Matthew, but also against himself. P. Sulpicius Quirinius was twice honored as *Legatus Augusti pro praetore Syriae*, first after Varus, hence some months after the death of Herod the Great (B. C. 4), until B. C. 1, and again upon the removal of Archelaus (6 A. D.). It was during this second tenure of office that Quirinius made the census of the newly created province of Judaea (6-7 A. D.); nowhere is mention made of a census having been taken during his first legation. Shall we understand St. Luke to hold that Jesus was born during the census made in 6-7 A. D.? What becomes then of the emphatic statements of St. Matthew dating the birth of the Saviour in the days of Herod (2: 1), perhaps even two or three years before the tyrant's death (2: 16 ff.)? Nay more, what becomes of

St. Luke's own statements? He intimates that Jesus was born some six months after John the Baptist (1:36), and although he does not explicitly date the latter's birth, still he places the scene of the announcement to Zachary during the reign of Herod (1:5). Moreover, if Jesus was born in 6-7 A. D., how could he have been "about the age of thirty years" (3:23) "the fifteenth year of the reign of Tiberius Caesar" (3:1), that is, in 28-29 A. D.? Truly very soon did St. Luke deviate from the beautiful program stated in his preface!

Equally disconcerting is the case of St. Matthew and St. Mark, if in the above cited passages they say that "on the first day of the Unleavened Bread when they sacrifice the Pasch, the disciples say to him . . .". Now the first day of the Unleavened Bread is properly Nisan 15.<sup>1</sup> True, St. Mark, by adding the clause: "when they sacrificed the Pasch"—which is not found in St. Matthew—seems evidently to regard the expression "the Unleavened Bread" as designating rather broadly the whole of the Passover festivities, which began with the immolation of the lambs on Nisan 14. But even when St. Mark is thus understood grave difficulties confront us, for not only are St. Matthew and St. Mark pitted against St. John who clearly dates the last Supper on Nisan 13, but they are made to vouch for an incredible and impossible supposition, namely, the total disregard by the Jews of the rest enjoined by Law (Exod. 12:16 and parall.) on Nisan 15.

I know how commentators who abide by what is called the chronology of the Synoptic Gospels try to grapple with the many obstacles wherewith their path is strewn; still I must confess all their efforts leave me unconvinced; their arguments appear to me as so many more or less clever subtleties and I cannot become reconciled to the notion that, whereas St. John is so clear, the other Evangelists would introduce their readers into all the intricacies of the *Qiddush* or of Hillel's casuistry. Furthermore, the text of the three passages under our con-

<sup>1</sup> Chwolson, *Das Letzte Passamal Christi und der Tag seines Todes*, 1908, seems to have well established the fact that no Jewish writer calls Nisan 14 "the first day of the Unleavened Bread."

sideration is, on the whole, fairly ascertained, and we are not free to cast serious doubt upon any of them (as does Loisy on Luke, 2: 2<sup>2</sup>), nor to regard any of them as "certainly corrupt" (as Allen affirms of Mark, 14: 12<sup>3</sup>); nowhere, finally, do our evangelical records display such a hopeless ignorance of history as to warrant the slurs cast upon them by certain modern commentators. Rather than to harbor such unsupported views, were it not better to own candidly that we have here a puzzle, and to confess humbly that thus far we miss the key thereto?

But do we really miss the key? Old Greek commentators did not manifest the least hesitation about our texts. On Matt. 26: 17, Euthymius wrote: *πρώτην δὲ τῶν ἀζύμων τὴν πρὸ τοῦ πάσχα φάσιν ἡμέραν, τὴν τρισκαδεκάτην μὲν τοῦ μηνὸς, πέμπτην δὲ τῆς ἐβδομάδος*<sup>4</sup>; on Mk. 14: 12, St John Chrysostom: *πρώτην τῶν ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν*<sup>5</sup>; Victor of Antioch repeats this interpretation in his *Catena*: *πρώτην ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν* and he adds the words of another commentator to the same effect: *πρὸ μιᾶς τῶν ἀζύμων*<sup>6</sup>; Theophylactus gives the same explanation: *πρώτην τῶν ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν ἡμέραν ὡς πρὸ τῆς ἐσπέρας οὖσαν καθ' ἣν ἐσπέραν ἦσθιον τὰ ἄζυμα*<sup>7</sup>; and again on Luke, 2: 2, the same writer remarks: *τουτέστι πρότερα ἡγεμονεύοντος ἢ γουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος*. For the Greek Fathers, therefore, the words: *πρώτη ἡμέρα τινός*, may mean "the day *before*" some occurrence or event.

That this usage, though at first sight somewhat strange, is perfectly grammatical, and by no means unknown in classical Greek, Fr. M. J. Lagrange, O.P., has abundantly proved in his Commentary on St. Mark,<sup>8</sup> and more fully in an article entitled "Où en est la question du recensement de Quirinius?" published in the *Revue Biblique*.<sup>9</sup> He first cites the authority of

<sup>2</sup> *Evang. Syn.* 1,346.

<sup>3</sup> *St. Matthew*, Intern. Crit. Comment., pp. 269-273.

<sup>4</sup> Migne, *P. G.*, cxxix, 652.

<sup>5</sup> *P. G.*, lviii, 729.

<sup>6</sup> p. 420.

<sup>7</sup> *P. G.*, cxxiii, 440-441.

<sup>8</sup> Paris, 1911, pp. 330 foll.

<sup>9</sup> Jan. 1911, pp. 60-84.

Didot's *Thesaurus*: "πρῶτος non raro dicitur ubi πρότερος locum habebat . . . hinc ut πρότερος cum genitivo construitur." It will not be without interest to compare the foregoing statement with the view of the more familiar Greek-English Lexicon of H. G. Liddell and R. Scott: "πρῶτος is sometimes used where we should expect πρότερος: Αἰνείας δὲ πρῶτος ἀκόντισεν, Il. xiii, 502; cf. xviii, 92. In late Greek it is even followed by a genitive: οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες, Aelian., N. A. VIII, 12; ἀλόχου πρῶτος, before his wife, Epigr. Gr. ccccxiii, 2; γεννήτορα πρῶτον μητέρος εἰς αἶδην πέμψει, Manetho, I, 329; IV, 404." Other examples from various sources have been brought to corroborate this evidence: τοὺς φρύγας πρῶτους εἶναι ἐωντῶν, Herod. II, 2 according to reliable manuscripts: καὶ ἡ βραχέια πρώτη τεθῆ τῶν μακρῶν, Dionys. Halic. *De comp. verb.* 17; πρῶτον γεννηθέντα τῆς δάφνης, Schol. Euripid. *Hecub.* 454: πρῶτος λέγειν Ἑτεοκλέους, id. *Phoenic.* 468; πρῶτος ὁ Μαρικᾶς (Aristophanes's play of that name) ἐδιδάχθη τῶν Νεφελῶν (another play), Schol. Aristoph. *Nub.* 552; ἀπογράφεσθαι τῷ πρώτῳ ἔτει ἢ ὧι τὸ κούρεον ἄγει, Regulat. of the Athenian Phratría of the Demotionides, I. 117 (ab. 350 B. C.). This construction of πρῶτος with the meaning of "before" is not a peculiarity of classical Greek; it was used likewise in the κοινή, as a papyrus of the second-third century A. D. bears witness: σου πρῶτός εἰμι (Moulton, Grammar, p. 79),—an instance which naturally recalls to the mind John 1: 15 and 30: ὅτι πρῶτός μου ἦν, and 15: 18: γινώσκετε ὅτι ἐγὼ πρῶτον ὑμῶν μεμίσσηκεν.

Strange as it may seem at first sight, this construction and meaning of πρῶτος will not appear particularly irregular, when we remember that both πρῶτον and τὸ πρῶτον were given the same meaning (John, 19: 39), as all Greek dictionaries point out, and when we recall the many passages in which πρῶτος itself obviously stands for "past," "of yore," "of long ago." Here we cite almost at random: II Kings, 20: 18: λόγον ἐλάλησαν ἐν πρώτοις λέγοντες . . .; Job, 8: 8: ἐπερώτησον γὰρ γενεάν πρώτην; Eccl. 1: 11: οὐκ ἔστιν μνήμη τοῖς πρώτοις; I Mac. 3: 29: τοῦ ἀραι τὰ νόμιμα ἃ ἦσαν ἀφ' ἡμέρων τῶν πρώτων. Stranger by far, though still explicable, unless we accuse the Greek interpreter of misunderstanding a text the meaning of which was obvious, is the use of πρῶτα for

τὰ ἔμπροσθεν (Philip, 3 : 14) in Job, 23 : 8, to designate the east, that is the region lying *before* (locally) one who is orienting himself.

It seems therefore well established that *πρῶτος* is occasionally used by Greek writers instead of *πρότερος* (*πρότερος* is never found in St. Luke), and by them treated as a comparative; consequently, τῇ πρώτῃ [ἡμέρᾳ] τῶν ἀζύμων may signify "the day *before* the Unleavened Bread." Still Fr. J. Knabenbauer rejects this interpretation as ungrammatical: "*Admitti nequit . . . ; necessario esset ponendum τῇ πρώτῃ τῆς τῶν ἀζύμων*"<sup>10</sup>. But Fr. Knabenbauer's objection is groundless, for the genius of Greek language is such that, after a comparative has been used it is permissible to suppress the positive term, and to replace it merely by its object. The following instances from the Gospels (many might be adduced from classical authors) are to the point: ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ φαρισαίων, Matt. 5 : 20; ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου, John, 5 : 36. From the grammatical standpoint, therefore, there can be no objection against our translating Matt. 26 : 17 and Mk. 14 : 12: "the day *before* the Unleavened Bread," and Luke, 2 : 2: "this census took place *before* Quirinius was governor of Syria."

What grammar points out as a possible reading of these several texts, that our knowledge of the Evangelists suggests, and the near and remote contexts exact, as the only acceptable rendering. For even granting that the construction adopted here by the Evangelists lacks clearness, is it not preferable to suppose they employed a somewhat ambiguous mode of expression (which may have been prompted them by the Aramaic), rather than to accuse them of historical ignorance such as nowhere else appears in their writings, and of such glaring contradiction both with themselves and with other evangelical writers as would be rightly deemed inexcusable in the most careless authors?

Read as we contend it should be read, Luke 2 : 2 will be best

<sup>10</sup> Cursus S.S., Comm. in Ev. Matth., t. II, p. 411.



understood if it is remembered that the census taken by P. Sulpicius Quirinius in 6-7 A. D. had left such a lasting impression upon the minds of the Jews (cf. Acts 5: 37) as to cause the date thereof to be memorable. St. Luke's words, therefore, are tantamount to an implicit warning: "Now the census I am speaking of *is not* the one made while Quirinius was governor of Syria; but it is one which took place *before* Quirinius was appointed to the governorship." For, as Fr. Lagrange pointedly remarks, the emphasis of the sentence is precisely on the word *πρώτη*.

Read as we contend they should be read, Matt. 26: 17 and Mk. 14: 12 cease to be in contradiction with St. John's clear intimation that the Last Supper took place on Nisan 13 (the date being understood, of course, according to our mode of reckoning time, from midnight to midnight). Against this view Fr. Knabenbauer cites the clause in St. Mark: *ὅτε τὸ πάσχα ἔθνον*, as if the Evangelist would signify by these words that on the very day of the immolation of the paschal lambs the disciples asked Jesus the question recorded. But such is not the meaning of the sacred writer; the clause *ὅτε τὸ πάσχα ἔθνον*, which, by the way, should not be taken to refer to the actual sacrificing of the lambs, but to the law, and is equivalent to *[ἐν]<sup>11</sup> ᾧ ἔδει θύεσθαι τὸ πάσχα* (Luke, 22: 7), is evidently in apposition to and explanatory of the foregoing words: *τῇ ἡμέρᾳ τῶν ἀζύμων*, and the whole verse should be rendered: "now on the day before that of the Unleavened Bread—the latter being the day set for the sacrificing of the paschal lambs—the disciples. . . ."

Neither does St. Luke, 22: 7, contradict, as is sometimes asserted, the view advocated here, and authorize the dating of the Last Supper on Nisan 14. His words *ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων*, do not mean; "the day of the Unleavened Bread was come," but a better rendering would be: "was coming," "was at hand" (on this use of aor., comp. *οικοδομήθη*, John, 2: 20, "has been in the building").

Of course, I am aware that, unless we are ready to engage in

<sup>11</sup> Not supported by the best manuscripts.

a hopeless tangle of improbabilities, the logical consequence of the exegesis here advocated is that the Last Supper was not a Jewish Passover, which seems to conflict with the well known words of our Lord recorded by St. Luke, 22: 15: "Greatly have I desired to eat this Pasch with you." But this is another question which, however closely connected it may be with that of the date of the Last Supper, is nevertheless quite distinct from the latter; and without entering upon the exegesis of these words of St. Luke, I am perfectly confident they can be explained agreeably to the view propounded here as to the date of the Last Supper according to the Synoptic Gospels.

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#### TWILIGHT SLEEP.

In the REVIEW for May the Rev. Stephen M. Donovan, O.F.M., discussed the ethics of the Twilight Sleep method of eutocia, and he held, "There is no doubt that much is to be said in favor of Twilight Sleep, no matter from what point of view we may consider it". In my opinion very little can be said in favor of the twilight sleep method, no matter from what point of view, except the commercial, we may consider it; and this is the opinion of the leading obstetricians of America and Germany. It is unscientific and undoubtedly immoral.

The method is now old, as antiquity goes in medicine—it was devised in 1902. In 1903, that is, twelve years ago, it was tried, found wanting, and rejected in the Universities of Berlin, Vienna, Munich, Heidelberg, Harvard, Pennsylvania, Johns Hopkins, and in the Northwestern University of Chicago. Krönig and Gauss took it down from the attic recently, and gave data to a number of female agitators in America, who advertised these two worthies to their hearts' content (and with Krönig's consent, as the editor of *McClure's Magazine* acknowledged to Dr. Tracy of Philadelphia), and the scandal of the entire medical profession. Since then twilight sleep has become a fad, especially with ladies that have no babies of their own, but who like to descant on "sociological problems". Krönig came here in November, 1913, to read

a paper on a gynecological subject before two American medical societies, one of which was the Clinical Congress of Surgeons of North America, and he took advantage of the courtesy of these societies to exploit the proprietary drug narco-phine, which he uses in his business. He was soundly and justly scored by the *Journal of the American Medical Association* and the *American Journal of Obstetrics* as "an un-ethical foreigner".

In the description of the method given in the May number of this REVIEW there are some technical errors. It is not true that "with the sole exception of Krönig's method all others have been abandoned as both worthless and dangerous". The central fact of the treatment is the use of morphine intensified with scopolamine, not the reverse; and this is not Krönig's or Gauss's invention at all. The only real difference between the practice of the different men who are now using the method is in the quantity of morphine given to the patient. They all inject practically the same quantity of scopolamine; and some pay attention to the memory test, while others, like Polak of Brooklyn, do not bother with that test. Scopolamine, by the way, is supposed *not* to be "derived from the henbane plant", as Father Donovan says it is. Druggists commonly substitute hyoscine, which is derived from the henbane (*hyoscyamus niger*) for scopolamine, derived from *scopolia Carniolica*. This substitution is not important, despite the protests of Polak and others, because the drugs are identical chemically and physiologically as far as we know at present. A physician can not tell whether he has one or the other product unless he follows the process of manufacture from the plant to the finished alkaloid.

Morphine, which is used to prevent pain, is the chief drug in the twilight sleep method, and it is greatly intensified in action by the presence of scopolamine. When, however, morphine with scopolamine is given to a pregnant woman hypodermically, they are at once carried by the blood to the foetus. Children for years after birth all withstand the action of morphine badly, and a foetus in the womb is readily overwhelmed by it. Just in this fact lies the chief moral crux in the use of the twilight sleep method of obstetrical delivery. If constant watch is not kept at the bedside day and night by a skilled

obstetrician, the baby is liable to be killed, and very many babies have been killed despite this watch. Gauss alone "lost" five while adjusting his morphine dosage.

Dr. Charles M. Green, professor of obstetrics in Harvard University, tried the treatment in 1903, when the method was as perfect (or imperfect) as it is now, and he abandoned it, "because it has apparently been the cause, occasionally, of foetal asphyxia; secondly, because the effect of the drug on the mother is often uncertain—unless used with great care, it may cause unfavorable or dangerous results".

Dr. J. Whitridge Williams, professor of obstetrics in Johns Hopkins University, tried it in two series of cases in 1903, and rejected it because the results were unsatisfactory; "nor did they in any way approach the claims made for the treatment".

Dr. Burton Cooke Hirst, professor of obstetrics in the University of Pennsylvania, tried it in 1903 and twice since, in 300 cases in all, and he too rejected it because of "the fake element, which is a large part of the treatment", and because "any effective dose of morphine is too dangerous".

Dr. Joseph De Lee, professor of obstetrics in the Northwestern University, Chicago, and the author of a book on obstetrics which is the present standard in English, tried the method in 1903 and set it aside. In 1913 he studied ten cases at Krönig's clinic in Freiburg and the impressions he received were, as he said, "decidedly unfavorable to the method of Twilight Sleep". He describes the ten cases, and the complete failure is so obvious as to be a scandal.

Dr. Joseph Baer,<sup>1</sup> reported sixty cases of the morphine-scopolamine treatment at the Michael Reese Maternity Hospital in Chicago. He had his patients in specially constructed rooms, with picked nurses and obstetricians in attendance. Of the sixty cases only *one* woman did not suffer the pain for which the treatment was devised. He used the Freiburg dosage. The labor was lengthened by seven hours over the time required in untreated cases. Thirty-two of the women had an unslakable thirst from the scopolamine all through the labor. Thirty-seven had headache, and in some this headache was severe and lasted for several days after delivery.

<sup>1</sup> *Journal of the American Medical Association*, 22 May, 1915.

There were seven postpartum hemorrhages, but in sixty untreated normal delivery cases there was only one hemorrhage. Eighteen women were constantly restless, thus preventing the proper observation of themselves and the babies; nine were delirious; six were so delirious they had to be wrapped in restraining sheets; one had to be shackled for four days after she had overpowered a nurse in an effort to jump out of a window. It took three attendants to put her into a strait jacket. Chandler of Philadelphia saw a woman in a like delirium who was shackled only after six attendants together held her down. Two physicians in a Chicago maternity hospital were severely beaten by delirious women. One of Baer's patients was killed and her baby with her. Thirteen of the children did not breathe at delivery; six were asphytic, and two relapsed into asphyxia after resuscitation.

This is only part of his experience, which may not be printed in full except in a medical journal, and it is no wonder there were twenty-five malpractice suits pending in one German city last July as an outcome of the twilight sleep craze.

We know that the men who claim they have complete successes in the treatment can not possibly be telling the full truth; they have peculiar standards of perfection. Baer's amazing recital was of a series wherein the smallest dose of morphine was used, yet others who *say* they had no difficulty use twice as much morphine as he did. Baer is as skilful as they are, and his circumstances were perfect.

If a physician injects enough morphine and scopolamine to get a twilight sleep, he risks the life of the mother somewhat, and the life of the child gravely. Fonyo<sup>2</sup> reported two fatal poisonings by the morphine-scopolamine method as used in surgery. Both were operations for the delivery of women by laparotomy, and in each case the centres of respiration were overwhelmed. In each of these operations only 1/100 of a grain of scopolamine and 1/3 of a grain of morphine had been used, but chloroform was administered later. Robinson recently reported a fatal poisoning of a negress by scopolamine, and Chandler of Philadelphia two more where 1/33 of a grain

<sup>2</sup> *Zentralblatt f. Gynäkologie*, Leipsig, 19 September, 1914.

of scopolamine had been used. One-ninetieth of a grain given hypodermically has caused severe toxic disturbance which lasted for twenty-eight hours; and Root<sup>3</sup> told of a case where 1/300 of a grain given by mouth poisoned violently.

The risks are taken in an attempt (which fails as often as it succeeds) to ease a perfectly natural and physiological pain, which is forgotten an hour after delivery in untreated cases. If a light dose of morphine and scopolamine is administered the effect is not obtained, or at least not so readily and effectively as it is by using nitrous oxide, ether, or chloroform, which are not dangerous when employed to the obstetrical degree. If you begin early in the labor of a multipara with the morphine and scopolamine the labor is stopped by the drugs very commonly, and sometimes for thirty-six hours; if you begin after the pains are well developed in a multipara the baby will be born as a rule before the drugs have effect at all.

The twilight-sleep method, then, when it is not foolish and unscientific, is as moral, and "has as much to be said in its favor", as has shooting with a revolver at a target on a baby's head. It is one of the latest criminal fads. Fortunately it will die out before long just because it is foolish, yet in the May number of the *American Journal of Obstetrics*, Beach of Brooklyn had a study of a thousand cases here in the United States. There is even a "Painless Labor League" gesticulating from the platforms, which boycotts physicians who, through respect for their scientific and moral consciences, refuse to go through the *Dämmerschlaf* hocus-pocus. Some agitators tried to get the method exhibited on the moving-picture screens for the delectation of the poor and young, but the police stopped this indecency.

The method can not be perfected unless someone invents a harmless narcotic, which is a contradiction in itself. If enough of the present narcotic we have is given, we risk the life of the woman, as I said, and we gravely risk the life of the child; if we do not give enough to get the desired effect of twilight sleep, why, in the name of common sense, meddle with it at all, unless we are frank quacks?

AUSTIN O'MALLEY.

<sup>3</sup> *Therapeutic Gazette*, vol. ii.

## OFFICIAL RETURNS OF CONVERSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In looking over the *Catholic Directory*, ably edited by Mr. Joseph H. Meier, I notice that few of the diocesan chanceries make returns of the number of converts received yearly. Cannot something be done to arouse sufficient interest among the chancellors in order that this information may be reported?

It seems to me that such information is as valuable as any other appearing in the diocesan statistics. If ever we are to know just what the Church is really doing in the various dioceses toward bringing non-Catholics to a knowledge of the Truth, surely it is imperative that yearly reports be made of the number of converts received.

Such reports, too, would nicely offset the statistics and prophecies of the pessimistically inclined who are ever ready, it seems to me, with figures to show that the Church is losing instead of gaining ground in our beloved country.

SCANNELL O'NEILL.

Author of *Converts to Rome in America*.

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THE "MINISTERING WOMEN" IN THE GOSPELS.

WHAT DID THEY MINISTER?

To the Editor, THE ECCLESIASTICAL REVIEW.

Each of the synoptists mentions the ministering women. SS. Matthew and Mark<sup>1</sup> tell us that they were at Calvary looking on, and that they had followed Jesus and ministered<sup>2</sup> to Him.

If this was the only mention of them, we might conclude that their ministry, like that of Mary of Bethany, consisted in listening to His words.

But St. Luke tells us (Lk. 8: 3) that they ministered "of their substance".

To minister of their substance or property means that they gave material things. They gave something that money could buy. The gift mentioned as meriting Christ's praise was ointment. Was this what they gave "of their substance"?

<sup>1</sup> Mt. 27: 55; Mk. 15: 40.

<sup>2</sup> The Greek word *diakoneo* (to minister) means to act as deacon, and to perform any service whether material or spiritual.

The Magi brought myrrh for Jesus' anointing (Mt. 2: 11), and Nicodemus a hundred pounds of myrrh and aloes (Jn. 19: 39), but the women's ointment seems to have been especially acceptable.

A woman brought an alabaster box of ointment, and began to wash His feet with tears . . . and kissed His feet and anointed them.

And He said to her: Thy sins are forgiven thee. Go in peace (Lk. 7: 37-50).

Mary therefore took a pound of ointment of right spikenard, of great price and anointed the feet of Jesus.

Jesus said: She hath wrought a good work upon me. Amen I say to you, whosoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her (Jn. 12: 3; Mt. 26: 10-13; Mk. 14: 6-9).

After Jesus was buried, the women who hurried from Calvary prepared sweet spices that, coming, they might anoint Jesus.

The gift of great price that women gave was ointment. The women's gift that Jesus praised was ointment. It has received particular prominence in the Gospels. Was this the gift "of their substance", of which St. Luke speaks? Hardly.

They are supposed to have given something for which Jesus did not especially praise them. They are supposed to have given food. They were the patronesses, cooks and waitresses of Christ and His apostles! The "*mulieres ministrantes*" were "*mulieres sustentantes*". Is this assumption correct?

Jesus, the giver of the "*panis angelorum et cibus viatorum*", was also the greatest giver of earthly food. On one of the few recorded occasions He fed five thousand men and about as many more women and children, or ten thousand in all. At another time He fed four thousand men and probably the same number of women and children, a total of eighteen thousand on these two days. At Cana He supplied a great quantity of wine. He filled boats with fishes.<sup>3</sup> He prepared fire, bread and fish for His disciples.<sup>4</sup> He made all the preparations for the Last Supper. Jesus and His disciples were sometimes hungry. When He cursed the barren fig tree<sup>5</sup> and when His

<sup>3</sup> Lk. 5: 6; Jn. 21: 6.

<sup>4</sup> Jn. 21: 9, 13.

<sup>5</sup> Mk. 11: 12.



disciples plucked the ears of corn,<sup>6</sup> they were hungry; but when they were with the people, they were never hungry, for the thousands whom He cured were anxious to show their gratitude by giving Jesus hospitality. It was impossible to accept it from all, but Jesus' loving heart would not refuse it when it was possible to accept it.

He often dined with men. The Gospels mention the following occasions: Matthew, Mt. 9: 10, Mk. 2: 15, Lk. 5: 29. A Pharisee, Lk. 7: 36. Another Pharisee, Lk. 11: 37. One of the chief Pharisees, Lk. 14: 1. Zaccheus, Lk. 19: 5. Simon the leper, Mt. 26: 6, Mk. 14: 3, Jn. 12: 2. When He cured the girl in the ruler's house and ordered them to give her something to eat (Mk. 5: 43), He doubtless accepted the food that the ruler out of gratitude must have pressed Him to take. He went to the wedding at Cana, where however He gave much more than He received.

He honored Peter and Andrew and their relative whom He cured in their house (Mk. 1: 29) by accepting their hospitality. The woman may not have given food "of her substance", because Peter and Andrew probably provided it in their house, but she ministered her labor of love in preparing it (Mt. 8: 15; Mk. 1: 31; Lk. 4: 39).

Only one woman is mentioned in the Gospels who during His public life gave Jesus food of her substance, and she WAS NOT PRAISED for her pains. Martha asked Jesus to her house. He loved the family. Lazarus her brother is called "him whom Jesus loved" (Jn. 11: 3). But in mentioning Jesus' love for them, Martha is put first: "Jesus loved Martha, and her sister Mary and Lazarus" (Jn. 11: 5).

Martha with the highest and holiest motive, love for Jesus, prepared a banquet for Him. She was absorbed in her work, as she should be. Her substance or money, her time, her labor, her love were all employed in serving Him.

Martha was shocked at her sister's apparent want of respect for their Divine Guest. Instead of working for Him, Mary sat there seemingly indifferent as to whether or not a suitable repast should be served to Him. Lazarus and the others could have entertained Jesus until the meal was ready.

<sup>6</sup> Mt. 12: 1; Mk. 2: 23; Lk. 6: 1.

Here are two holy women, both loving Jesus and both loved by Him, both working for Him and doing what they consider most pleasing to Him. Martha is showing her love and is employing the powers of her body and soul in ministering to Him food. Mary is ministering to Him by listening to His words. Their motives are the same. But which ministry is the most pleasing to Jesus? He Himself has given the decision. Most affectionately He speaks to Martha, repeating her name: "Martha, Martha, thou art careful and art troubled about many things. . . . Mary hath chosen the best part" (Lk. 10: 38-42). Mary's listening was more pleasing to Him than Martha's food. If any holy women had ever intended to please Jesus by instituting a ministry of food, this decision would have changed their plans.

Jesus may have honored the ministering women by taking food from them, but He would not refuse food which the people were anxious to give in order that He might accept it from a little band of women. His own blessed Mother no doubt supplied Him food frequently, as was but natural; but for the rest there seems little or no room in Christ's public life for the imagined food ministry of women. There was no band of *mulieres sustentantes*. Indeed Christ's instructions to His disciples seem to exclude the supposed food ministry of women. He told His disciples to be supported by all the men and women to whom they preached, not by a select company of women:

Do not possess gold nor silver nor money . . . for *the workman is worthy of his meat*. Mt. 10: 9-10.

He commanded that they should take *nothing*. . . . And He said: Whosoever you shall enter into a house, there abide till you depart from that place. Mk. 6: 8-10.

Take nothing for your journey. Lk. 9: 3.

Carry neither purse nor scrip nor shoes. . . . Into whatsoever house you enter . . . remain, *eating and drinking such things as they have*, for *the laborer is worthy of his hire*. Lk. 10: 4-7.

Jesus told His disciples not to make provision for their bodily needs. "Be not solicitous for to-morrow. To-morrow will be solicitous for itself." "See the birds of the air. . . . Your heavenly Father feedeth them. Are you not of much

more value than they?"<sup>7</sup> He sent His disciples out empty-handed, without purse or scrip or shoes. Thus a food ministry of women would seem at variance with the poverty which He imposed on them.

If *mulieres sustentantes* ever existed, there should be some trace of them in history; but there is no trace of them in the Gospels, the Acts or in the Church from the time of Christ to the present day. They never existed, nor would they be tolerated in the Church in any age. On the contrary, the Church supplied women with food when they needed it. The widows<sup>8</sup> were supported by the Church. The seven deacons were chosen chiefly<sup>9</sup> to see that no woman was neglected in the distribution of food. St. Paul insists on women's right to be supported by the Church when they labor for it.<sup>10</sup>

The *mulieres sustentantes* seem therefore to rest on a misunderstanding of 1 Cor. 9:5 and on an interpretation of St. Luke's phrase. If this phrase is out of place, or if the common interpretation of it is not correct, then the *mulieres sustentantes* lose their philological existence, the only existence that they ever had.

The women did not minister food, as we have shown. What then did they minister "of their substance"? Nothing. The phrase "of their substance" does not belong here. It is out of place. It belongs to the sentence that follows. The first sentence ends with: *who ministered to them*. And so the text reads:

He travelled through the cities preaching . . . and the Twelve with Him.

And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen . . . and many others who ministered to them. Lk. 8:3 (end of the sentence).

Probably the phrase "of their substance" does not belong here at all, for we never find the word *minister* together with the verb *huparcho*, which is here usually translated *substance*. *Diakoneo* (to minister) is found 34 times in the New Testament, and *diakonia* 32 times, but never in connexion with

<sup>7</sup> Mt. 6:25, 26, 31.

<sup>8</sup> 1 Tim. 5:16.

<sup>9</sup> Ac. 6:1-3.

<sup>10</sup> Have we not a right to have a Christian woman go about, at our expense? 1 Cor. 9:5. Cf. ECCL. REVIEW, March, 1910, p. 290.

*huparcho*. The unparalleled combination, "they ministered of their substance", ought to make us suspect that there is a mistake in the reading.

Origen refers to the ministering as done to the Apostles—*τοῖς ἀποστόλοις* (v. Tregelles l. c.). The holy women ministered to *Him*, might include a ministry to the apostles who accompanied Him, for His sake; but, they ministered to *them*, would suggest that they served the apostles in some work committed to them; so that the women's ministry to *them* was a ministry to the Twelve.

We know that the holy women were in constant attendance on the apostles. They are called "the women of our company" (Lk. 24: 22). Angels sent them as messengers to the disciples (Mt. 28: 7; Mk. 16: 7). So did Jesus (Mt. 28: 10). They were the first heralds of His Resurrection. They were the companions of the disciples in the great retreat of prayer which Jesus enjoined as a preparation for the coming of the Holy Ghost (Acts 1: 4, 14).

Theirs was a nobler ministry than that of merely serving the apostles with meals. But what was it? The ministry of women was needed at the baptism of women. Multitudes were baptized by Jesus, or rather by His disciples, because Jesus Himself did not baptize (Jn. 4: 1-2). Most of those who were baptized were adults, and when baptism was commonly given by immersion, propriety required that the women who were baptized should be accompanied by women. Besides, the anointings that probably accompanied baptism would not all be done by men. The disciples would anoint the women converts on the head, but the rest of the anointing would be done by the holy women who assisted them.

We stand in need of a woman, a deaconess, for many necessities: and first in the baptism of women, the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them: for there is no necessity that the women should be seen by the men: but only in the laying on of hands the bishop shall anoint her head.

After that either thou, O bishop, or a priest that is under thee shall in the solemn form name over them the Father, and Son and Holy Ghost, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman. *Const. Apost.* 3. 15. 2—3. 16. 1.

"Deaconess" means a ministering woman.

The objection that this interpretation is not to be found in the Fathers of the Church may be answered by a reference to other exegetical difficulties which textual criticism has cleared up, but which are not solved by the Fathers. Probably the expression "of their substance" in Luke 8: 4 requires, as stated above, a different translation from that given it in our Vulgate, and the whole verse 3 a different punctuation.

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### THE CEREMONIES AT A CONDITIONAL BAPTISM.

*Qu.* In the chapter "De Sacramento Baptismatis" of Wapelhorst, I find the following: "Si, autem, pro temporum aut locorum ratione, investigatione peracta, nihil sive pro invaliditate detegatur, aut adhuc probabile dubium de baptismi validitate supersit, tunc sub conditione *secreto* baptizentur". Would you please tell me what *secreto* means in this context? In Canon Keatinge's book *The Priest, His Character and Work*, the author says: "To those who have already attained the use of reason so as to be capable of sin and of the sacrament of Penance conditional baptism is administered with holy water, and not with baptismal water, and all the ceremonies are omitted except the essential one of pouring the water and saying the words. Hence the baptism need not take place at the font." Is this a commentary on Wapelhorst's *secreto*? An answer would be appreciated.

*Resp.* The words quoted from Wapelhorst are taken from a decree of the Holy Office of 20 November, 1878. The interpretation given by Canon Keatinge conforms to the practice prescribed in England; the First Council of Westminster, for example, decrees: "Hujusmodi baptismus non fiat publice, sed omnino privatim, cum aqua lustrali et absque caerimoniis". This is in the nature of a general faculty or indult. When, in 1866, a similar indult or faculty was sought for America, the petition was answered in the negative. There is nothing, however, to prevent the Bishops in the United States from granting the faculty in particular cases. It is to be noted that the decree quoted by Wapelhorst has force only so far as it prescribes the lack of publicity; the omission of the "ceremonies" and the use of holy water, in place of baptismal

water, are matters that are left to the discretion of the Bishop. (See Lehmkuhl, II, p. 56.)

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#### WHEN GOOD FRIDAY IS A FIRST FRIDAY.

*Qu.* If I am not mistaken, Leo XIII granted a privilege by which all those who were unable to fulfil the conditions for the nine Fridays on Friday could do so on the following Sunday. Would this not hold good in case the first Friday occurs on Good Friday?

B. C. M.

*Resp.* This would, of course, solve the question discussed in the May number of the REVIEW (page 601). Perhaps B. C. M. may be able to quote the decree to which he refers. The solution in the May number was based on the *presumption* that the moral continuity of the nine Fridays was not interrupted when, without any fault on the part of the person performing the devotion, a material interruption occurred. We were unable to find an authoritative approval of this interpretation.

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#### DEACON AS MINISTER OF HOLY COMMUNION.

*Qu.* Why should it be insisted upon in a seminary that deacon and subdeacon communicate at High Mass, no matter how late in the day, or what Masses they may have already attended? May a deacon distribute Holy Communion at Low Mass, daily, when there are four or five priests in the house who could do so? Does not this make him the ordinary minister? Why should two deacons distribute Holy Communion before Masses of Requiem, when priests are present who could attend to this?

*Resp.* In regard to the first query, there can be no doubt, of course, that the practice has much to recommend it on the side of historical and liturgical tradition. The only objection can be on the practical side, unless, perhaps, the fact that it is unusual may be adduced against it. The second inquiry, however, touches a more serious matter, and, if the facts are as described, they would show that the cult of the unusual is not always safe. The Council of Trent clearly and definitely states that the ordinary minister of the distribution (*dispensatio*) of Holy Communion is the priest. Theologians teach that the phrase "extraordinary minister" applied to the

deacon is to be interpreted as follows: (1) the deacon certainly may distribute Holy Communion when there is any necessity; if, for example, the priest is prevented from doing it. (2) This necessity need not be "extreme"; indeed, in extreme necessity, a lay person may distribute Holy Communion. It is sufficient that the necessity be "grave". (3) When there is no necessity, the deacon is not allowed to distribute Holy Communion. On this last point the opinion of theologians is sustained by a decree (n. 2504) of the S. Congregation of Rites, which returned a negative answer to the question: "An diaconus, in ordine tantum diaconatus constitutus, extra casum necessitatis possit distribuere fidelibus Communionem?"

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#### TIME REQUIRED TO MAKE THE STATIONS OF THE CROSS.

*Qu.* You would confer a favor by stating in your excellent review if there is any limit to the time required to perform the Stations of the Cross privately and gain the indulgences attached thereto. Would it be sufficient to walk slowly from Station to Station, meditating piously on the Passion?

*Resp.* The three conditions for gaining the indulgences of the Way of the Cross are (1) meditation on the Passion of our Lord; (2) motion (*motus localis*) from one Station to another; (3) the visit of all fourteen Stations successively, without moral interruption. These conditions have been explained in many decrees and *monita* of the S. Congregation of Indulgences. For instance, vocal prayers are not necessary, if one mentally meditates on the Passion; again, it has been explained that one may meditate on the Passion in general, and need not reflect on the particular scenes depicted or otherwise represented in the different Stations. In none of these explanations is there mention of any time limit.

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#### THE GREGORIAN TRENTAIN.

*Qu.* In your answer to a question about the first Friday devotion in the May number you refer to the "Gregorian trentain of Masses" and to Mocchegiani's *Collectio Indulgentiarum*. Please elucidate for the benefit of some of us who have no access to Mocchegiani's work.

*Resp.* The work of Father Mocchegiani, an Italian Franciscan, was published at Quaracchi, near Florence, in 1897. It is entitled *Collectio Indulgentiarum, Theologice, Canonice et Historice Digesta*. It treats of Indulgences in general, from the theological, canonical, and historical points of view. It then proceeds to the consideration of particular prayers, devotions, pious exercises, objects of piety, and so forth, and indicates in each case the indulgences granted, the conditions of gaining these indulgences, and the various official decrees relating to them. The third part of the work treats of pious associations, sodalities, confraternities, etc. In regard to the Gregorian trentain of Masses Mocchegiani furnishes the following data. The first *official* recognition of the practice seems to date from 1884 when the S. Congregation of Indulgences referred to it as "the pious practice" of having thirty Masses celebrated on thirty successive days for the release of some one soul from Purgatory. The practice is referred to as very ancient and founded on the example set by St. Gregory the Great. In 1888 the question was asked whether any special indulgence was attached to the practice; and the S. Congregation replied, "Non constat datam fuisse indulgentiam, sed recognita et approbata fuit pia praxis et specialis fiducia qua fideles retinent celebrationem triginta Missarum specialiter efficacem . . . ad animarum e Purgatorii poenis liberationem". In the following year various particular points were decided by the same S. Congregation. For instance, the benefits of the trentain may not be applied *pro vivis*; the Masses need not be celebrated in commemoration of St. Gregory; they need not be celebrated by the same priest; they must be applied for the liberation of one soul from the pains of Purgatory; they need not be celebrated at the same altar; there should be no interruption, that is, the thirty Masses should be celebrated on thirty successive days. It was the last point that suggested the parallel between the interrupted continuity of the nine first Fridays and that of the Gregorian Masses. Theologians, Tamburini for example, inquire whether the Gregorian trentain may be considered interrupted when the thirty successive days include the last three days of Holy Week. They answer in the negative, because, as Tamburini says, "Non est credibile Deum eas non



acceptare ut continuas, dum servatur Ejus sponsae, Ecclesiae, tam pia consuetudo". The incident in the life of St. Gregory from which the practice originated is narrated in the *Dialogues* of St. Gregory himself. "After the death of a certain monk named Justus, I took pity on his condition, knowing that he had acknowledged a grave offence against the Rule. I therefore summoned another monk and said to him: 'Go, and offer up the Holy Sacrifice for him (Justus) on thirty successive days, and be careful not to omit a day . . .' After thirty days the monk Justus appeared to his brother Copiosus and said that it had been ill with him until the thirtieth day, but that it was now well with him."<sup>1</sup> It is to be noted that neither the official Church nor the theologians claim more than this; that the practice is piously believed to have special efficacy and that this pious belief has the approval of the Church.

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### CHRISTMAS MASSES.

*Qu.* In the March number of the REVIEW some one asks whether a priest who says Midnight Mass on Christmas may celebrate the three Masses in succession between twelve and half past one or two o'clock A. M. You reply that repeated decrees of the Sacred Congregation of Rites have forbidden the practice, unless there is a special indult. But, are there not exceptions to your general statement? For instance, the decree of the Holy Office, dated 1 August, 1907, declares that "in omnibus et singulis sacrarum virginum monasteriis clausurae legi subjectis aliisque religiosis institutis, piis domibus et clericorum seminariis, publicum aut privatum Oratorium habentibus cum facultate Sacras Species habitualiter ibidem asservandi, sacra nocte Nativitatis D. N. J. C. tres rituales Missae vel etiam, pro rerum opportunitate, una tantum, servatis servandis, post-hac in perpetuum quotannis celebrari Sanctaque Communio omnibus pie petentibus ministrari queat."

Apropos of this decree of the Holy Office, there are a few questions that I would like to ask, which will have, no doubt, a more than purely local interest, because similar conditions exist in most countries.

<sup>1</sup> "Nunc usque male fui, sed jam modo bene sum, quia hodie communionem accepi." Migne, Patr. Lat., LXXVII, 420, 421.

1. In a town having a parish church, there is a convent chapel where it is customary for some of the townspeople to hear Mass on Sundays and holidays of obligation.

2. In a (South-African) native mission, a community of nuns have a chapel as an integral part of their convent building. This chapel is on private ground, but open to the public: in fact, it is the only place for celebrating Sunday Mass, administering the Sacraments, etc., to the natives and Europeans belonging to the mission station. (a) As semi-public or public conventual Oratories, would not Christmas midnight Mass be allowed in both these chapels, according to the decree cited? (b) Would it not be permissible, also, to give Holy Communion at the midnight Mass "*omnibus pie penitentibus*" without exception, that is, not excluding the townspeople who ordinarily attend Mass at the first-named chapel, or the persons attached to the mission referred to in the second case? (c) As regards chapel No. 1, could other members of the local parish avail themselves of the privilege of assisting at the midnight Mass, and receiving Holy Communion there? Then, in reference to the mission station, could the priest in charge even invite all persons under his jurisdiction to come to the midnight Mass and approach the Holy Table? (d) If it should seem that the *Motu Proprio* of 1 August, 1907, does not apply to these two chapels; suppose that the bishop gave permission to celebrate midnight Mass, could Holy Communion then be distributed to all present, including the laity who might be allowed to be there?

*Resp.* The point raised by our South-African subscriber was treated in the April number of the REVIEW (page 479), where the decree which he quotes was cited. The decree would certainly apply to the oratories mentioned in the query, and, since it is apparently a case in which the principle "*favores sunt ampliandi*" may be applied, the faithful who are present may receive Holy Communion at the midnight Mass. It should be recalled that when, in 1901, the S. Congregation of Rites defined the privileges of semi-public oratories, stress was laid on the "*authority of the ordinary of the place*", by virtue of which the faithful who attend Mass in such oratories thereby fulfil the Sunday obligation. In view of this principle, the bishop could, we think, sanction the attendance of the faithful in those oratories for the midnight Mass, and Holy Communion may be administered to them.

**"THE JUST MAN FALLS SEVEN TIMES A DAY."**

*Qu.* Would you kindly state in the REVIEW if there is any authority in Holy Scripture or in the doctrine of the Church, for the saying: "The just man falls seven times a day"? Not infrequently it is quoted in sermons, so that in some places it has become current among the faithful. On one occasion I heard a missionary attribute the saying to our Lord Himself, and recently I noticed it in a newspaper report of a sermon by a very distinguished priest. Perhaps it originated from Proverbs 24:16, but surely that verse will not bear such a lugubrious interpretation. K.

*Resp.* The expression "the just man falls seven times a day" is in no sense a Scriptural truth or warranted by the teaching of the Church. Its use has no doubt risen from the similarity of passages like: "the just man shall fall seven times and shall rise again" (Prov. 24:16), or the injunction of our Lord in St. Luke (17:4): "If he sin against thee seven times in a day, and seven times in a day be converted . . . forgive him." A confusion of such expressions was probably facilitated by the daily repetition in the old Canonical Office of the verse (Psalm 118:164) "Seven times a day I have given praise".

## Criticisms and Notes.

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THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rev. Horace K. Mann, D.D., Head Master of St. Outhbert's Grammar School, Newcastle-on-Tyne. Volumes XI and XII. Innocent III. 1198-1216. B. Herder, St. Louis, Mo. (Kegan Paul, Trench, Truebner and Co., London.) 1915. Pp. xii-311 and 314.

The two most recently published volumes of Dr. Horace Mann's admirable history of the Popes cover the period of eighteen years between Gregory the Great and Benedict XI, and are thus entirely devoted to the Pontificate of Innocent III. There is no lack of proportion in this; for whilst the long series of Roman Pontiffs from Peter to Benedict XV counts in its line many men of surpassing gifts of intellect, piety, and administrative ability, no pontiff, with perhaps the single exception of Gregory VII, is shown to have exercised such mastery and all-sided control over the ruling element of the world in his day as did Innocent III. He was but thirty-seven years of age when, at the death of Celestine III, the electors of the pope recognized in the learned, devout, and high-minded Cardinal di Segni, nephew of Clement III, the most capable candidate for the pontifical office. His reign lasted less than a score of years, during which time the world recognized him as the one chief arbiter, alike in secular and spiritual matters, of the feudal kingdoms of Europe. The princes of France, England, and Portugal offered their homage as vassals to the Holy See, and in their mutual differences accepted as final the Pope's decisions. Otho IV, however reluctantly, acknowledged the supreme importance of conciliating the Pontiff by the ceding of Spoleto, Ancona, and Ravenna, and when, later on, in an attempt to vindicate his independence, he perjured himself, Innocent placed Frederick II on the throne of Germany and crowned him ruler. Though Frederick proved himself subsequently a selfish despot, Innocent gave him no opportunity of contesting the papal supremacy in matters that concerned the moral welfare of the realm. It is true, the Pontiff's authority was sometimes evaded, but it was never effectually questioned. What stands out as the most glorious vindication of its exercise is the fact that it was invariably used to restore justice and assert moral principle. Dr. Mann brings this into strong relief, notably in his treatment of the case of Philip August's double marriage, in the disputes for the English crown, in the Spanish embroilments under Alfons IX, and under Pedro II of Arragon. The author shows how beneficial it was to the interests of the people that Bulgaria,

Hungary, Poland, and Norway sought and stood by Innocent's directions in their political adjustments. Russia alone attempted and succeeded in frustrating the peaceful designs of the Pontiff who sought to effect a union of the schismatic party with Rome. And even here the Pope found means to draw good from evil, and to further the missionary efforts that were to bring new fruits to the Church in the neighboring province of Prussia, through the zeal of Bishop Christian. It was under the protecting influence of Innocent also, that the great Orders of St. Francis and St. Dominic saw their beginnings bloom into the flower of the missionary zeal that soon covered all Europe and spread its tendrils into Asia and Africa. His wisdom and energetic activity not only diverted the feudal tendencies of the princes of Central Europe into nobler channels of chivalric conquests, by urging the Crusades, but purified also the atmosphere of religious strife at home, by his measures against the heretical efforts of the Waldenses and Albigenses. His splendid achievements as a legislator are recorded to a large extent in the decrees of the twelfth ecumenical Council of the Lateran. These, strengthened by the public testimony of a reproachless and holy life, by his recognized acts of undaunted courage in setting forth the prerogatives of the Apostolic See, have made the name of Innocent III a landmark in the history of the Popes and of the Church.

All this is well told in these two volumes, which are perhaps more serviceable as a reference source of Papal activity than are the preceding volumes of the series, inasmuch as the author does not so exclusively as elsewhere take the English viewpoint of questions of history, by emphasizing the interests of the empire and the British Isles. Thus the history of Innocent III is made to give us a better opportunity for correctly estimating the position of the Papacy in medieval Christendom. It shows how the Roman Pontiffs, while recognizing the feudal traditions and principles of secular governments, were able, and did not fail to exercise a directing and regulating influence upon the nations toward a more perfect development in legislation and public morality. The pontificate of Innocent III, like that of Gregory VII before him, and of Boniface VIII after him, stands out in unchallenged prominence and may serve as a demonstration of what the Papal rule can effect if recognized by the nations, even amid the most adverse conditions. There have been other popes, of course, less efficient; some even have been, if judged from the purely historical viewpoint, positive hindrances to the cause of peace and temporal progress. But the papacy as a unique institution, even in the temporal order alone, proves itself throughout the ages as the one enduring element in human govern-

ments that invariably sustains what is best in the cause of humanity. Like Innocent, though less emphatically and less successfully, all the representatives of the Church in the line of the pontiffs stand forth as just arbiters of human destinies, as the defenders of the weak, the sustainers of the right-minded, and the chastisers of self-fish potentates. We may add here that incidentally Dr. Mann sheds light on the problems that confront the rulers of nations to-day, amid the strife and warring of so many nations. The chapters that deal with the affairs of the peoples of Southern Europe, the Slavs, the Armenians, and the races of the East, picture the origins and risings of the nations now involved in defending their deep-rooted traditions. The author pictures with extraordinary clearness the development of these traditions, and shows the relations whence spring national sympathies and national animosities that have unexpectedly brought together the most divergent races for the defence of mutual interests. Thus the history of the past becomes the lesson of the present, which is the primary and most useful purpose of historical study.

**SPIRITUAL LETTERS OF MONSIGNOR HUGH BENSON.** To One of His Converts. With a Preface by A. O. Benson. With portrait. Longmans, Green & Co., New York. 1915. Pp. 146.

**HUGH.** *Memoirs of a Brother.* By Arthur Christopher Benson. Longmans, Green & Co., New York. 1915. Pp. 265.

The *Spiritual Letters* were written partly while Monsignor Benson was still an Anglican. The young man to whom they were addressed, having originally been attracted to a life of Christian perfection by some Retreat conferences of "Father" Benson, followed his spiritual guide into the Catholic Church. Some of the letters deal with the difficulties, historical and religious, which Protestant traditions have made a standing obstacle to entrance into the Church; and the solutions which the writer gives to his young friend are straight to the point. After the conversion of the recipient the letters continued on topics of both a spiritual and practical nature. They also contain some original suggestions on the pursuit of literature as a life task. Eventually they led the young man to the recognition of his true vocation in the Dominican Order.

*Hugh*, as the title indicates, is the affectionate tribute of an elder brother to the memory of one much beloved for the sterling qualities of his character and disposition. It was a love that had grown, strangely, from the time when the momentous religious change in the convictions of the younger Benson led him into the Catholic

Church. Arthur Christopher Benson was ten years the senior of Hugh; and before the latter had reached maturity, the elder occupied a position in the literary world at Cambridge University which, whilst it made him a notable figure in English public life, kept him from close contact with his family. Thus Arthur exercised, contrary to what might have been expected, little or no influence on the early mental development of his younger brother Hugh. Instead of this he felt himself strongly influenced in later years by the convictions of the latter, and learned to admire and love him with a devotedness that is manifest on every page of this memoir. The evidence of that element which God supplies through the gift alone of faith, is however absent from the written homage paid by the elder to the superiority of motive and genius of the younger brother.

The picture which Arthur draws of Hugh Benson, though but a mere outline, yet with deep touches of the heart here and there to mark some particular line of character, is singularly vivid and attractive. The attraction lies chiefly in the wonderful versatility presented by the subject, though it is heightened by the sympathetic accuracy of a discriminating observer at close range. Few public men combine in the impression they leave on the public a great number of apparently contrary qualities of character and disposition. There is as a rule some dominant trait that absorbs, controls, and in a manner colors all the activities of the man and stamps him as a type of one kind or another. Not so in the case of Monsignor Benson. He had a strong individuality, attested by the exercise of his convinced will. Indeed, habitual wilfulness is the trait that our author depicts in his subject more than any other. Despite this wilfulness, and all the time during which young Hugh was searching for the truth, the predominant instinct and longing of his heart turned him toward an authority that would dominate his will and bid him follow in humblest subjection, even to the submission of his intellect and the severing of the dearest bonds on earth. His retirement into an Anglican monastery, and later on his living as a comparative recluse in the isolated manse of Hare Street, bore witness to his love of reflection, meditation, and silence; yet, despite this predisposition toward solitary communion with himself, speech flowed from his lips and heart, when occasion called for it, amid his circle of friends, with a rapidity and volubility that reminded one of the child pouring out its feelings with no apparent restraint or forethought.

Mgr. Benson was not an ascetic: he was indeed quite fond of sport and jest and play. No man, however, could be more relentless than he was in matters of self-conquest, forcing himself to penitential prayer and service in behalf of the poor and the afflicted.

Weak in body from his earliest years, he nevertheless constantly underwent extraordinary mortifications and toil in the exercise of all his bodily faculties. The hero in *None Other Gods*, among his novels, gives us probably a true idea of its author in this respect. His brother tells us that Hugh was absolutely indifferent to public opinion or to what others might think of him, and that on this account he really was incapable of contracting close intimate friendships; all the same, his brother never knew of an instance where Hugh would not be deeply concerned and sensitive about wounding the feelings of others. Nothing seemed to escape his keen observation in the manner and motives of others, as is indeed evident from his novels and the psychical analysis which they contain. Nevertheless he was rarely seen to look critically or observantly at others, as though he were studying their conduct. A mystic by nature and gifted with an extraordinary vivid imagination, still he was remarkably logical as a controversialist. Absolutely careless of his appearance and dress, except when his priestly character called for care, as in the use of ecclesiastical vestments, he was a lover not merely of art, but of domestic order and English cleanliness. His simplicity preserved him from being inconveniently shy, and yet he shrank from publicity, and says that he always felt extremely nervous and excited when he had to appear in the pulpit or on the lecture platform. Such was the character of the man, whom at one time of his life we find characterized as "negative, undeveloped, superficial, without plans and ambitions" (p. 55). Nor did he seem to find his powers until he came into the Catholic Church. Here he realized that religion was not, as it had been regarded in the Anglican communion, "a matter of solemn and dignified occupation", but a matter of deepest realization and conduct.

Mr. Arthur Benson sets forth these characteristics in a simple narrative of reminiscences. He cannot follow his brother into the Catholic Church, but he admires the motives that took him there. He accounts for this divergence by emphasizing some of the traits that attracted his brother Hugh toward the excellences of the Roman Communion, believing that these would not so affect men differently constituted and more disposed to realize the accompanying weaknesses of the Catholic system. Here we might easily convict Mr. Benson of refuting his own arguments and making out a case of predisposed conclusions. He admits the noble motives that drew his younger brother to a Church largely misunderstood by the English people because falsely presented by a biased tradition, as he himself found upon closer acquaintance with its actual workings. But he does not allow that Hugh's conversion was the result of logical reasoning. He believes that it was simply the discovery of a force with



which his spirit was in unison, and which offered the basis of continuity and a sound tradition, and that thus he found it easier to distrust his reason than his heart. Perhaps this is so; and yet we are led to ask: Is the force that attracts the heart under such circumstances alien to the logic which reason must approve? Mr. Benson amply demonstrates that his brother did not ignore those faculties of the mind which must play an important part in checking the heart's impulse in so serious a matter as the finding of the eternal truth on which God has made our eternal destiny to depend. If Mgr. Benson set out with absolute sincerity to find the truth, sacrificing everything that the man who clings to earth must hold dear, it may be assumed as infallibly true that God, our Father, would not let him go astray. Men may be sincere and yet lovers of self in such a way as to blind them to truths of a certain vital nature; but taking into account all the elements given in the case of Mgr. Benson, and that by the testimony of a brother who is not blind to his hero's faults, we may hold it to have been a moral impossibility for Hugh to have gone wrong in the choice of religion. Arthur Benson, son of the Anglican Archbishop of Canterbury, no less than brother to "Hugh", writes: "I frankly admit that the more we became acquainted with Catholicism, the more did we recognize the strong and simple core of evangelicalism within it, the mutual help and counsel, the insistence on reparation as the proof of penitence, the insight into simple human needs, the paternal indulgence combined with gentle authoritativeness." Is it fair to assume that Hugh Benson, with his sincerity and his gifts of mind, and his careful searching, could have been blind to the absence, in the Catholic Church, of what his affectionate biographer seems to miss therein, namely, "reason and liberty"? Father Martindale, who is, we understand, engaged upon writing a more complete life of Mgr. Benson, will perhaps have occasion to point out how little Hugh Benson evaded the claims of either reason or liberty in his adoption of the Catholic faith, which made him not only free, but taught him apparently to use his intellectual powers for the highest purpose of elevating and instructing his fellows in the way of Christian virtue.

**GERMANY IN THE NINETEENTH CENTURY.** A Series of Lectures.

Edited by O. H. Herford. Longmans, Green & Co., New York. Pp. 291.

**THE WAR AND DEMOCRACY.** By R. W. Seton-Watson, D. Litt., J.

Dover Wilson, Alfred E. Zimmern, and Arthur Greenwood. The Macmillan Company, New York. Pp. 404.

**NATIONALITY AND THE WAR.** By Arnold J. Toynbee. E. P. Dutton, New York. Pp. 532.

**A TEXT-BOOK OF THE WAR FOR AMERICANS.** J. William White. The John C. Winston Co., Philadelphia. Pp. 564.

**THE EUROPEAN WAR OF 1914.** Its Causes, Purposes and Probable Results. By John William Burgess, Ph.D., J.U.D., LL.D. A. O. McOlurg & Co., Chicago. Pp. 209.

It is obviously alien alike to the scope and the spirit of this REVIEW "to take sides" in the deadly conflict now waging in Europe. On the other hand, it falls quite within its field to direct attention to some features of the more important war literature that is at the present time pouring from the press. The books listed above deal each from a distinct viewpoint with one or other of the vital elements and issues involved in the tremendous cataclysm.

*Germany in the Nineteenth Century*, so far as the body of the work is concerned, is entirely neutral and dispassionate. It is only in the preface to the present, the third, edition, that the pro-English attitude of the writers is made manifest. Otherwise the subject-matter is presented in a calm, scholarly, objective spirit. The volume embodies a series of lectures delivered in 1911 at the University of Manchester, England, before audiences consisting mainly of journalists and other educated persons, and the lectures now appear substantially unaltered in the present reprint. There are in all eight lectures, each the work of a specialist on the respective subject. The first lecture, by Dr. J. Holland Rose, author of several well-known historical works, is a comprehensive and luminous survey of the political history of Germany during the past century. It may not be uninteresting to quote the conclusion reached by the author some four years prior to the present war. Dr. Rose then regarded it as "demonstrable that the formation of the German Empire has been a gain to Europe and therefore to Great Britain. For the events of the years 1866-1871 put an end, once for all, to the possibility of waging predatory wars against the hitherto unguarded centre of the Continent, thereby removing a temptation to war which had so often lured France into false courses in the previous centuries; they enabled the German people to develop its stunted political capacities; and they helped to build up on a sure basis a new European System which has maintained the peace for forty years. That boon has resulted from the fact that German unification effected at one stroke what Great Britain, with all her expenditure of blood and treasure, had never been able to effect, namely, to assure the Balance of Power

in so decisive a way as to make a great war the most risky of ventures" (p. 22).

"The Intellectual and Literary History of Germany" during the last century is treated in two lectures by Dr. C. H. Herford, Professor of English Literature in Manchester University. The subject is a vast one, but the author has succeeded in elucidating its salient features. He sees the national temperament reflected in German literature. Especially noteworthy is his analysis of the relative functioning of intellect and of will in that literature as an expression of the dominant German spirit in the various phases of its unfolding. While ideas, he sees, "had failed to fashion the German State in 1848, blood and iron and masterful will succeeded in 1871; and masterful will was for that generation the saving formula, the guiding clue in politics, in history, in science. It spoke in the studied diatribes of the champion of Germanism, Treitschke; it spoke in the pregnant and impassioned poetry of Nietzsche; it spoke in the severe accents of the psychological laboratory, in the voluntarism of Wundt, which interpreted all the varied play of our perception as the result of subtle operations of desire." On the other hand, "this masterful will has never in modern Germany ventured to emancipate itself from thought. The autocratic Bismarckian state has some crying defects; and its rigid frame is much better fitted to resist, than to assimilate movements like social democracy which embody unfulfilled national needs. But that this autocratic will is inspired, even in the anomalies of the electoral law, even in the extravagances of the militarism, and directed by a powerful if incomplete social sense, and precise, if incomplete social ideas, is as little to be questioned as is the intellectual competence with which, proverbially, it is carried out. The administration of law, of education, the government of towns, the provision for poverty, disease, unemployment, may strike us as dictatorial, or intrusive; but can its worst intrusions compare with those still often perpetrated in our work-houses, sometimes even in our hospitals, by the triple alliance of ignorance, stupidity, and red-tape?"

It must not, however, be supposed that the predominance of will and consequently of control in German "culture" entails sacrifice of genuine freedom. For German freedom, Professor Herford goes on to show, is not so much a negative as "a positive ideal achieved by the individual in and through the organized state in which he plays his due part and only fully enjoyed, as Goethe has finely said, when it is daily won". And so, as the author still further maintains, Germany is to-day "the greatest example of a scientifically administered state" and at the same time one in which "the life of the soul" has been most deeply felt and fathomed. "If the nineteenth

century is strewn with the wreckage of her sublime philosophies, if the race for wealth and luxury and power seems to absorb her more and more, it is still to Germany that we turn for an assurance that the thought which widens through eternity and wrestles, however vainly, with the enigmas of the universe, is a permanent factor of civilization; through all the roar of her forges [may it now be added, of her mighty engines of destruction?] and the clangor of her dock-yards, the answer rings back clear" (p. 77). Excerpts such as these from the book before us sufficiently manifest the unbiased mind of the authors when they penned them in the ante-bellum days; and it is a tribute to the candor of the writers that the generous sentiments everywhere manifest in these pages have been suffered to remain unchanged even though, as Professor Herford observes, some of them "would have been phrased differently were the authors writing them now" (p. vi).

The economic history, the history of education, of theology, of philosophy, of music—each of these five large themes are succinctly unfolded, in as many lectures. It might be worth while offering illustrations of the scholarly and sympathetic spirit which pervades the treatment in each case. Spatial limitations, however, forbid. Just a few lines from the chapter on the history of music may be permitted as being a theme with which the reader may be himself more sympathetic than he is likely to be with the history of German theology or philosophy. The name of the author, Bonavia, will not suggest grounds for Teutonic prejudices. He avows that "the history of the musical development of the nineteenth century is in the main the history of German music. When a similar movement toward freedom and a new order began in France, in Italy, and later in England, the impulse came from Germany. The stimulus of Liszt and Wagner called into being the Russian school. In its completeness, in its unparalleled advance, in the rapidity and thoroughness with which it assailed and swept aside the ideals of the preceding century, the period of musical history bears comparison with the most brilliant periods of painting or literature" (p. 242). And so on. Enough has now been said to show that we have here a work on the dominant characteristics of pre-bellum Germany done by English scholars in a style and spirit that does honor no less to the writers than to their subject. The book is one which whosoever wishes to understand the *Kultur* of recent Germany cannot afford to pass by unread.

While the work just reviewed harks back to conditions and to agencies operative in the heart of a nation before its entrance upon the titanic struggle, the second and the third of the volumes before

us look forward to the great issues that are likely to result from the contest. *The War and Democracy* embodies the joint labors of four writers, all of whom are lecturers at one or other of the leading institutions of learning in England. The various studies centre on the idea of nationality as basal in the present struggle, and they follow the rise and progress of that idea in the principal states of Europe—Germany, Austria-Hungary, the Southern Slavs, Russia, the Balkans, Turkey—as it has in the past striven for expression in political organization, and as it is at the present moment seething in the souls of the multitudinous belligerents who are doing one another to death for the sake of its realization. *Nationality and the War* covers substantially the same ground but extends its range of observation and illustration into greater detail as regards “dismantled Turkey” and her Asiatic possessions. It will be manifestly beyond the limitations available for the present review to do more than indicate the scope of these two works. Both aim to stimulate thought upon problems which it seems more than probable must issue from the war. There prevail two radically opposite concepts of the influence of nationality. One has been voiced by Prince von Buelow, who holds it to be “a law of life and development in history that where two national civilizations meet they fight for ascendancy. In the struggle between nationalities one nation is the hammer and the other the anvil; one is the victor and the other the vanquished.” This conception of nationality as necessarily engendering hostility lies at the bottom of the actual conflict. According to Mr. Zimmern, in the introduction to *War and Democracy*, it goes “to the root of the whole trouble in European politics. It explains the Balance of Power, the competition of armaments”, and the rest (p. 10). But then, he asks, “Why should Germany and Austria arm against France and Russia when Canada does not arm against the United States? Why should a Balance of Power be necessary to the maintenance of European Peace when we do not consider the preponderance of a single power such as the United States in North, Central, and South America, or Great Britain in the Pacific or Southern Asia dangerous to the peace of the whole world?” Other exceptions to the “hammer and the anvil game” are instanced by the author, who further judges that “the German, the Austrian, and the Russian statesmen have missed the chief lesson of recent history and politics; that in the growing complexity of world-relations, power is falling more and more of necessity into the hands of the States which are not Nations but Commonwealths of Nations, States composed, like the British Empire and the United States, of a variety of nationalities and ‘cultures’ living peacefully, each with its own institutions, under a single law and a single central government” (p. 11). Mr.

Zimmern recognizes, of course, that "the time is not ripe for a Commonwealth of Europe. The peoples of Europe have yet to win their liberties before they can be free to dream of a United States of Europe". These liberties are to be won, however, not by the sword, but by the peaceful weapons of the Christian spirit. This thought has been admirably expressed, in a recent pastoral letter, by the Bishop of Limerick: "Men feel the want of some authority in the world; of some one, raised above the rivalries of nations who could speak on behalf of God, and His holy religion, and, before men sought the settlement of their differences by the shocking arbitrament of war, could appeal to their higher nature by the considerations of truth, and justice, and charity. It is a true yearning of sincere hearts for a living centre of religion. Essentially it is a Catholic ideal: one Church, one fold, one shepherd. And we cannot help thinking how different Europe might be to-day if nations had not broken away from that unity, and if the profession of the Christian religion, instead of being an element of strife, were a sacred bond, holding us all together, in one great brotherhood, under the authority of a common father." Science, commerce, education are efficient instruments for the preparation of the "Commonwealth of Europe", but the sword of the spirit, which is double-edged, must hew and hack at human selfishness, egoism, and its brood of malignant growths, which, poisoning the individual, the unit of society, introduce a virus that spreads throughout the whole body, civil and political, and obstructs the coalition of self-restraint with popular freedom upon which a healthy democracy must depend. The very stating of the problems involved in the present international crisis—to say nothing of their even tentative solution—calls for a keen insight into the complicated factors involved, and a nice sense of discrimination between the external physical causes and conditions, and the internal or psychological. Both of these books exhibit in no small measure these requirements, and the marshaling of the phenomena as well as the explanation thereof deserve the attentive consideration of the reader who would reach an intelligent estimate of the present and future European situation. Especially noteworthy are the economic bonds between certain groups of the States, upon which bond political organization is likely to be based. These are suggestively set forth by Mr. Toynbee. Both books, moreover, are well equipped with graphic maps to enable the reader more easily to visualize the complex situations. It need hardly be added that, while the two books are written from an English point of view, they are on the whole free from that excessive partisanship which distorts the vision for objective truths, and withholds the writer from seeing the possibility of an opinion other than the one to which he is wedded.

The possibility of contradictory judgments regarding both the causes of the war and the solving of its problems is most glaringly illustrated by the conflicting opinions pervading the contemporary press. A very striking instance of the almost hopeless opposition is presented by the fourth and the fifth of the volumes at hand: Dr. White's *Text-Book of the War for Americans* on the one side, and Dr. Burgess's *The European War* on the other. Each is the work of a thoughtful and scholarly writer, the one an eminent physician in Philadelphia, and the other a former Professor of Constitutional and International Law in Columbia University, New York. The former is vehemently pro-English; the latter no less warmly but all the more incisively pro-German. The one finds America's interests essentially involved in the victory of the Allies, the other in the success of Germany. Between these two partisans it would seem that a less competent critic can do naught but listen to both sides and stand like Buridan's donkey hesitating between the two contradicting forces. As it is unlikely, though, that the hypothetical beast could be immobile between the two equally tempting bales of hay, it is improbable that many readers of the current war literature can quite withhold their leaning to one or other side of the present struggle. Be this as it may, those who wish to see the amount of evidence that can be marshaled for the side of the Allies will do well to read Dr. White's *Text-Book*. A very large mass of authoritative documents is here skilfully accumulated and analyzed in a way to make the writer's case appear to be established. But, *audi alteram partem*. In the light of Dr. Burgess's reasoning it would appear that "the success of the allied British and Russian Empire, with the sea virtually under the rule of one, and the other practically dominant on land", would, it is claimed, menace the freedom and prosperity of the world, and would be especially hostile, it is averred, to the interests of this country. "Every true American," Dr. Burgess holds, "requires the maintenance of the German Empire in its present organization and power in Middle Europe." With this *lis inter judices* the reviewer may well shrink from expressing an opinion. The case is one in which *unusquisque abundet in sensu suo*. Until Providence in the plenitude of time decide the issues, one may well plead for the *libertas in dubiis* no less than the *in omnibus caritas*.

**QUESTIONS IN MORAL THEOLOGY.** By the Rev. Thomas Slater, S. J. Benziger Bros., New York. 1915. Pp. 426.

Father Slater has collected into an appreciable volume the casual papers written by him for theological magazines during recent years on questions in moral theology. The chief of the twenty-three es-

says deal with economic questions, such as "Price", "Unearned Increment", "Usury", "Secret Commissions in Trade", "Theft", "Bankruptcy", and "Deals". A few are critical or controversial in title, though quite irenic in treatment; such are "Dr. McDonald's 'Principles of Moral Science'" and "Dr. Richard Hall's 'Theory of Morals'". All are informing, especially to the moralist and the theological student, for whom they make easy the analysis of moral and social problems which involve questions wherein principles are often obscured by complication of the facts. It is furthermore a great advantage to have these subjects discussed in English and in the lucid fashion of the author. This permits the work to be utilized by priests and laymen in handling public ethical themes. The volume is very well printed and makes a worthy addition to our popular moral literature.

**HINDUISM IN EUROPE AND AMERICA.** By Elizabeth A. Reed, A.M.  
G. P. Putman's Sons, New York and London. 1914. Pp. 210.

"When heathen temples are rearing their brazen domes in some of our cities and these are built with the money of American women," we may well think with the writer of the present volume that it is time to expose the true nature of these Oriental cults to which so many seemingly intelligent people are being drawn. The book is timely and, both as regards the ground covered and the general form of presentation, is well calculated to give pause to persons who are in danger of falling into the toils of the wily *Gurus* and the sapient *Swamis*. It comprises in the first place a brief but sufficiently comprehensive history of Hinduism, ancient and modern, and in the second place a comparison, which is mainly a contrast, between the Hindu so-called sacred literature and the Bible. The title of the volume might lead one to suppose that the work dealt principally with the history of Hinduism amongst Western peoples. This is not, however, its main scope. The nature of the cult having been exposed, the few instances alleged of the baneful influence of its insidious workings may be regarded as sufficiently typical and horrible to serve the author's purpose of warning. The case is one in which "intension" had best take the place of "extension".

Catholic readers are already provided with the short but able study of Hinduism by Fr. Ernest Hull, S.J., published by the English Catholic Truth Society and embodied in the first volume of the scholarly series entitled *The History of Religions*, edited by Fr. Martindale. Fr. Hull points out the attractive as well as the repulsive aspects of the system. It fell more within the scope of the present volume to emphasize the dangerous side of Hinduism. This the author has well succeeded in doing.



**CHILDREN OF THE KINGDOM.** By Mary Adelaide Garnett (Beatrice Fernekees). The Devin-Adair Co., New York. 1915. Pp. 206.

"Ex ore infantium et lactentium perfecisti laudem." It was the King Himself who bade the carping Pharisees remember that so it had been foretold by David—that the Messias should praise the Father by the mouth of the little ones. Not only by the lips, but more eloquently still by the lives of children was God to be glorified, for here as always prophecy has been more generous in the fulfilling than in the foretelling. We all know this, that when the little ones are suffered to go unto Him, they leave the blessed homage and bear away the blessing. We come, however, to realize this when we see the children grouped about the King, or rather the children of the Kingdom paying successively one after the other the testimony of their hallowed lives. A sweet rosary of these testimonies is linked together and encased in the choice casket of the book before us. Anthony, the altar boy, a martyr of Japan; Agnes, the little maid of Rome; Barbara of the Tower; Cecilia, the girl saint of song—onward down to Yvo, the student, and Zita, the serving maid—'tis an alphabet of the child saint, every letter having one or more little hero or heroine attesting by life and oftenest by death, too, the child's loyalty to Jesus. Charming, which is but fittingly, are these stories of youthful heroism told by one who evidently knows what stories to tell and how to tell them. Happy the little ones into whose early years enters the influence of such a book. Ideals of life that are true and, though high, not beyond their reach, strengthened as children are now by the daily Food of the Strong, and the Bread of Angels.

Fortunately, also, the material setting of these stories is such as to win the young reader. The big print and the many artistic pictures will appeal to their eye, while their imagination will glow with the charming narrative and their hearts grow hot with the stories of saintly chivalry. The complaint is sometimes made that we have no short stories of the saints written for children. With a book like this within easy reach, such a complaint must be henceforth forever groundless. It is a book for the clergy to know and spread in the homes of the people, a book which the teacher can read to the children, and be sure of evoking and holding their interest.

## Literary Chat.

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Among the books received but unavoidably held over for review in a future number, mention should not be delayed of Father John Driscoll's volume on *Pragmatism*. Like his present volumes on *Christian Philosophy*, the present work is both timely and able. Pragmatism, though not a systematic philosophy, seeing indeed that it is the very negation of the possibility of such, is a most insidious form of speculation, or rather of intellectual scepticism. It is a phase of mental aberration, or better of blindness, that shuts out the light, and gropes for something palpable in the dark.

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Fr. Driscoll finds the fundamental error of the pragmatic attitude toward truth to lie in a false interpretation of the nature of the idea. Consequently the refutation must be drawn from the true, which he rightly holds to be the scholastic, or, we might call it, the Catholic interpretation of the idea. As is the case with the former productions by the same skilful hand, the strong point in the recent work is its analyses, which visually unfold the syntheses. A glance over the well-ordered table of contents enables the reader to take in almost at once the whole otherwise misty, uncertain field of pragmatic speculation; and at the same time to note where lie its errors and defects. More will be said on this point in a future number. (New York, Longmans, Green & Co.)

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Another important work awaiting review is the *History of the Catholic Church from the Renaissance to the French Revolution*, by Dr. James McCaffrey, Professor of Ecclesiastical History, St. Patrick's College, Maynooth. The author's previous two volumes on the history of the Church in the nineteenth century are probably well known to many of our readers. The recent work, also in two volumes, brings the story of the Church's life during the three preceding centuries, up to the dawn of the nineteenth century. Thus the four volumes taken together offer a very good survey of ecclesiastical history from the beginning of the Renaissance up to our own times. It is to be hoped that Dr. McCaffrey will round out his work by additional volumes on the medieval and the earlier ages of Christianity. (St. Louis, Mo.: B. Herder.)

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The fourth volume of the translation from the German of Fr. Grisar's monumental biography of Luther likewise awaits consideration. As the original has been assigned by competent critics a foremost place in Luther literature, nothing need here be said other than that the latest installment of the translation it quite equal, both in interest and in excellence of form, to the high standard set by the three foregoing volumes. (St. Louis: B. Herder; London: Kegan Paul, Trench, Trübner & Co.)

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Still another noteworthy work to which attention will be directed in a later number is *Goethe* by Mr. Paul Carus. From a material point of view the volume is almost beyond praise; it has been produced in truly magnificent style. The literary form, moreover, is quite worthy of the material setting. The writer has given special study to Goethe's philosophical and religious opinions, but he makes it clear that Goethe the man is almost a more attractive figure than Goethe the thinker or even the poet. As commendatory of this attractiveness the note on the wrapper of the sumptuous volume states that Goethe "was sanely human; liberal but not an infidel, religious but not dogmatic or addicted to church partisanship; he worshipped God in nature, so that we may call him either a pantheist or a monist". Whether or not these characteristics should be held to make the man more "attractive" will of course depend upon one's estimate of the latter quality. Obviously Mr. Carus sees them in that light and the book is largely a testimony to his judgment. Any how, if to know the genius of Goethe belong to a liberal culture, the

present volume is certainly a means to that end. (Chicago: The Open Court Publishing Co.)

A dissertation submitted by Brother Chrysostom to the Faculty of the Catholic University in view of the Doctorate of Philosophy bears the title *The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate*. The normal school on the one hand and the religious novitiate on the other—supposing the two institutions each relatively equipped for its specific end—which is intrinsically the better agency for the development of the teacher? Through a just balancing of their relative forces Brother Chrysostom reaches the conclusion that the religious novitiate *per se* has within itself the factors that beget a type of character or personality whose pedagogical efficiency is in its very nature ideal. The dissertation is a model of careful analysis and of consecutive reasoning. Serving its academic purpose, it also forms part of a larger work in which it is the author's intention to discuss the psychological and sociological functions of faith, especially as they relate to education and are developed in and by the religious novitiate. The completed work will probably be ready in the early fall. (Philadelphia: John Jos. McVey.)

*The Parish Hymnal* by Joseph Otten (B. Herder: St. Louis) is a handy volume which contains the essential furnishings of text and melody, for choirs of children, sodalities, and congregations at the solemn services of High Mass (and Requiem), Benediction of the Blessed Sacrament, and other occasions of congregational devotion during the ecclesiastical year. The book is well printed and neatly bound and is sold at an exceptionally low price (25 cents).

*A Book of Answered Prayers* by Olive Katharine Parr is a storied record of favors received by the author in answer to prayer. Having been markedly successful in obtaining what she wanted, especially as she turned its benefit toward others, she has gained a reputation for "making prayer a trade". True to this reputation she now exploits it in a literary way. Her stories—nearly a score of them—are naturally of an edifying character, but she has given to their recital a piquant flavor of humor, so that they are quite amusing as well. Their chief interest turns about a Catholic settlement in Devonshire where the author manages to combine philanthropic interests with devotional. The income from her books, among which "A Red-Handed Saint", "A White-Handed Saint", and "The Little Cardinal", are best known, helps to support the local mission.

The Bishop of Victoria, B. C., Dr. Alexander MacDonald, departs somewhat from his customary excursions into the field of erudite criticism and research, by the publication of an interesting series of travel sketches, entitled *Stray Leaves, or Traces of Travel* (Christian Press Association, New York). The learned prelate leads us into France, Italy, Spain, Scotland, and gives us a glimpse into Egypt. The incidents told are out of the common, and have a literary flavor that makes their reading very agreeable.

A volume similar in scope and character to the foregoing is *The Church in Many Lands*, by Father J. J. Burke, author of *Reasonableness of Catholic Ceremonies and Practices*. It covers visits to the mission fields of Japan, China, the Philippines and the isles of the Southern Sea. The author lays stress upon the Catholic aspect and needs of these countries where the gospel of Christ is being nurtured in blood and hardships. The book will serve to propagate the missionary spirit as well as to entertain the reader with edifying sidelights on the conditions of our foreign missions. (John Murphy Company: Baltimore.)

The Fathers of the Society of the Divine Word (Mission Press: Techny, Ill.) publish a number of devotional pamphlets suitable for Eucharistic ser-

vices as well as private prayer—*Eucharistic Novena*, "adapted especially for Members of the Confraternity of Sacrifice in Union with the Sacred Hearts of Jesus and Mary", also *Twelve Communion Devotions*, "an Alms for the poor Heathens", and *Little Month of the Sacred Heart*, being brief reflections and prayers suitable especially for the month of June.

Dr. Francis Gigot, professor of S. Scripture in the New York Seminary, gives a brief account of the Pentateuchal question under the title of *The Message of Moses and Modern Criticism* (Benziger Brothers). It is a lecture, expository rather than rudimentary in treatment, and takes for granted that the reader is partly familiar with the fundamental terms to be discussed. Students of Biblical introduction will find it greatly helpful in getting a clear view of the problem and its solution from the Catholic viewpoint.

Longmans, Green & Co. (New York) have issued a new edition of Dr. Adrian Fortescue's *The Mass, a Study of the Roman Liturgy*. The first edition, which we reviewed at the time of its issue, was criticized on account of the theory advanced by the author regarding the apostolic origin of the Roman Mass canon. There were also some minor errors. These the author has corrected, while adhering to his original position respecting the origin of the Canon. The work is, as we pointed out before, of eminent value in the study of liturgy.

## Books Received

### SCRIPTURAL.

THE MESSAGE OF MOSES AND MODERN HIGHER CRITICISM. A Lecture given in Houston Hall, University of Pennsylvania. By the Rev. Francis E. Gigot, D.D., Professor of Sacred Scripture in St. Joseph's Seminary, Yonkers, N. Y., author of several works introductory to the Study of the Holy Scriptures. Benziger Bros., New York. 1915. Pp. 35. Price, \$0.15 net.

ALS DIE ZEIT ERFUELLT WAR. Das Evangelium des hl. Matthaeus, dargelegt von Hermann J. Cladder, S.J. B. Herder, St. Louis und Freiburg Brig. 1915. Seiten 371. Preis, \$1.15.

### THEOLOGICAL AND DEVOTIONAL.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST. By J. Grimal, S.M. Adapted from the third French edition. Translated by M. J. Keyes, S.M. John Jos. McVey, Philadelphia. 1915. Pp. 367.

THE MASS. A Study of the Roman Liturgy. By Adrian Fortescue. (*The Westminster Library*. A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) New Edition. Longmans, Green & Co., New York and London. 1914. Pp. xvi-429. Price, \$1.80 (6/-) net.

SHALL I BE A DAILY COMMUNICANT? A Chat with Young People. By the Rev. Francis Cassilly, S.J., author of *What shall I be?* Loyola University Press, Chicago. 1915. Pp. 80. Price, *postpaid*: paper, \$0.10; cloth, \$0.30.

THE SERVICE OF THE SACRED HEART. Being an Explanation of the "Nine Offices" of the Sacred Heart. Commentary and Meditations. By the Rev. Joseph McDonnell, S.J., author of *Half-Hours with God*, *The Litany of the Sacred Heart*, etc. Benziger Bros., New York. 1915. Pp. 115. Price, \$0.35 net.

FRIENDS AND APOSTLES OF THE SACRED HEART OF JESUS. Fourth to Nineteenth Century. With their Prayers and other Devotions. By P. J. Chandlery, S.J., author of *Pilgrim-Walks in Rome*. Benziger Bros., New York. 1915. Pp. 257. Price, \$0.75 net.

PULPIT THEMES. *Adjumenta Oratoris Sacri*. By the Rev. Francis X. Schouppe, S.J. Translated by the Rev. P. A. Beecher, M.A., D.D., Professor of Pastoral Theology and Sacred Eloquence, St. Patrick's College, Maynooth. B. Herder, St. Louis. 1915. Pp. 586. Price, \$2.75.

BREVIS CURSUS PHILOSOPHIAE juxta Systema Sti Thomae Aquinatis, ad usum Juvenum Studiosorum per Quaesita et Responsa expositus. Auctore Antonio Lechert, M.D.A., Sac. Theol. et Jur. Utr. Doc. Vol. I: *Logica et Ontologia*, pp. 302; Vol. II, Pars I: *Cosmologia et Psychologia*, pp. 375; Pars II: *Theologia Naturalis*, pp. 335; Vol. III (sub prelo): *Ethica*. Desclée & Socii, Romae. 1915. May also be had from the Very Rev. A. Lechert, M.D.A., 880 Brunswick Ave., Trenton, New Jersey. Price, \$1.00 a volume.

THE PERSONALITY OF CHRIST. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Longmans, Green & Co., New York and London. 1915. Pp. viii-275. Price, \$1.75 net.

ISTITUZIONI DI PATROLOGIA AD USO DELLE SCUOLE TEOLOGICHE. Mons. Dott. Ubaldo Mannucci, Professore Emerito di S. Teologia, Consultore delle Sacre Congregazioni dell'Indice, dei Riti e del Supremo Tribunale della Segnatura Apostolica. Parte I: *Epoca Antenicena*. 1914. Pp. xi-175. Prezzo, 2 fr. 25. Parte II: *Epoca Post-Nicena*. 1915. Pp. 306. Prezzo, 3 fr. 50. Tipografia. Poliglotta Vaticana, Roma. Prezzo, I & II, 7 fr. 50.

ST. JULIANA FALCONIERI, A SAINT OF THE HOLY EUCHARIST. The Story of Her Life and Work. By Marie Conrayville. With a Foreword by the Rev. Michael J. Phelan, S.J. Benziger Bros., New York. 1915. Pp. 63.

THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. 1915. Pp. 252. Price, \$0.25.

SERMON MATTER. By the Rev. Ferreol Girardey, C.S.S.R. With Preface by the Very Rev. Thomas P. Brown, C.S.S.R., Provincial of the St. Louis Province. B. Herder, St. Louis. 1915. Pp. 358. Price, \$1.50.

DIE ABLAESSE: IHR WESEN UND GEBRAUCH. Vierzehnte vom hl. Offizium gutgeheissene Auflage, nach den neuesten Entscheidungen und Bewilligungen bearbeitet von Joseph Hilgers, S.J. Band I. Ferdinand Schoeningh, Paderborn; B. Herder, St. Louis. 1915. Seiten 675. Preis, \$2.90.

TWELVE COMMUNION DEVOTIONS IN HONOR OF THE TWELVE APOSTLES. An Alms for the Poor Heathen. By Fr. X. Brors, S.J. From the German by the Rev. Cornelius Pekari, O.M.Cap. Mission Press S. V. D., Techny, Ill. 1915. Pp. 64. Price, \$0.75 per doz.

EUCCHARISTIC NOVENA. Adapted especially for the Members of the Confraternity of Sacrifice in Union with the Sacred Heart of Jesus and Mary. By Bar. A. M. Gamerra. Mission Press S. V. D., Techny, Ill. 1914. Pp. 16. Price, 25 copies, \$0.40.

LITTLE MONTH OF THE SACRED HEART OF JESUS. By Bar. A. M. Gamerra. Mission Press S. V. D., Techny, Ill. 1914. Pp. 48. Price, \$0.55 per doz.

DER GYMNASIAST. Freundesworte an unsere Studenten. Von P. Ingbert Raab, O.M.Cap. (*Wort und Bild*, Nr. 49-51.) Volksvereins-Verlag GmbH., M. Gladbach. 1915. Seiten 399. Preis, 1 M. 60.

#### PHILOSOPHICAL.

THE WAR AND DEMOCRACY. By R. W. Seton-Watson, D.Litt., J. Dover Wilson, Alfred E. Zimmern, and Arthur Greenwood. The Macmillan Co., New York and London. 1914. Pp. xiv-389. Price, \$0.80 net.

THE EUROPEAN WAR OF 1914. Its Causes, Purposes, and Probable Results. By John William Burgess, Ph.D., J.U.D., LL.D., formerly Professor of Constitutional and International Law, and Dean of the Faculties of Political Science, Philosophy, and Pure Science, in Columbia University, New York City. A. C. McClurg & Co., Chicago. 1915. Pp. 209. Price, \$1.00.

HINDUISM IN EUROPE AND AMERICA. By Elizabeth A. Reed, A.M., author of *Hindu Literature or the Ancient Books of India; Persian Literature, Ancient and Modern; Primitive Buddhism, Its Origin and Teachings*, etc. G. P. Putnam's Sons, New York and London. 1914. Pp. vii-202. Price, \$1.25.

GERMANY IN THE NINETEENTH CENTURY. A Series of Lectures. Edited by C. H. Herford. (*Publications of the University of Manchester. Historical Series, No. XXV.*) Third edition. Longmans, Green & Co., New York and London. 1915. Pp. xxiii-266.

NATIONALITY AND THE WAR. By Arnold J. Toynbee. With many colored maps. E. P. Dutton & Co., New York; J. M. Dent & Sons, London and Toronto. 1915. Pp. xii-522. Price, \$2.50 net.

TRENDS OF THOUGHT AND CHRISTIAN TRUTH. A Brief Comparison of the Leading Modes of Modern Thought and Christian Truth and Ideals. By John A. W. Haas, President of Muhlenberg College, Professor of Religion and Philosophy. Richard G. Badger, Boston; The Copp Clark Co., Toronto. 1915. Pp. 329. Price, \$1.50 net.

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappa Delta. Vol. IV. B. Herder, St. Louis; Kegan Paul, Trench, Trübner & Co., London. 1915. Pp. 527. Price, \$3.25.

CIVILIZATION AND CULTURE. By Ernest R. Hull, S.J. Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1915. Pp. 228. Price, \$0.30.

PRAGMATISM AND THE PROBLEM OF THE IDEA. By the Rev. John T. Driscoll, S.T.L., author of *Christian Philosophy: The Soul, Christian Philosophy: God*, etc. Longmans, Green & Co., New York and London. 1915. Pp. xxvii-274. Price, \$1.50 net.

THE CATHOLIC'S READY ANSWER. A Popular Vindication of Christian Beliefs and Practices against the Attacks of Modern Criticism. By the Rev. M. P. Hill, S.J. Benziger Bros., New York. 1915. Pp. xxiii-490. Price, \$2.00 net.

SELECTIONS FROM THE SCOTTISH PHILOSOPHY OF COMMON SENSE. Edited, with an Introduction, by G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow. (*The Open Court Series of Classics of Science and Philosophy, No. 2.*) Open Court Publishing Co., Chicago and London. 1915. Pp. 267. Price, \$1.25.

THE MOST VITAL MISSION PROBLEM OF THE DAY. By the Rev. Frederick Schwager, S.V.D. Translated by the Rev. Agatho Rolf, O.M.Cap. Mission Press, S.V.D., Techny, Ill. 1915. Pp. 136. Price, \$0.90.

GOETHE. With Special Consideration of His Philosophy. By Paul Carus. Containing 185 portraits and other historical illustrations. Open Court Publishing Co., Chicago and London. 1915. Pp. xi-357. Price, \$3.00 net.

#### HISTORICAL.

THE HAGUE CONVENTIONS OF 1899 AND 1907. Series of Seventeen Pamphlets on International Law. Issued gratuitously by the Carnegie Endowment for International Peace, 2 Jackson Place, Washington, D. C. 1915. Also published in book form, cloth binding, with an index, for \$1.00 postpaid.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rev. Horace K. Mann, D.D. Vols. XI and XII: Innocent III, 1198-1216. B. Herder, St. Louis. 1915. Pp. 311 and 314. Price, \$6.00.

# THE ECCLESIASTICAL REVIEW

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## THE ARMS OF BENEDIOT XV.

An Introduction to the Study of Papal Armorial.

### I.

THE arms of His Holiness Pope Benedict XV may be "blazoned" (i. e. described in the technical language of heraldry) as follows: Party per fess, two coats: A, Or, a demi-eagle displayed issuant sable, langued gules; B, Party per bend azure and or, a church, the tower at sinister, argent, essorée gules, the tower-cross of the second. This is to say, in colloquial terms, that the shield is divided horizontally into two equal compartments, each containing an independent heraldic composition. The top compartment shows on a gold "field" or background the upper half of a black eagle with red tongue, his wings outspread ("issant" meaning that the body springs from the partition line). This composition is, as will be explained later, a modified version of the old arms of the Holy Roman Empire. In the bottom compartment the field is divided diagonally into two theoretically equal parts, the upper triangle being of blue, the lower of gold; on this compound background is shown a red-roofed, silver church, the tower, topped with a gold cross, rising at "sinister", the left from the point of view of the *bearer* of the shield. This second composition is the heraldic cognizance peculiar to the della Chiesa family, the design in the upper compartment being common to many Italian houses—for reasons to be shown.

Thanks to the personal kindness of the Chancellor of the Archdiocese of Boston, who procured for me from Rome col-

ored prints of His Holiness's arms both as Archbishop and as Pope, I have been able to study these arms from what may be



regarded an official version, as the print of the papal "achievement" is the embossed heading of the Pontiff's personal writing-paper. The arms, although on a very small scale, are



gilded and colored apparently with meticulous care, and the "charges" and "tinctures" are exactly those named in the above blazon. Artificers may well note a few minor details: the beak of the eagle is black like the rest of his body, but the tongue, tiny as it is in the pontifical print, is carefully indicated as red, just as the minute cross on the church-tower is shown of gold; and although silver leaf is used elsewhere on the achievement, *both* keys are gilded. A question which may puzzle craftsmen when rendering these arms on a large scale, is what color may be given to the spaces of the window and door openings of the church. On the print described these small apertures are brushed in with an indeterminate, neutral grey, which may be regarded as a lower tone, in shadow, of the argent of the church itself. There is, generally, no heraldic necessity for these apertures, in castles, towers, etc., to be of a different tincture from that of the main fabric. However, when the roof is blazoned of a different tincture, the openings often follow suit. So in this case, on a large drawing, to show these openings in color instead of metal, would not be a serious violation of heraldic propriety.

The heraldry itself is extremely interesting, and, like all good heraldry, it is also extremely simple. Undoubtedly many sentimental effusions will be written about it by the school of amateurs who have never got beyond what Planché calls the "astrology of heraldry", and many complications will be read into it, complications which exist chiefly in the mind of the beholder. But it is strikingly possible, by analyzing this shield and comparing it with analogous arms of other sovereign pontiffs, to show from it the essentially practical nature of heraldry, its simple reasonableness, before the scio-listic vaporings of the sixteenth and seventeenth century heraldic "astrologers" befogged the subject with a vast cloud of inanity. And fortunately these arms are so clear that, even in the absence of any purely genealogical data, one can analyze them, heraldically, through their own internal evidence.

In Figure A I have drawn what, from this internal evidence, a herald would assume to have been the original arms of the family: simply a church, a *chiesa*, on a somewhat peculiarly parti-colored field—allusive, or "canting" arms, *armes*

*parlantes* as the heralds say, where the composition expresses or alludes to the name of the bearer. That the original function of a coat-of-arms was mere identification is now, unhappily, too often ignored. The late J. R. Planché, Somerset Herald, in his invaluable little book, *The Pursuivant of Arms*, 1851, writes: "It is scarcely possible to find an ancient coat that was not originally canting or allusive (that is to say, alluding to the name, estate, or profession of the bearer), excepting, of course, those displaying simply the honorable ordinaries, which, as I have already stated, took their rise from the ornamental strengthenings of the shield, and even these



FIG. A

were occasionally so." And Father Marc Gilbert de Varennes in *Le Roy d'Armes*, 1540 (I use Planché's translation) observes: "Our ancestors, less curious and more simple than we are at present, usually took care in the composition of their arms that there should be a correspondence between their name and the figures with which they emblazoned their shields: which they did namely to this end, that all sorts of persons, intelligent or ignorant, citizens or countrymen, should recognize easily and without further inquiry, to whom the lands or the houses belonged wherever they found them as soon as they had cast their eyes upon the escutcheon." In an age when heraldry served a very practical purpose, the endless romantic and symbolical complications of the later school of heraldic sciolists would have seemed nearly as grotesque as it does to modern scholarship. It is too often forgotten that the simple canon of medieval heraldic usage, evolved from a practical military necessity, was well-nigh completed nearly three hundred years before the first heraldic romanticist was able to burst into print.

Let us consider a few clearly allusive papal coats. The very first that may be regarded as approximately free from the suspicion of being either apocryphal or "retroactive" is that of Lucius II, 1144-45. His shield has on it simply a ramping bear. Now, first, for a little "astrology" on the subject, which even some modern minds seem always to crave when anything so recondite (!) as heraldry is involved. We will begin at random with Guillim: <sup>1</sup> "It is written of the She-bear that she bringeth forth her young Ones imperfect and deformed like a lump of raw Flesh and licks it till it comes to Shape and Perfection. The She-bear is most cruelly intraged against any that shall hurt her Young, or despoil her of them: As the Scripture saith, in setting forth the fierce Anger of the Lord, *that he will meet his Adversaries as a Bear robbed of her Whelps,*" etc. See how satisfactory it would be to a certain type of mind to use this as the basis for a serious explanation of the real, heraldic, significance of Lucius II's coat. One more "astrological" quotation, from Sylvanus Morgan,<sup>2</sup> will give details less accidentally germane (note especially the logic of the passage): "Next to the Lyon is the *Ursa minor*, having the preheminance, because it is nearest of all the rest to the North Pole; it is called *Helice minor*, by reason of its small Revolution; or rather of *Elice*, a town in *Arcadia* wherein *Calysto* the Great Bear and Mother of the Less was bred. It is called *Cynosura*, because this Constellation, though it carry the name of a Bear, it hath the tail of a Dog; and therefore [sic] Lyons or Bears, being in Arms, and yet not of their own native color are esteemed Honourable, because the inward qualities of the mind, are denoted by the outward tincture; and an Ass cannot be a Lyon, though it hides its ears with the Lyon's skin."—But we are now pretty far away from Lucius II's bear, whose presence on that Pontiff's shield can be quite reasonably explained to all but heraldico-astrological votaries by the fact that the Pontiff's family name, long before he became Pope, was "Hunt", in Italian *Caccia* (*Caccia-Memini*), that Lucania and Umbria at that period were still infested with bears, and that the bear-hunt, *caccia d'orso*, was a welcome pastime even among the Roman nobles.

<sup>1</sup> *A Display of Heraldrie*, 1611. Ed. 1724, p. 190.

<sup>2</sup> *The Sphere of Gentry*, 1661, p. 90.

We may now proceed perhaps more freely with some of the more obviously allusive charges on the arms of subsequent Pontiffs. The next to be noted is the sieve, *crivello*, of Urban III, 1185, of the Crivelli family. Follows shortly the perfect rebus of the lion holding the castle of Celestin IV, 1241, of the house of Castiglioni, which has furnished a series of Popes to Pius VIII, 1829. The arms of Benedict XII, 1334, of the Novelli, show on a blue field a small blank (argent) escutcheon indicative of a *novus homo*. Innocent VII, 1404, displays an irradiated star expressive of the Miliorati. John XXIII, 1410, of the house of Cossa, proclaims his name with a leg—*coscia*. So with the column of Martin V (Colonna); the oak-tree, *rovere*, of Sixtus IV (della Rovere); the mountains of Julius III (del Monte); the stag, *cervo*, of Marcellus II (Cervini); the pear-branch of Sixtus V (Peretti); the chestnut of Urban VII (Castagna); the precipitous mountain, *chieggia*, of Alexander VII (Chigi); the high-riding stars of Clement X (Altieri); the broth- or drinking-pot, *pignatta*, of Innocent XII (Pignatelli); the hat of Gregory XVI (Cappellari). And there are undoubtedly others that could be explained by this early fondness for the perspicuous or even the far-fetched rebus. No one familiar with the temper of simple medieval heraldry is surprised at the bees on the shield of the Barberini, who, passing by the accurate etymology of their patronymic, displayed these little barbed insects as a sufficiently clear play on the name.

So with the "church" of the della Chiesa we have a shield wholly in keeping with the medieval spirit of heraldry which the arms of so many of Benedict XV's predecessors so clearly express. And it is in this same spirit that some of our American hierarchy, in the absence of inherited insignia, have been content with simple *armes parlantes*, notably the Bishop of Saint Cloud, Monsignor Busch, with his rose-bush, the Bishop of Corpus Christi, Monsignor Nussbaum, with his nut-tree, and others.

On the shield of the Holy Father there remains to be considered the black eagle on its gold field. In Figure B I have drawn the form in which I believe this charge first appeared on the della Chiesa arms; as a "chief of the Empire" (the "chief" comprising only the upper *third* of the shield), to

show the political affiliations of the family. There are well-nigh endless examples of this to be found in Italian heraldry; for at a time when fierce factional strife waged between Guelphs and Ghibellines it was not only sentimentally important but often highly advisable from a practical standpoint to show on one's arms, and therefore heraldically to indicate on one's property, one's political party. The nobles of the Guelphic or Angevin faction placed on their shields a blue chief with the gold fleurs-de-lis and the red "label" of the Angevin Kings of Naples. A survival of this Guelphic politi-



FIG. B

cal chief appears on the arms of Innocent X (Pamfili). The Ghibelline faction displayed on a chief the imperial emblem of the Hohenstaufen, and we have this chief retained on the arms of Clement III (Scolari), Paul V (Borghese), Innocent XI (Odescalchi), and Alexander VIII (Ottoboni). These Ghibelline chiefs usually show the whole body of the eagle, but the della Chiesa version, that of only the upper half of the eagle, is not unique in Italian heraldry and arises undoubtedly merely from a desire to show the head and wings on a larger and therefore a more perspicuous scale than is possible when space has to be reserved for the outspread legs and tail. It will be noted that the della Chiesa version shows but a single-headed eagle; but on the coinage of Paul V and of Innocent XI the eagle is likewise single-headed, whereas that on the coins of Alexander VIII is double-headed. For a discussion of the arms of the Empire, and their transition from the single to the double-headed bird, I refer the reader to *Heraldry British and Foreign*, by John Woodward, LL.D., Edinburgh, 1896. That the Guelph-Ghibelline quarrels were fairly synchronous with the transitional period of the imperial

heraldry will account for the variations in the several chiefs cited. Again, the eagle on the della Chiesa chief is not crowned, while those on the other papal coats are; but this is a minor variation, again not unique in Italian heraldry, and does not affect the origin or the significance of the charge in question.

But, it may be objected, the eagle of the Empire on Benedict XV's coat does not appear on a chief, occupying merely the upper third part of the shield, but in a compartment of equal importance with that occupied by the church. In other words, the Pope's shield is divided "per fess", or horizontally into two equal parts. This development of what was undoubtedly originally a chief will perplex no one familiar with the mutations of heraldic designs, in the course of centuries, at the hands of successive draughtsmen. Precisely the same thing has happened on some of the papal coinage with this very "chief of the Empire", notably in the case of the Ottoboni arms. On some few of Alexander VIII's coins the eagle occupies, as originally, but the upper third, but on the majority of them it fills fully half of the shield or cartouche, and the same variation is found on the coins of Paul V: yet careful heralds have always blazoned the Ottoboni and the Borghese arms as charged with a chief and *not* "party per fess". And I should be inclined so to blazon the della Chiesa arms except for the fact that in the two prints, on which I have based my study, one a shield, the other an oval cartouche, the "political", imperial compartment fills unmistakably half of the total field. I have merely to record it as I have found it, and to explain by the above examples how, judging from many other cases also, it has developed to its present proportions.

Finally as for the colors of the Pontiff's arms. Unfortunately I cannot tell you just what moral attributes the blue and gold of the field parted per bend, etc., indicate. In my library I can pick out one author who will gravely declare that the blue expresses a particular virtue, and then I can readily pick out another who with equal gravity will ascribe the same virtue to red, etc., etc. Of course amateurs who have access only to a very limited collection, less frequently run foul of this dilemma—often, indeed, do not suspect its existence. A student of the history of heraldry must collect these

writers, and even study them, just as a student of the history of science must have some acquaintance with the writings of Paracelsus and others less worthy. But my own opinion runs with that of Planché, who as Somerset Herald had the advantage of being an official, not an amateur practitioner, and who, equipped with more scholarship than the general run of heraldic writers, may almost be called the father of modern heraldic archeological research. "The egregious absurdity," he exclaims,<sup>3</sup> "of considering that certain tinctures typified the virtues or disposition of the bearer, requires no other refutation than the contradictory assertions of the pedantic essayists themselves." It would be quite in the vein with these to say that the silver of the church protected by the red roof indicated, through the essential heraldic significance of these tinctures, the spotless purity of the Faith, testified to by the blood of martyrs; and if I had written this in the sixteenth or the seventeenth century some modern heraldic amateur would very likely now be quoting me with satisfaction. I can, however, only point out that the tinctures of the church are the most natural ones imaginable, as the Italian countryside swarms with little whitewashed churches with red-tiled roofs; and if you should set one on a hill when the grass was burnt or the harvest was ripe you would have a combination of church, yellow hill, and blue sky which the papal coat reduces to the very abstract conventions of heraldic pattern. But if we should take seriously my "sentimental" explanation of the tinctures of the church, what then should we say of another coat of the Conti della Chiesa, presumably of a different branch of the same house from which the Pope descends, blazoned by Rietstap,<sup>4</sup> where the field is silver, the church red, and the roof blue? Well, the more we study this color question, not from the sixteenth and seventeenth century fantastical writers but from greatly older "original sources"—the earliest rolls of arms, etc., which modern archeological scholarship is rapidly making far more accessible to us than they were to these essayists—the more we shall feel inclined to agree with Woodward, one of the most distinguished her-

<sup>3</sup> *The Pursuivant of Arms*. Ed. 1873, p. 45.

<sup>4</sup> *Armorial Général*. Ed. 2d, n. d., Vol. I, p. 418.

alds of his generation: <sup>5</sup> "The old armorists covered their ignorance of the history of the subject on which they wrote, and filled their treatises, by assigning to each metal and color special attributes according to their combinations with others." (And, remember, it is difficult to find any two of them who agree in their ascriptions.) "Into these absurdities we need not enter; they were quite incompatible with the long prevalent system of *differencing the coats of members of the same family by change of tincture*; and as a matter of fact at no time, and in no country, were the moral qualities of the bearer indicated by the tincture or charges of the shield." (The italics are mine.)

Now anyone with access to a large collection of heraldic "astrology" can flood me with a mass of quotations to the opposite effect (I can do it myself!), and the layman in the subject will either believe that weight of numbers is sufficient refutation or will abandon the subject in the disgust that these elaborate trivialities often inspire. But it is not weight of numbers which counts, but scholarship. And if there is any value in the testimony of silence, you will find the two most learned heralds of the sixteenth and seventeenth centuries, Father Ménéstrier and Camden, Clarenceux King of Arms, serenely free from these vagaries concerning color. No writer of importance during the past fifty years, since the revival of heraldic scholarship, has for a moment entertained them. I remember some years ago looking over a book of the owners' flags in the New York Yacht Club. (Yacht flags, despite their restricted range, have astonishingly much in common with early heraldry, both in their underlying purpose and in the means by which it is attained.) When I came to the flag of the member with whom I was sitting, I asked him why he had chosen green and white. "Oh, merely because I particularly liked the colors—and, besides, they were the colors of my old college club." Just so, I feel, with Father de Varennes, that it is absurd to attribute to our fighting forebears a more delicately complicated psychology than our own. May it not be mere common sense to assume that the first armigerous della Chiesa chose the tinctures he did because he "particu-

<sup>5</sup> *Heraldry British and Foreign*. Vol. I, p. 68.



larly liked" them? Or he may have chosen them, as is in some cases historically demonstrable, simply because they were the livery colors of some more important personage to whom he was in some way attached. And a cadet, before the invention of the comparatively modern "brisures" or "differences" of small added charges (labels, mullets, etc.), obliged to "difference" his shield from that of his senior kinsman, had the choice (and the same practice has obtained in Scottish heraldry up to comparatively recent times) of changing either the principal charge or the tinctures. Not wishing to change so expressive a rebus as the *chiesa*, he would certainly change the tinctures, without this alteration at all necessarily involving a spiritual variation from the family type. In short, considering this early practice, of which we now have endless data, when one theory does not square with common sense and the other does, we have two possible conclusions: first, that either our forebears were devoid of common sense or heraldry certainly was; second, that our practical theory is the correct one.

One final point in regard to the tinctures of the Papal arms. It will be noted that much of the silver church impinges on the gold field and that much of the red roof impinges on the blue: metal on metal and color on color. "False heraldry!" will at once exclaim those amateurs whose knowledge is limited to that of the popular heraldic "manuals". But these manuals bear the same relation to the great practice of heraldry as do primers to the highly flexible literature of a language: they may be sound as far as they go, but they do not go very far. It is a commonplace of heraldry that when the field is equally compounded of color and metal, the charges may be either of metal or of color; also that the accessories of charges, such as the tongues and claws of animals, the coronets with which figures are often crowned, etc., etc., are exempt from this elementary rule. To give illustrative examples would be to fill a volume. There is therefore no false heraldry on the Papal arms; and indeed the whole series, from Lucius II down, has been singularly free from this.

[TO BE CONCLUDED.]

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**THE CHURCH AND MODERN SPIRITISM.**

**I**T cannot be denied that the question of Spiritism is forcing itself every year more and more upon the public mind, and a belief in the reality of its phenomena is on the increase amongst honest and intelligent persons. Spiritism, which is the more proper term, differs from spiritualism, inasmuch as it avoids confusing the doctrine of Spiritists with the philosophical doctrine that stands opposed to materialism. Spirit life is in the activities of a pure spirit; spiritual life may be found in the activities that are bodily activities. Spiritual life is found in man only. A spirit's life may be a holy or an unholy one, but it can not be called a spiritual life. There is no spiritual life after the separation between soul and body; it will be merely spirit-life, holy or unholy, happy or unhappy. Hence, to avoid confusion, the terms spiritism, spiritists, and spiritual are here used.

Spiritism is nothing else than the belief that departed spirits hold systematic communication with mortals by means of physical phenomena, commonly manifested through a person of special susceptibility called a medium. The steady influence of time and progress has brought a certain type of facts in human experience into respectable recognition, and by patient and courageous effort the movement to investigate has been justified. The interest of the average human mind in the immortality of the soul, and the allegations that there were numerous facts to prove a future life, offered an opportunity to investigate the matter even scientifically; so that a mine has been opened, which, if it does not supply all that human nature hopes, will certainly extend the boundaries of knowledge. True Spiritism indubitably affords, and in all probability will continue to afford, an abundant and legitimate field for the satirist of human folly, but in late years its substantial reality has been so far admitted that ridicule is no longer the temper of any except those who have refused to investigate. The present phase is but a revival, in modern form, of what has been known and practised in every age of the world's history. The auguries and omens of the ancient Romans, the pythonism of Greece, the astrology, pyromancy and necromancy of the Middle Ages were but precursors of modern Spiritism.

The sceptical movement affecting the belief in a future life began with the Renaissance and was unconsciously encouraged by the Protestant Reformation, which did not at first fully realize the tendencies that it had turned loose. The growth of physical science, the progress of chemistry and Darwinian evolution, gave an impulse to scepticism and an impetus to materialism that governed the tendencies of nearly all scientific thought. The mechanical philosophy of Descartes and the pantheistic philosophy of Spinoza, were either the expression or the origin of this new tendency. Modern literature, generally from the period of Locke to that of the Scottish school of philosophy, was characterized by its utter dismissal of the supernatural, until the world seemed a machine wound up by its Author and requiring no further application of His Providence.

But a turn came in the tide of man's thought. The manifestation of spiritual agency, in the heart of scepticism, presented itself in the early days of the French Revolution, when the claims of Mesmer and Cagliostro startled all Europe by affording baffling objects of inquiry for the French Commission that was charged with investigating their pretensions. The disciples of Mesmer continued and propagated his system of animal magnetism and certain French "mystics" from this period onward claimed that magnetized persons held intercourse with disembodied spirits. In Germany from the beginning of the nineteenth century many investigators record instances of thought reading and clairvoyance, which at first were considered to belong to animal magnetism but were soon associated with the spirit world. J. H. Jung Stilling and Justinus Kerner were leaders in this school of thought. The former asserted that the soul can be liberated from the body, whilst the body itself remains in a state of trance, and this theory was accepted by many Continental spiritists and even found favor with Ravail (better known under the sobriquet of Allen Kardee), the greatest authority on Spiritism in France. But about 1847, incidents of a description new to this generation were heard of in America, which reserves for this country the appellation of the hotbed and nursery of this strange system. There are those who remember how the revelations of the Fox family at Hydesville, New York, in 1848

sent the news of the discovery throughout the world and constituted it a systematic belief and practice. Certain mysterious disturbances were heard in their home. After a time they responded to a challenge and gave back the precise number of raps asked for, so that communication was established with what seemed an intelligent agency. The communications delivered were to the effect that a peddler named Ryan had been murdered in the house, and the low rapping of the peddler's spirit bids to become more historic than the eternal monologue of the well-known Hamlet or the drawbridge of the Castle of Elsinore. The family having removed to Rochester, the raps accompanied them, whence the term "Rochester Knockings" came to be used. The experiment succeeded perfectly, and unlocked the mystery of "spirit-rapping", which has since grown into a regular system.

About this time an illiterate youth of Poughkeepsie, New York, named Andrew Jackson Davis, while in a mesmeric trance dictated a series of lectures in correct and elegant language, and in spite of many gross errors showed a wonderful power of philosophic argument and a profound knowledge of chemistry and astronomy. In his revelations he suggested the existence of an eighth planet which was afterward discovered from the calculations of Adams and Leverrier. These lectures were published under the title of *The Principles of Nature, the Divine Revelation, and a Voice of Mankind*. A few years later an American or rather a Scotch youth, named Daniel Dunglas Home, became conspicuous and attained still greater celebrity as a medium in London and Paris. He achieved a widespread reputation, especially for his materialization, levitation, and other phenomena, far surpassing the previous manifestations of ordinary mediums. He went abroad and gave exhibitions before Napoleon III in Paris and Alexander II in St. Petersburg, and both emperors were so fascinated by his work that they gave him large presents in jewels and money. His marvelous powers deserted him when in 1856 he was received into the Catholic Church, but unfortunately for himself he relapsed into his mediumistic practices. Contemporary with Home, many others in Europe and America had obtained equal celebrity for materializing manifestations, and especially for the materialization of spirit-forms identical in appearance with those of deceased persons.

The physical phenomena most common, such as the movement of furniture, the sounding and playing of musical instruments by an invisible power, were at first of an unvaried nature. Later on came the appearance and disappearance of objects in closed rooms without any visible agency to convey them. Objects are raised into the air by supposed supernatural means. Mr. Crookes, the eminent chemist, testified that he witnessed the famous medium Home three times elevated above the floor of the room. At least a hundred similar cases are related of Mr. Home by reputable persons who saw them. Phantoms are made to appear; sometimes visible to the medium alone, at other times seen and touched by all present, and even successfully photographed. The psychical phenomena are still more startling. To this class belong table-rapping in answer to questions; direct spirit writing and oral communications made by the medium while in a state of trance; the diagnosing of secret maladies; the reading of concealed writing; the phenomena of psychometry, by which is designated the power of accurately tracing the origin, mode of manufacture, and general association of some specific article; the descriptions of the spirit world and communications with the dead. At times an invisible power took possession of the mediums and made them discourse on art and sciences of which they were totally ignorant, as in the case of Mr. Davis; or they told of events occurring at a distance, read aloud the thoughts of the bystanders, and spoke one unknown language after another. The eminent jurist, Judge Edmonds of New York, publicly testified that his own daughter, after becoming a medium, spoke foreign languages of which she was completely ignorant. "She knows no language," he says, "but her own, and a little smattering of boarding-school French; yet she has spoken in nine or ten different languages, often for an hour at a time with the ease and fluency of a native." To sum up, it is but fair to put the case of Spiritism as it is given by its most eminent supporter, Mr. Alfred Russel Wallace, the distinguished naturalist, in his own words as near as possible: "In almost every case the medium is a person who in his youth sees visions or hears voices, which often communicate knowledge of distant, and sometimes future events, quite unknown to himself and family. Following:

such phenomena, apparently to attract the attention of other persons, noises usually occur, voices are heard, or musical sounds. Then follow movements of material objects, sometimes visibly, sometimes in the dark, shown only by the result. Rooms are shaken, and even houses. Bells ring violently without material cause. Flowers, fruit, and other objects are brought into closed apartments, at times, of a kind ordered by those present. The medium is fastened by knots, which plainly he cannot have tied himself, or is bound by other people, and almost immediately released, though the ends of the cords are placed out of his reach. Knots again are tied on an endless cord, in a manner impossible by a human agency. Music is played on closed pianos, or accordions held in one hand by the medium or a spectator, or on tambourines as they float through the air. Writing occurs on papers held or thrown under the table, or placed in locked drawers, or between two slates hinged or fastened together, or on the slates themselves, often in answer to questions spoken or written, but unknown to the medium. In the same way, drawings are produced, of an effective kind, without any possibility of human intervention, on slates or paper, with pencils or colored crayon, in water colors, and by one medium in oil, on cards marked privately, done with extraordinary rapidity in the dark, and presented with the paint still wet. Tables are lifted by some invisible power, or tilted to an angle of nearly forty-five degrees, without glasses falling off their polished surface. The human body is itself levitated or raised from the ground completely. D. D. Home, and it is asserted other mediums, neutralized the action of fire, stirring up with his naked hands the live coals in a glowing grate, and moving his face among them as if bathing it in water. Lord Lindsay (now the Earl of Crawford) had a red-hot cinder placed in his hand, without pain or injury, though it scorched his face when held near. He also saw a red-hot coal put on the head of Mr. S. C. Hall, and left there, with his white hair drawn up over it innocuously. More extraordinary still, and more remote from normal human power, is the production of visible, tangible hands, which lift objects, and write, and then dissolve away; of faces and whole figures under conditions which render fraud impossible. Visible and invisible phantoms have been photo-

graphed by experts above suspicion. Hands, feet and faces of these phantom forms have made impressions on melted paraffine in such a way as to put trickery on the part of the medium out of the question."

The sequel is the history of the triumphs of Spiritism. Like an epidemic it spread from the Atlantic to the Pacific. In 1854 a petition signed by fifteen thousand citizens was presented to Congress, asking that a committee of competent men be appointed to examine into the claims of Spiritism, which threatened to revolutionize religion, philosophy, and natural science, if not also the very foundations of human society and government. Under the action of such excitement, the new sect in eight years numbered in America alone no fewer than two million and a half and in 1860 they turned the Presidential election. It is estimated that its adherents throughout the world to-day reach twenty million. The daily press and periodicals of Europe championed its cause until men of all classes and degrees of education, doctors, clergymen, professors of science, lawyers, judges, and eminent politicians were drawn into the movement. Among the many publicly well-known men convinced of the reality of the main phenomena of Spiritism, the following are mentioned: George Bancroft, the great American historian; Horace Greeley, Robert Dale, Nathaniel Tallmadge, Robert Hare, Longfellow, Bryant, Cooper, William James, James Hyslop, the Anglican Archbishop Whately, Lord Lytton, Gladstone, Wallace, the English writers Thackeray, Trollope, Howitt, Hall; Varley, the great electrician, and Sir Oliver Lodge. In France, Germany and other countries, men of similar national repute have openly declared their convictions of the reality of the main phenomena. The reader who wishes to pursue the history of modern Spiritism further should consult Podmore's *Modern Spiritualism*; Myer's *Human Personality and its Survival of Bodily Death*; Gurney's *Phantasms of the Living*; Hudson's *Psychic Phenomena*, and *Glimpses of the Supernatural*, edited by Frederic George Lee.

That the history of modern Spiritism is interwoven with delusions, trickery and fraud, is beyond a doubt. From the Fox girls in 1851 down to Eusapia Paladino in our own day, almost all have been detected in fraud, but there does exist

evidence for the genuineness of the physical phenomena which deserves serious consideration. "To deny the evidence," says Brownson, "is impossible without discrediting all human testimony; to regard them as jugglery or fraud practised by the mediums and those associated with them seems equally impossible." One thing we cannot deny, that there remains a residuum of objective phenomena that has to be accounted for.

The large body of facts, whether true or false, has suggested to an anxious race the occurrence at least of sporadic communications with spirits of some kind. It became nothing less than an attack on the groundwork of materialism, and the gods of that creed did not hesitate to look the old enemy clothed with new power squarely in the face. They saw it was a duty to sit in judgment on the cause of Spiritism. The case was tried not only in America, but in France, Germany, and England, with the result that the greatest materialists of the day, from being judges became its ablest advocates, until Spiritism tripled its power from the ranks of its conquered adversaries. Men distinguished in science, literature, and the learned profession, whose tendency was the cultivation of all germs foreign to the philosophy of the day, were forced to acknowledge that the phenomena were not only real but inexplicable by any known law. Professor De Morgan says: "I am perfectly convinced that I have both seen and heard, in a manner which should render unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me." Edwin Arnold speaks to the same effect: "I regard many of the manifestations as genuine, undeniable and inexplicable by any known law or any collusion, arrangement, or deception of the senses." In this scientific twentieth century, learned men are beginning to admit that Spiritism, call it what you will, though overrun, as ever, with trickery and delusion, is for all that no non-entity but a long ignored reality. True, many of those who go farthest in their recognition of the genuineness of the phenomena do not attribute them to spirits; not that they necessarily disbelieve in the existence of spirits; but the idea of their possible interference in phenomena which they have to consider exercises a disturbing influence upon all their



calculations. They are haunted with the notion that, by admitting the spirit hypothesis they are contributing to the inauguration of an era of disastrous reaction. And so, forgetting that the spirit hypothesis in no wise excludes the operation of physical and psychic conditions, they insist upon every indication of such conditions as though they were the key to everything and there were no indications of any other agency.

At the present moment the chief hypothesis laid down by modern scientists is that of subjective mind, called also sub-consciousness or subliminal mind. They claim that below and beyond the waking consciousness there lies in every individual a fund of psychical energy which is habitually dormant but which manifests itself to the usually active self on stimulation or suggestion, spontaneously as in dreams or artificially as in the hypnotic state. It is a matter of common knowledge that in the hypnotic and other forms of sleep, in delirium, madness, and other abnormal conditions, the most illiterate persons exhibit knowledge and mental ability quite beyond the capacity of their ordinary waking hours. They will discourse on many themes with the acuteness of a philosopher and the eloquence of an orator. While one cannot reason inductively, he acts the part suggested to him and follows it logically with a shrewdness that is simply startling. Though this theory is much advanced, it is far from being universally accepted by those who have gone into the matter critically. If by a subliminal self is meant not a distinct entity, the acceptance of the theory cannot meet with any difficulty. It contains nothing substantially different from the old Aristotelian doctrine of the soul as the "substantial form" of the body, as developed by neo-scholastic writers; but if the upholders of the theory assume that this kind of subliminal self is a separate personality distinct from the normal one, and operating on lines distinctly different from it, then it is directly contrary to what Catholic theology teaches on the essential oneness of the human personality.

Closely allied with the hypothesis of subconsciousness is that of mental telepathy. It is the explanation of spiritistic information which the opponents of Spiritism have generally preferred. To give the theory a standing it should be shown that our wills possess and exercise direct control over the

means, the matter, the fluid, call it what you will, that transmits the "thought waves" from the mind of the originator to the mind of the recipient. It would have to obey our wills, take the direction intended and find its resting-place. To do this it would be necessary that the subtile fluid should be an extension of ourselves, the will being powerless as regards outside matter. Some assume the existence of "ether" emanating from the brain and going in the direction of the person to whom attention is directed; others maintain that minute particles of brain matter are projected from the brain of the communicator to the brain of the recipient. These theories assume that, at the command of the will, the brain and other organs are set in motion to exercise an extremely subtile fluid, intrinsically conjoined with our body, so that it can receive and communicate at will any thought of our mind that may impress itself upon it. But supposing it was a part of ourselves, would this "fluid" be capable of receiving the impressions of our thought in the same way in which our brain receives them, and would it be able to excite similar thoughts in the brain of the recipient? We cannot grant such a possibility; "for as those impressions or mental images are *vital* images, they are principles of knowledge only for the person in whom they originate". In order that the "waves" emanating from the brain should produce a corresponding thought or impression in another brain it would be necessary for them to act in some conventional manner, just as writing operates as a conventional sign between friends at a distance from each other. Mental telepathy cannot be taken as an established hypothesis; even our own philosopher and spiritistic experimenter Mr. Hyslop claims that "the scientific world has not generally accepted it with any assurance as yet, and even where it is accepted there is no knowledge of its laws and conditions".

The hypothesis laid down by modern spiritists and increasingly adopted by science both for its simplicity and apparent suitability to explain all the phenomena is that the spirits of the dead or discarnate spirits are habitually in communication with us through the agencies of sensitives or mediums. Can discarnate spirits then communicate their thoughts to us? To do so they should use the medium of our imagination, inas-

much as we are naturally led by those sensible images to the knowledge of truth; but a discarnate soul has no power over our imagination, for matter is no longer subject to its sway. The soul has no power of even moving bodies to which it is not substantially united. In this life it can move the limbs of its own body as long as they are quickened by its presence, essence, and power, but it ceases to do so if those limbs wither or are cut away from it. Neither can human beings communicate their thoughts to departed souls, for as our means of communication are by sensible signs, such as speech, writing, gesticulation, and the like, these signs are wholly unconnected with the new condition of the disembodied soul and our thoughts to them are a closed book. If, then, the discarnate soul has no power over the elements of matter, what are we to say of the phenomena taking place at spiritistic seances? We must naturally conclude that such manifestations cannot possibly be attributed to the agency of disembodied souls and hence we are still at sea as regards that supernormal power, and the claims of Spiritism, that it furnishes an incontestable proof of immortality, fall to the ground. If materialists by their scientific experiments are led to believe with conviction in the reality of spiritistic phenomena, and thence to believe in the spiritual principle in themselves, or the human soul that survives the body, they are not equally justified in attributing the phenomena to such human spirits without better evidence of identification. It is acknowledged on all hands that the supernormal power or spirits can assume any outward form or appearance at will. What means, then, have we or can we have of identifying the individual impersonated by the pretended spirits? The spirit of the person may be simulated as well as his voice, features, form, or anything else characteristic of him. Spiritism, then, contrary to the teachings of its advocates, proves neither that the dead live again nor that the spirit survives the body, for they cannot prove that the supernormal power is a discarnate spirit. Mr. Rappert in his *Modern Spiritism* brings forward five objections against the spiritistic theory of disembodied spirits: 1. the difficulty, if not impossibility, of satisfactorily establishing identity; 2. the known love of personation on the part of the manifesting intelligences; 3, the general moral character of

the manifesting intelligences; 4. the general effect of spiritistic practices upon the sensitive and the investigators; 5. the contradictory teachings given by the intelligences. When fully and fairly tested by its own evidences it would seem impossible to think of the dead as the originators of those mysterious communications and the moral and intellectual effects resulting from them.

I may say that a Catholic may enter into an examination of these phenomena with a free and open mind. The Church has reduced Spiritism, in the true sense of the word, to a regular science. She has been observing now for two thousand years the relations that are permitted to exist between the spirit world and that of nature, and it is therefore no wonder that no other institution is in possession of such an accumulation of facts upon the subject. There is no phenomena of the present day that does not find a parallel in her experience from the ascents of Simon Magus to those of Mr. Home. We have it on Divine authority that signs will be shown and wonders worked by false Christs and false prophets, so impressive as to deceive even the elect. She knows that "deceiving spirits" can imitate the miracles of God up to a certain point, as in the case of Jannes and Jambres. Hamlet knew his theology when he wrote:

The spirit that I have seen  
Maybe the devil: and the devil hath power  
To assume a pleasing shape: yes, and perhaps  
Out of my weakness and my melancholy,  
As he is very potent with such spirits,  
Abuses me to damn me.

The Church has not officially pronounced judgment upon the phenomena of Spiritism, as to whether they are real facts or not; but she has undoubtedly proclaimed the evoking of spirits, consulting them or holding communication with them, to be unlawful, and she forbids such practices to her children in the most positive manner. Her doctrines concerning the existence and nature of the spirit world are clearly defined. The Vatican Council, repeating and confirming the words of the Fourth Lateran Council, declares: "The true God alone . . . at once from the beginning of time created out of nothing, both creatures, the spiritual and the corporal, to wit: the angelic and

the mundane, and then the human, as a common nature constituted of spirit and body." It would be against the decrees of the Church to maintain, with the Sadducees of old or the materialists of our own day, that there are no angels, or with the Anabaptists that they are the mere outward manifestations of the energy of God, or with Spiritists that they are nothing distinct from the departed souls of men. In spirit-rapping, theologians draw a sharp line of distinction between the phenomena that may be caused by the action of physical forces and the answers which presume the intervention of intelligent beings or agents. The latter are known to be of so scandalous and blasphemous a nature that they cannot be ascribed to the agency of sainted souls or the angels of God, not "spirits of health" but "goblins damned", and no human being can knowingly enter even into an implicit compact with such agencies without first making himself guilty of the grievous sin of divination. Father Gury in his compendium of Moral Theology expresses the mind of the Church relative to Spiritism when he writes: "In fact, whatever may be the case as regards the simple movement of the tables, which, perhaps, strictly speaking, may be physical, if only it does not take place by a command of the will, the other effects, so stupendous, can be attributed to an intelligent cause only, but by no means to the powers of nature. For do persons propose questions to a wooden or a marble altar or expect answers from it? Not at all. Nobody is so foolish as that. There is now a general belief that it is the spirits who move the tables and who are, therefore, called *rapping spirits*. Now these spirits cannot be good spirits; for it would assuredly be blasphemous to say that the angels or saints in heaven take part in the frivolous entertainments of men, share in their silly games and gratify their idle curiosity. It would also be utterly impious to say that God, who abhors divination, and has therefore strictly forbidden it, allows the denizens of heaven to take part in it. Spirits of this sort must therefore be called evil spirits, accursed of God forever, who are continually laying snares for men. Plainly it is wrong to traffic with evil spirits, to invoke them with earnest entreaty, and in this way to do them honor. Is not this the crime of divination which has been forbidden by God as a great abomination?"

Space will not allow us to discuss the nature and existence of the angels. Suffice it to say that the Church teaches that they exist, and are of two classes, the good and the bad. It is the teaching of the ancient philosophers, such as Socrates and Plato, as well as the Fathers and the Doctors of the Church, that the physical order of the universe, together with the different material parts, is immediately subject to the power of spiritual beings. They cannot create matter, but they can to a certain extent alter bodies and move them from place to place. They can by the use of proper means produce the most wonderful optical effects, and without the use of any instrument discourse sweet music. They can gather clouds and cause thunder and lightning; make pencils write intelligent sentences; and suspend to a certain degree the functions of life. They can combine the elements of matter, by ingenious contrivances, into a human or animal body, and since they have a thorough knowledge of every individual's form and peculiar characteristics, whether living or dead, they can reproduce the appearance of these individuals so as to lead their acquaintances to mistake them for the real persons. They have the same power over man as over matter. They can lift or transfer him to any place desired, as in the case of Habacuc to Babylon, and make use of his limbs for their own purpose, as in possession or obsession. They can illuminate our intellect by suggestion, or present images to our imagination, in such an alluring form as to entice us to strive after their possession. While they cannot act upon our will in such a way as to infallibly induce us to obey their bidding, they can excite in us violent emotions, such as love, hatred, anger, and the like, that indirectly effect our will. They can by artful tricks make man give up his secret, or induce him to give some external sign wherein their power at once reads the mystery; but they have no direct ability over the soul to seize its hidden thought. If evil, they can visit us with sickness, and then by ceasing their maleficent influence, restore us to health, as Tertullian says, by the application of remedies quite new or contrary to those in use, thus simulating a miracle by bringing about what seems to be a perfect cure. But it may be asked, how is it that an angel knows all the material phenomena of this world and can use such power, whereas a disembodied

soul cannot, since they are similar to angelic beings? Human souls come to the knowledge of material objects and particular phenomena during earthly life, through the application of their sensitive faculties, and through the powers of abstraction of their intellect they know general principles. When the soul is separated from the body it is no longer capable of perceiving particular objects except in so far as God infuses into it general images. Angels, on the contrary, never depend on sensible objects for their knowledge, for they receive at their creation images or mind pictures from God, which represent external objects, and by reason of their superiority apprehend by their intellect both the general principles and material objects together with their particular phenomena.

It does not follow from this power that angels work miracles. It is only when they act as God's ministers that their works are miraculous and supernatural; when they act on their own accord they are preternatural. But good angels never display their power in this material world except at God's bidding and hence their visible interventions are miracles, while the intervention of evil angels does not surpass the natural order, unless they are compelled to act by God's command, as they sometimes are.

From this knowledge of angelic power, if we examine one by one the phenomena that have occurred at spiritistic seances, we will readily acknowledge that there is not one of them, whether mechanical, physiological, intellectual, that cannot be attributed to the instrumentality of angels, good or evil, and to them these effects may be safely accounted as an adequate cause. That the good angels have no part in spiritistic seances is self-evident. The sole purpose of the phenomena is to attract attention, cause surprise or fear. It would be an impiety to suppose that good angels would lend themselves to childish, meaningless, degrading scenes and acts, whose principle object is to support a system opposed to Divine revelation. They are compelled to be the slaves of cataleptic mediums. They are permitted to make a revelation that is a web of falsehoods and contradictions. Their ethical doctrines are as bad as can be imagined, and the morals of the advanced spiritists are not always above reproach. Whenever Spiritism has found itself unrestrained, it has broken out into disgrace-

ful scenes. The Mountain Cove, the Kiantone Movement, the new Motive Power, the Order of Patriarchs, the Sacred Order of Unionists, and last and worst the Arkansas Angelites, are well-known specimens of fully developed spiritistic immorality. When crucial tests are applied and the spirits are challenged, they are frequently compelled to admit that they are fraudulently personating the dead. One "control" in a certain case, reported in the *Psychical Research Journal*, ultimately admitted that "it had personated all the alleged communications". We learn nothing from those revelations and we are not surprised that the gibbering ghosts of the seances are contented to be received and treated, even by their friends, as the scum of the spirit-world. "By their fruits you shall know them." Spiritists themselves warn us that the spirits that communicate with us are mostly of the lower orders, mostly of an evil disposition, mischievous and wicked, and as prone to deceive us as our weakest brethren in the flesh. Thus, to quote Mr. Stainton Moses, the great English spiritist, we meet "vain creatures strutting in borrowed plumes, Shakespeares who cannot spell, Bacons who cannot convey conservative ideas; whilst, others, who are really actors of excellence, play their part for a time with skill. The free use made of names great and honored amongst men is one of the most conspicuous of signs, especially when we find, as is too frequently the case, that they are made the sponsors of pretensions, nonsense, bombastic platitude, or egregious twaddle; still more so when their claims put forward break down on the simplest examination". Bearing in mind the words of St. John (I, 4: 1): "Believe not every spirit; but try the spirits whether they be of God; because many false prophets are gone out into the world", to the true Christian the probable solution is that the phenomena must be the work of those fallen angels, who in our day have substituted these manifestations for the old well-known devices.

While the disembodied souls can, and do by a special favor from God, communicate through the intervention of angels, since they know the state of the soul after death, yet spiritistic manifestations cannot be attributed to good angels, who are above being subservient to man's frivolity and vain curiosity. Neither is it admissible that souls of the blessed would utilize



evil spirits to represent them, especially in meetings marked with such silly performances. There is nothing repugnant in the idea that damned souls, who share the company of evil spirits, would use these spirits by God's permission to act as mediators in manifesting to us their thoughts and desires; but it would be erroneous to conclude, since the evil spirits pretended to represent a particular soul, that such a soul was numbered amongst the lost. It is the custom of evil spirits to lie; it is well to bear this in mind and not be misled, for these manifestations are sheer deceit and fraud from beginning to end.

Having thus inquired into some of the sources of spiritistic phenomena, in the absence of further knowledge, we must conclude that they are not due to God, nor to the action of good angels, nor to disembodied souls, whether saved or lost. This being so, it behooves us to shun practices that expose us to so many dangers of soul and body. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11). The physical and moral effects are too obvious to need further indication. "Ten thousand people are at present confined in lunatic asylums on account of having tampered with the preternatural," says Dr. Winslow in his book, *Spiritualistic Madness*. The end and object of Spiritism is to establish a creed in opposition to Christianity. When Bacon wrote his *Instauratio Magna* he proclaimed the general victory of observation and experiment in every department of human study save one. The realm of Divine thought he left to authority and faith. Spiritism proclaims that this great exception need no longer be made, "that there now exists an incipient method of getting at this divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The authority of creeds and churches will thus be replaced by the authority of observance and experience. The impulse of faith will resolve itself into a reasoned and resolute imagination bent upon raising even higher than now the highest ideals of man". The Church points out the anti-Christian character of spiritistic teachings and characterizes them as an attempt to revive paganism and necromancy. The Congregation of the Inquisition, 25 June, 1840, decreed: "Where all

error, sorcery and invocation of the demon, implicit or explicit, is excluded, the mere use of physical means which are otherwise lawful, is not morally forbidden, provided it does not aim at unlawful or evil results. But the application of purely physical principles and means to things or effects that are not really supernatural, in order to explain these on physical grounds, is nothing less than unlawful and heretical deception." This decision was reiterated on 28 July, 1847, and a further decree was issued 30 July, 1856, and the Holy Office on 30 March, 1898, condemns spiritistic practices even though intercourse with evil spirits be excluded and communications sought with good spirits only. God has not given *irresponsible spirits* to man for his guidance, but the one true Church against which the Powers of Darkness will not prevail. In the light of this Church alone we may safely, as far as is permitted to us mortals, examine into the mysteries of the unseen universe, which, according to the designs of Providence, are still shrouded in deep mystery before us. "Now we see through a glass in a dark manner; then face to face. Now I know in part, but then I shall know even as I am known."<sup>1</sup>

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## THE PRIEST IN FICTION.

### II.

SINCE the old saying still holds, "Once a Catholic, always a Catholic", and since the recalcitrant member has only to repent himself sincerely and be received again, we must for the present class ex-Catholics as Catholics. Also, in this purely literary division, it is well to note that these persons are in an intermediate position. There are, we shall say, two requisites for a true representation of the priest-character in fiction: information and sympathy. Most Protestant novelists have neither; most Catholic novelists have both. But this group of partial Catholics may seem to have the information and usually to lack the sympathy. So, as far as facts are con-

<sup>1</sup> I Cor. 13:12.

cerned, we must class them with the Catholic authors—aside from the ecclesiastical reason furnished above; and as far as intent and purpose in interpretation are concerned, we must class them with the Protestant authors. That is why I insert the consideration of these books here, as a natural transition point from Protestant to Catholic.

The problem, then, almost never arises as to the facts. It is merely a question of intention and of method. We may instance George Moore, who in *Celibates*<sup>1</sup> speaks of Mildred Lawson's "perversion to Rome". There is *The Priest: "A Tale of Modernism in New England"*,<sup>2</sup> by the exciting gentleman who is now assistant to a Unitarian minister here in New York. There is the active propaganda of Gerald O'Donovan in *Father Ralph* and in this year's *Waiting*. Also we must mention the Philippine stories by José Rizal, *The Social Cancer* and *The Reign of Greed*;<sup>3</sup> and *The Pope's Green Island* and *The Plough and the Cross*, by William Patrick O'Ryan.<sup>4</sup> In the first of these two articles I mentioned the fact that the love for a woman causes priestly apostacy in a majority of these fictional instances. This holds true for *The Priest*, but the significance of the book is greater than that. It stands as a symposium of variant degrees of Catholicism. Ever since Mrs. Humphrey Ward wrote *Helbeck of Bannisdale*,<sup>5</sup> which is really a far more distinctive work, for our study, even than her notorious *Robert Elsmere*,<sup>6</sup> people have begun to realize the value for novelistic purposes of disagreeing clergymen as forming points of contrast and as furnishing discordant ideals. Now, that is the method of these books just mentioned. The various writers, most of them apostates, have seen fit to attack the Catholic Church by attacking the priests and the priestly opinions; and they have attacked the priests by picturing to the clerical disadvantage other priests with "advanced" ideas. The implication always is that the usual priest is undesirable, and that the unusual and

<sup>1</sup> Brentano's, New York.

<sup>2</sup> Sherman, French & Co., Boston.

<sup>3</sup> The World Book Co., Yonkers, N. Y.

<sup>4</sup> The Aryan Theosophical Press, Point Loma, California.

<sup>5</sup> The Macmillan Co., New York.

<sup>6</sup> The Macmillan Co., New York.

"rebellious" priest is desirable. It is a very pernicious form of attack, since a premium is put on disobedience and disloyalty, on anything *new*. It is a particularly pernicious form of attack since "the reading public"—if there is any such thing—is invariably informed that the author "was once a priest himself and therefore knows what he is talking about".

Now it so happens that, in my mind, the best reason why we should put no trust in the faithfulness of the picture lies in the very fact that the author "was once a priest himself". It is a strange fact, but undoubtedly a true one, that the man who leaves a Protestant Church and becomes a convert to Catholicism is always moved by a sincere and deep love for that to which he comes, and that the man who "leaves" the Catholic Faith and takes up with any one of the more than six hundred brands of Protestantism, seems to express chiefly, not a love for that which he embraces, but a bitterness and hatred toward that which he leaves. I have seen this simple rule of religious psychology borne out a hundred times at least. And, if we are willing to accept this rule as a law, we have the best reason in the world why the ex-Catholic, and certainly the apostate priest, scarcely ever bears any but worthless, colored, and prejudiced testimony.

Why do I speak of "testimony"? I speak of testimony because I believe that the historical novel has done a great harm. It has not only given novel readers a view of certain historical characters, personages, and events that is quite wrong, and has hurt fiction by over-decoration and a too assiduous attention to detail; but it has put people into a lazy way of depending upon fiction for fact. Washington Irving has already been responsible for one such imposition.<sup>7</sup> Many are the school girls who know that excellent man Robert Dudley, Earl of Leicester, only through Scott's *Kenilworth*, and many the boys who know Richard Cœur de Lion and Haroun-al-Raschid only through *Ivanhoe* and *The Talisman*. Not to speak of the grown men and women who accept George Eliot's picture of Savonarola as true fifteenth-century portraiture, rather than evangelical nineteenth. The novelist makes things seem so real that men are deceived, if not in the specific fact, at least

<sup>7</sup> Cf. July number, p. 31.

in the general impression. I shall never forget my amazement when I heard a Catholic friend speak highly of Hawthorne's *Marble Faun*.

That is why we should be careful to watch the modern novels and to condemn where condemnation is needed, especially where the seeming authority of a printed book masquerades under an assumed authenticity because the author "was once a priest himself".

I was sitting in my room writing letters the other day when a friend came in. He happened to see the crucifix on my wall. He looked at it a moment and then said, "You know, I never did see much to the Catholic Church". I replied that neither did I, till I took the trouble to inform myself about it. During the conversation that followed there was brought home to me more clearly than ever before the fact that the great majority of people outside the Church know nothing about it. How then shall they be informed? Certainly not by apostates and bitter ex-Catholics! Even if we cannot bring it about that these Protestants shall be properly informed, we must at least see to it that they are not misinformed. They may perhaps be best indicated by a quotation from *America*:

Throughout the country, but particularly in the remote districts, there are thousands of Protestant men and women who are doing their best to serve God in spirit and in truth, and to live in peace and concord with their neighbors. From childhood, many of these men and women have been taught to hate, not the Catholic Church, but that monster of iniquity which they conceive to be the Catholic Church. Years of prejudice have culminated in a kind of insanity. It is impossible for them to see anything good in the Catholic Church. To suffer Catholics to dwell in the same community, is to them an exercise of the highest Christian forbearance. For what they may think or say of the Catholic Church, such persons are hardly responsible. They know not what they do. They fulfill our Lord's prophecy that the day would come when men should believe that they served God in persecuting Christ's followers. Others, again, living in communities where the Catholic Church is almost unknown, regard the Church with simple indifference. They neither love it nor hate it, for they know little or nothing about it.

These people must not be fed on fiction which reviles or makes light of our Faith, for fiction is an insidious teacher.

And, if we take such pains with regard to our separated brethren, shall we not turn a few stones for the sake of our own children? There is one sure and safe road to avoid complications in this respect, and that is to read only books by Catholic authors. It sounds narrow, I know. But the field is broad, for it so happens that some of the most brilliant novelists of the last half-century have been Catholics. We could, if it seemed desirable, make the rest of this article a study of the Catholic novelists. It would be no mean subject. A library of Catholic authors would be a considerable affair: containing René Bazin, Monsignor Benson, Paul Bourget, Agnes and Egerton Castle, Joseph Conrad, F. Marion Crawford, Mrs. De La Pasture, Henry Harland, Joel Chandler Harris, Max Pemberton, Henryk Sienkiewicz, Canon P. A. Sheehan, Katherine Cecil Thurston, Jules Verne, and, of course, the unequalled Victor Hugo. A large proportion of these Catholic writers in English are modern contemporaries and this is to be accounted for by two facts. The Irish immigration in America has recently combined with widespread American education to produce a large body of Catholic literary people in this country, and since the passing of the Catholic Emancipation acts in England and the educational acts for Ireland there has been created a wider Catholic reading public in the United Kingdom. A reading public means a literary public, a literary public means that, through emulation, there shall be developed a large number of writers. Thus the Catholic writers have forged to the front. Now, neither of the English-speaking nations could by any stretch of the imagination be called a Catholic country, so it is but natural that these novelists who have hit the popular vein should produce non-religious works. Yet, unfavorable as conditions might have seemed for such a change, there has gradually developed a clear and true Catholic note in the writings of some of these men. Joseph Conrad to the contrary notwithstanding, we may assume that those of our own people who represent life as they see it or imagine it—holding the close distinction between the words “imagine” and “fancy”—that they, I say, should insert priest characters into their novels, for the priest is a part of the daily life of every Catholic.

Take, for example, F. Marion Crawford and Henry Harland. Both achieved great popular success with their fiction. It is peculiarly gratifying, therefore, to find that *Saracinesca*, *Corleone*, *Sant'Ilario*, *Marzio's Crucifix*, and *Don Orsino* have an intimate connexion with religious affairs. Henry Harland, too, as was to be expected of a convert, is always in touch with the Catholic tone, especially in *My Friend Prospero*, *The Lady Paramount*, *The Royal End*, and *The Cardinal's Snuff Box*. Perhaps it was the real familiarity of these men with such affairs which brought it about that *Saracinesca* and *The Cardinal's Snuff Box* were, respectively, their greatest successes, since a general knowledge of life as it is lived does not avail so much toward either artistic or popular success as does a sincere and true feeling for a specific detail. We must surely be pleased to find, in these days when love is represented too often as a physical passion, that Henry Harland always emphasizes spiritual rather than profane love. I mean that only a Catholic could have written, in *The Lady Paramount*, that scene where the two principal characters attend Mass together and realize what it signifies to love one another with a pure love, in God. There is all the difference in the world between the way Henry Harland treats such matters—for instance, Cardinal Udeschini, "the little Uncle of the Poor", in *The Cardinal's Snuff Box*—and the way they are treated in Gilbert Parker's novel, *The Right of Way*; in Robert Buchanan's *Father Anthony*,<sup>8</sup> or in the same author's *Heir of Linne*.<sup>9</sup> There is the same wide divergence in interpretation of the Catholic bar against divorce as it is represented in Harland's novel, *The Royal End*, and as it is in Hall Caine's *The Woman Thou Gavest Me*, or in Gerald O'Donovan's *Waiting*. The contrast appears again, in relation to family ties, between Monsignor Benson's *Come Rack! Come Rope!* and Buchanan's *Father Anthony*. It is a matter of sympathy; and I believe that a reading of these novels together would convince any one that only Catholic authors should treat of Catholic matters.

The rule works both ways. Catholic writers should not eschew Catholic incidents, any more than they should hurt their standing by a too narrow point of view as Catholic pro-

<sup>8</sup> G. W. Dillingham & Co., New York.

<sup>9</sup> Rand, McNally & Co., Chicago.

pagandists. No one wants them to go to extremes with a too great zeal; but I do believe that to be natural as novelists they need not neglect their religion entirely. For instance, Agnes and Egerton Castle may be said to have written to a large audience. Yet you may read *The Pride of Jennico*, even *My Merry Rockhurst*, which tells of the times of England's last Catholic monarch, and many others of these writers' many novels and find little or no reference to religion. I mean that, if a Catholic is non-religious, he is non-Catholic. It was, therefore, with pleasure that I took up *The Haunted Heart*,<sup>10</sup> this year's product from the Castles' busy pens, and found the central figure, about which the entire story revolves, an excellent Catholic priest. With the exception of *The Pride of Jennico*, which derives its success largely from its antique flavor and romantic charm, *The Haunted Heart* is their best work. All of which, in the writings of these people, proves that the priest may enter fiction as a good man, human yet natural and restrained.

There is another way of utilizing the priest-character. It has already been referred to in connexion with *The Plough and the Cross* and that anonymous novel, *The Priest*. It was spoken of at length in the first of these articles as a convenient characteristic of *The Gadfly* and *The Eternal City*. The man has taken a long step into the use of priest-characters who distinguishes between different types of priests and balances one over against the other, who uses radicalism and conservatism in politics and in religion to give that dramatic clash of forces which shall make a plot exciting, who frankly steps within the inner circle and writes of Modernism and the Church. We have had pleasant variations in Henry Harland's priest, who was interested chiefly in geology, and the whimsical Cardinal, who took snuff. We have had "higher criticism" in *The Priest*. We have had fine heroism inspiring the priests who walk with fearless courage through the raging pestilence in Manzoni's novel, *The Betrothed*.<sup>11</sup> We have had other variations in that fine book, *The Monk's Pardon*,<sup>12</sup> by Raoul de Naverly.

<sup>10</sup> D. Appleton & Co., New York.

<sup>11</sup> The Macmillan Co., New York.

<sup>12</sup> Benziger Bros., New York.



*The Ivy Hedge*,<sup>13</sup> one of this season's novels, will illustrate what I mean. It is an interesting modern symposium in the form of a novel, with quite the contrary lesson to Ernest Poole's book, *The Harbor*, thereby illustrating the difference between the Catholic viewpoint and "the gospel of revolt". People of various views come in contact with one another, Socialists, priests, rich men and poor, women of strength and masculine weaklings. It is a powerful theme, true to life, and bares to the heart the personality of the real humanitarian and of the excitable "reformer". And the loudest does not always love his neighbor most! Then, if we wish to illustrate the same thing within the Church, we refer to *The Saint*,<sup>14</sup> by Antonio Fogazzaro, which deals with the theme of Modernism and an attempt to reform the Church from within.<sup>15</sup> The book was published, we may say, in 1906, before the Papal condemnation of 1907, and the American publishers advertise that it has been put on the "Index". As a thorough antidote to these free opinions, there is *Out of Due Time*,<sup>16</sup> by Mrs. Wilfrid Ward, published the same year of stress, 1906. This last is an English rather than an Italian story, as the writer is English rather than Italian, and shows the wisdom of resisting these ill-advised attempts to bring Catholicism "up to date". It is of supreme importance that the book bears on its title page the following quotation from Fogazzaro himself, "La modernità e buona ma l'eterno e migliore". The title of Mrs. Wilfrid Ward's novel tells the rest: the story is interesting as showing the necessity of balance and clear-headed foresight in dealing with wild and tentative theories which their supporters wish accepted as proved truths "out of due time". A deep lesson may be gained by any modern-minded person who cares to read the book. These books which deal with the conflict of theories had their proto-type in D'Israeli's *Lothaire* and in Newman's splendid *Loss and Gain: The Story of a Convert*.<sup>17</sup> It is to be expected that these things may be made the subject of novels, but it is well to know something

<sup>13</sup> Benziger Bros., New York.

<sup>14</sup> G. P. Putnam's Sons, New York.

<sup>15</sup> Cf. "A Saint in Fiction," by Virginia M. Crawford, in *The Fortnightly Review*, April, 1906.

<sup>16</sup> Longmans, Green & Co., New York.

<sup>17</sup> Longmans, Green & Co., New York.

of the writer's prejudices or opinions before we begin. Priests play no small part in them and we ought to remember that disrespect toward our priesthood should not be tolerated in our reading material.

As we pass from the novels by Catholic laymen to those by members of the Catholic clergy, we pause for a moment to take a view of two or three older books. If Henryk Sienkiewicz could write *Quo Vadis*, and F. Marion Crawford *Via Crucis*, Cardinal Newman could tell a tale of the historic Church in *Callista*, and Cardinal Wiseman in *Fabiola*. It has long been a matter of comment that in England, in Ireland, and in America there are distinct groups of Catholic *littérateurs*. I refer particularly to Mrs. Wilfrid Ward, to Padraic Colum, and to Mr. Kilmer. Christian Reid and Father Finn could always be depended on for distinctly Catholic stories. There is Katharine Tynan, whose newest novel, *The Curse of Castle Eagle*,<sup>18</sup> though without a priest-character, is purely Catholic in tone. There is René Bazin, the gifted Frenchman whose three novels, *The Nun*, *The Barrier*, and *The Redemption*,<sup>19</sup> form a remarkably pleasing collection of very readable and very valuable stories. Least of all, should we forget Leslie Moore, this year's new romancer, who writes frankly as a Catholic and with a charm of universal appeal.<sup>20</sup> If these laymen can do this, what shall we have to say of the penmen among our clergy?

A writer in the *Catholic World*<sup>21</sup> went so far as to declare that the priesthood is so removed from ordinary standards and considerations as not to be a subject for artistic consideration and interpretation in novel form. That critic had just been reading some very objectionable books and so he made his statements a bit strong. We are led to wonder if he would object to a novel by a priest, the one person of all persons whom everyone must admit to be qualified to talk and write of the priesthood. We take up next in order, then, the two best known modern writers of Catholic fiction: Canon P. A. Sheehan and Monsignor Benson.

<sup>18</sup> Duffield & Co., New York.

<sup>19</sup> Chas. Scribner's Sons, New York.

<sup>20</sup> *The Jester*. G. P. Putnam's Sons.

<sup>21</sup> Article on "The Priest in Recent Fiction," August, 1908.

To speak of Canon Sheehan first, his early book, *My New Curate*, which has run to over twenty-odd editions and which first appeared as a serial in these pages, at once stamped its author as an able and sympathetic novelist of the Irish peasantry. This has been followed by several pieces of fiction which come within our survey, *Luke Delmege*, *The Blindness of Dr. Gray*, and *The Graves at Kilmorna*. This Irish priest has shown himself an exceptionally good painter of true portraits. His work supports well the thesis that a man should write of that which he knows. Many readers, Catholics and Protestants, Irishmen and Yankees, the folk at home and the lads and lasses who have fared forth to push their fortunes beyond the seas—all have found in his novels a quaint and special charm which arises from his peculiar qualifications for the task to be accomplished.

And if we are to speak of "peculiar qualifications", where shall our comments end when we start to consider the late Robert Hugh Benson?<sup>22</sup> It has been a commonplace of religious discussion to say that converts usually make the best apologists. Here was a brilliant young man from an English university who traveled the route through various stages of Protestantism, who knew the intellectual as well as the religious life of his time, who lived in good social company and among the poor of London's East End. Furthermore he was a convert. If Canon Sheehan seems to stand as a good representative of the Catholic priest who writes with assurance and truth of his own Irish folk and their relations to the religious philosophy of life, Monsignor Benson must stand as perhaps the best exponent of the Church in its relation to the world without. In these two articles, continual emphasis has been laid upon the particular environment and the mental equipment of the various authors. From a widely diversified experience, Monsignor Benson came to his task as novelist fitted to write of multitudinous phases of life. It is difficult, therefore, to set him on a single corner and to say that he stands for this or for that, that he has depicted any one thing superlatively well. He has had before him a varied collection of

<sup>22</sup> In this connexion reference might be made to an article in the *Catholic World*, "Robert Hugh Benson: Novelist"; July and August, 1914; also to one in the *British Review*, and many others.

material and has used it all with success. But he always wrote of something which was greater to him than his art. In the severely historical vein, the age of Elizabeth, the age of Charles, the times of Henry VI, even the future of Western Europe and of Catholicism—all were treated with keen insight into human character and a sure interpretation of national and philosophical forces. In the field of modern forces and events, he was even more powerful. Discussing Chesterton's "Father Brown" stories, we saw that a priest seemed peculiarly well qualified—from his philosophical training, from his studies in moral theology, from his experience in the confessional—to comprehend human nature, the human spirit and its working. There would be opened, therefore, limitless realms of possibilities along these lines for fictional, instead of for detective, purposes. Thorough understanding is, then, the chief characteristic of the work of Monsignor Benson. "The people come and tell us these things." What a wonderful amount of source-material must have lain at the hand of this novelist! The experiences of a convert, in *An Average Man*; the spiritual awakening of a person Catholic born, in *Initiation*; the enthusiasm of the proselyte, in *The Conventionalists*; the conflict in the mind of the laymen between the worlds of the spirit and of the flesh, and the ultimate satisfaction to be found in a definite faith, in *Loneliness?*, his most recent novel; the psychological reactions of those who do not understand, in *A Winnowing*; the spiritual as contrasted with the worldly love of a son for his father, in *Come Rack! Come Rope!*; an interpretation of all that a thorough-going and widespread Catholicism may mean for the world, in *The Dawn of All*—these are some of the themes which our priest-novelist has handled with success. In all of these cases, Monsignor Benson introduces priest-characters with success and sketches them with a sure touch. Most of them are made very attractive, but some are not, as for instance, the rank-living Father Maples in *The Sentimentalists*, the bungling priest in *Odds-fish!*, the proselyte in *The Conventionalists*, and the blunt country pastor of the Church of the Sacred Heart just outside of York in *None Other Gods*. Yet these are made abrupt or unpleasant for purposes of the plot, to test the character of the various persons involved; and their undesirable qualities are

more than compensated by the fine personalities of Monsignor Benson's other priests and by the ruthless way in which he describes the Anglican clergymen who enter his pages. In his novels it is ever the contrast between human inclinations and religious strength—which accounts for the few unpleasant priests, for it is a more severe blow to be rebuffed by a pastor of your own religion than by an ordinary layman.

This struggle, just mentioned, is a favorite theme of Monsignor Benson's. In *An Average Man*, in *Loneliness?*, in *Come Rack! Come Rope!*, in *Oddsfish!*, and in *None Other Gods*, a clear distinction is made between material and spiritual things. In the last-mentioned of these novels, we have a "life of strange unreason ending in a very climax of uselessness, exactly where ordinary usefulness was about to begin. . . The Failure was complete." And the mind recalls the splendid definition from *Christ in the Church*:<sup>23</sup> "Divine success—a success, that is, that is larger than man's intellect, larger even than man's whole being—that must always appear paradoxical. It must, that is to say, be continual failure—a failure so complete that it ought to be the end of the enterprise, and yet not be the end of the enterprise." Such was the Crucifixion itself!

In the face of such an idea, the story of *The Victory of Allan Rutledge*, by Alexander Corkey,<sup>24</sup> a narrative of petty Iowa religious troubles, the weakness of a Protestant minister and a struggle between his successor and a deacon of the church—these seem very insignificant. A small victory indeed! The mention of this Protestant novel here, and of the strength and victory of Allan Rutledge, serves by contrast to show what a real spiritual victory may be. There should be no gloating over material victories, as our separated brethren are so often inclined to gloat. The man who will read *The Confessions of St. Augustine* may learn what real victory is. Consider for a moment Katharine Tynan's biography of *Father Matthew*, or the life of *Blessed Thomas More*, by a Nun of Tyburn Convent. There we may learn, in real stories of real priests, what is of avail in this world. Better than any novel ever written, both for story interest and for contingent

<sup>23</sup> P. 191.

<sup>24</sup> Grosset & Dunlap, New York.

lesson, is the tale of Blessed Thomas More who died "in and for the Catholic Faith".

I sometimes think that all fiction is useless: that biography alone is desirable. But, so long as we have the instrument of the novel ready to our hand, why should we not use it? We may, provided we govern our reading by sane rules.

Suppose, just for an instant; that we recall what Shelley said in the preface to *Prometheus Unbound*. He and Milton chose types about which to write poems which illustrated courage and resourcefulness and persistence. In *Paradise Lost*, Milton made the supreme mistake of creating his villain so heroic as to be the central figure.<sup>25</sup> Shelley, in his Preface, declared that he would have none of this: his hero must be actuated by only the highest and noblest motives. The two figures, Satan and Prometheus, stand as types. In its moral effect—providing the theory of revolt is not carried too far—Shelley's poetic drama is commendable, for Prometheus fights evil; in its moral effect, Milton's epic is detestable, for wickedness, though defeated, is actually made attractive. And Satan is allowed to be attractive in his wickedness simply because his persistence and resourcefulness and courage are emphasized out of all proportion to the condemnation bestowed on his evil motives and his unworthy personality. The entire matter lies in the hands of the author: whether he chooses one thing or another, whether the characters are treated sympathetically or not, whether religious bias governs the allotment of the rôle of villain to this character or that.

So, it again is a matter of the utmost importance who it is who depicts the priest-character in our books of fiction. Some persons are distinctly unqualified for such a task; some disqualify themselves by their own unpraiseworthy motives; some may render our priesthood familiar and lovable, though they only introduce the clergy as a part of the furniture, as Henry Harland did; some, who are particularly fitted, may depict certain phases of the Catholic life, as Canon Sheehan has done; some few remarkably well equipped writers, like Monsignor Benson, may build vivid representations of the working-out of various theories or demonstrate the strength

<sup>25</sup> This point has been developed by Emily Hickey in a paper: "Is Satan the Hero of *Paradise Lost*?"

and satisfaction to be derived from a recognition and an acceptance of those truths which are eternal.

But we readers must keep our heads!

When we look at the deluge of books now being produced, the amazingly large number of plays now being presented, and the many magazine stories finding their way into print, we must decide whether we shall wander aimlessly, or proceed with definite landmarks, across the pages of our modern literature. The case is a double one: shall we have a standard for our reading or shall we not? And granting this, shall the specific books represent order or chaos?

I think there is none so rash as to wish to claim that we ought to reject the examples of past ages. We must be true to our times, but we must also be true to the traditions of our art—else what's an art for?

So, having accepted the proposition as to the desirability of artistic standards in a general external sense, shall we not carry the same principle to the specific, internal aspect of things and insist on definite standards of life, of morals, of social and religious truth in the philosophy and meaning of the book itself? Our modern novels, plays, and stories should eschew formless irregularity and should maintain a distinct point of view, no less definite than desirable and true.

Mere amusement is vain. Fiction with a lesson—and I can think of no better illustration of this type than the novels of the late Monsignor Benson—is what we should seek, what our editors should indicate, what we all should recommend. The penmen of to-day, and the readers too, should remember that there may be in fiction a higher purpose, a greater utility, than the mere passing purpose of entertainment. Facts are temporary; ideas are permanent. A literature of ideas is bound to be a great literature if the ideas are true to human experience and aspiration. And writers should write in the light of a higher inspiration than that of mere correct fancy. Behind the outward appearances of incidents and character sketching, between the very lines, there should be a real ideal, for true ideals are more than reality itself. Our sculptors should mould, our artists should paint, our dramatists should devise, our novelists should write, for something which is greater to them than their art.

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### CONVERTS AND THE IMPEDIMENTS OF MARRIAGE.

IT will sometimes happen that, in receiving converts into the Church, we will be called upon to inquire into the validity of marriages which they have contracted before embracing the Catholic Faith and to remedy, if possible, whatsoever defects that vitiated these marriages.

The cases I propose to speak of in this paper come under three categories, namely, marriages between non-Catholics in which (1) neither party has been baptized at the time of the marriage; (2) either party has been baptized; and (3) both have been baptized.

(1) If both be "infideles" at the moment when the marriage was entered into, the impediments of the divine law, natural and positive, affect its validity. Such a marriage would be null if there were present any of the following impediments, namely, "defectus consensus, impotentia perpetua et antecedens, conditiones substantiae Matrimonii adversantes, ligamen, et consanguinitas in primo gradu lineae rectae." It would be of doubtful validity if there existed "consanguinitas in ullo gradu lineae rectae" or "in primo gradu lineae collateralis".<sup>1</sup> The purely ecclesiastical impediments *as such* do not affect its validity, for the Church has no power to regulate the marriages of those not subject to it.

Is the validity of the marriage of two unbaptized persons influenced by the impediments of the natural and positive divine law alone? It is warmly disputed by modern theologians and canonists whether or not the validity of the marriage of "infideles" who contract among themselves, is affected by reasonable diriment impediments established by civil law. This

<sup>1</sup> Theologians are agreed that a marriage between a father and daughter or a mother and son is void by the natural law. Regarding other degrees in the right line, theologians differ. Some hold, and this is the more probable opinion, that the natural law forbids marriage indefinitely in the right line, i. e. between an ancestor and a descendant. Others hold that this is merely a restriction of canon law.

Theologians differ as to whether the natural or the positive divine law or the ecclesiastical law merely forbid the marriage of a brother and sister.

If a marriage were contracted with one of these doubtful impediments and the State had not forbidden such a marriage under pain of nullity, the marriage remains "in dubio" if both parties are unbaptized. In this case the principle, "In dubio standum est pro validitate matrimonii" is to be applied, unless the circumstances call for the nullification of the marriage "in favorem Fidei".



is a practical question with us. A vast number of persons outside the Church in the United States have never been baptized, and in most States of the Union the civil authority has established impediments which render a marriage null and void, and some of these impediments are certainly not impediments of the natural or the positive divine law.<sup>2</sup>

The older theologians were practically unanimous in allowing that the State had power to establish diriment impediments for the marriage of its unbaptized subjects.<sup>3</sup> In more or less recent times the opinion denying this power to the State has gained a number of adherents,<sup>4</sup> owing principally to certain statements of Leo XIII in his Encyclical *Arcanum* on Christian Marriage, of which more anon. However, a large number of modern theologians and canonists still maintain that the State has this power, so that if two "infideles" attempt marriage under an existing impediment which the civil law regards as voiding marriage, such a marriage would be really invalid. Among the modern defenders of this opinion are Marc, D'Annibale, Cavagnis, Gasparri, Santi, Ballerini-Gury, Konings, Grandclaude, De Angelis, Nardi, Rosset, Lehmkuhl, Génicot. When we add to these almost all the older theologians, it is easy to see that from the side of authority, the defender of the power of the State in this matter has much the stronger side of the controversy.<sup>5</sup> Perrone, although he opposes it, admits that theologians and canonists hold this view "communi pene calculo". Nor is it the less strong intrinsically. The arguments advanced in favor of it, especially by its modern exponents,<sup>6</sup> appear to be unanswerable, particularly the responses of the Roman Congregations cited to support it. Feije, who seems to favor the opposite

<sup>2</sup> To give but a few examples, in the State of New York marriages between aunt and nephew, and uncle and niece, are void. In Pennsylvania (Act of 24 June, 1901), Ohio, and some other States marriages between first cousins are void. The State laws as a rule require a greater age for valid consent than is required by the natural law, which simply demands due mental discretion in both parties, etc., etc.

<sup>3</sup> See Gasparri, Tract. Canon. de Matr., n. 290. St. Thomas has been claimed as opposing the view, but Gasparri proves conclusively, I think, that the Angelic Doctor is with the ancients on this question. See IV Sent., dist. 39, q. 1, a. 2 ad 3.

<sup>4</sup> V. g. Perrone, Liberatore, Taparelli, Martin, Kenrick, Heuser, Egger, etc.

<sup>5</sup> Gasparri, l. c., n. 292.

<sup>6</sup> Gasparri treats the question finely, l. c., nn. 290 to 306.

opinion, admits, in the later editions of his work on the impediments of marriage, that he is gravely disturbed by these decisions, especially by that of the Propaganda, in 1820. It is hard, then, to understand how some modern "Compendia" can afford to regard this opinion as negligible or scarcely probable. Let me briefly sum up the arguments by which it is supported.

It is of the utmost importance for civil society that the matrimonial contract be safeguarded by positive laws. The common good demands that certain classes of marriages, though they might be valid by the natural and positive divine law, should be restricted or declared under certain circumstances null and void. Thus unions entered into without some recognized formality or by persons who have not yet arrived at a suitable age, or between those related by blood<sup>7</sup> or by marriage are justly prohibited by the State. And since unbaptized persons may not recognize any religious authority distinct from the civil authority and independent of it, whose function it is to regulate matrimonial unions, it is but reasonable to suppose that the Author of nature sanctions the establishment of such impediments by the civil authority in regard to marriages of persons not subject to properly constituted religious authority.<sup>8</sup> As a matter of fact, in every well established State such impediments are enacted.

It may be objected that marriage is of its very nature a sacred thing, and that the State has no power whatever over sacred things. But the assertion is not quite true. Every valid contract may be said to be a sacred thing, since it begets an

<sup>7</sup> See authors passim as to the reasons for the ecclesiastical impediments, especially consanguinity.

The reader need scarcely be reminded that these civil impediments must be reasonable, i. e. not opposed to the natural and divine law, and not injurious to the common good, otherwise they do not bind. Impediments modeled after the ecclesiastical ones would certainly be reasonable. The Propaganda decided that certain impediments in force in China were not to be regarded as diriment impediments, e. g. "si mulier loquax extiterit", "si ei lepra accesserit", "si suis soceris inobediens fuerit", etc., etc. Response of the S. C. de Prop. to Fr. Navarette, anno 1674. Collect. Paris, n. 848.

<sup>8</sup> If either party is baptized, the marriage (being subject to the impediments which the Church has made) is provided for and the well-being of the State is protected by a society that is duly competent.

So convinced were some of the older theologians of the necessity of such power in the State that they conceded to it the right to establish diriment impediments for the marriage of even baptized persons, v. g. Sanchez, lib. VII, disp. III, n. 2. This view is now generally rejected.

obligation of justice. An oath is sacred and yet the State may regulate its use. Catholic theologians agree that the State has no power over the marriages of baptized persons *quoad vinculum*, for here the Church alone is competent. But many of them, in vindicating for the State the right of establishing diriment impediments, grant to it an indirect power with regard to the marriages of unbaptized subjects, since the exercise of such a power is needed for the well-being of the State and the common good.<sup>9</sup>

That the State has this power seems to be conclusively proved by the practice of the Church and by express declarations of the Roman Congregations. According to Gasparri, who quotes as his authority the Superior of the Seminary of Foreign Missions in Paris, all missionaries in pagan countries act upon this opinion as a matter of fact. And the practice appears to have at least the tacit approbation of the Holy See.<sup>10</sup>

The Holy Office and the Propaganda evidently follow this opinion in deciding cases that are brought before them, as is clear from the following instances.<sup>11</sup> The first is an Instruction of the Holy Office addressed to the Chinese mission, dated 29 October, 1739, which contains the following passage: "And since such lawful marriage carries with it as a necessary condition or circumstance indissolubility, death alone can dissolve it. In short if N. N. was united by lawful marriage with N. N. *in infidelity, with those solemnities which are necessary for a true and lawful marriage according to the laws and customs commonly received in the Chinese empire*, the bond between them always lasts, until the death of one break it." The Holy Office here declares valid a marriage entered into by two infidels "con quella solemnità che secondo le leggi ed usi comuni della Cina", which would have been invalid if these formalities had not been observed.

<sup>9</sup> Some theologians, such as Lehmkuhl, grant this power to the civil ruler as having the care of natural religion. Rosset, writing of circumstances similar to those that prevail with us, remarks: "In hypothesi quod sola vigeret religio naturalis et non esset ei specialiter praelecta aliqua auctoritas religiosa, potestas civilis non tantum posset, sed etiam debet ordinare ac regere ea quae spectant ad religionem naturalem." De sac. matr., n. 815.

<sup>10</sup> N. 293.

<sup>11</sup> The reader will find these in Gasparri, n. 295 ff.

Again, the Vicar-Apostolic of Yum-Nam proposed to the Holy Office the following query: "In these missions it often happens that a younger brother marries the widow of his deceased older brother, and is afterward converted. A separation can be effected only with the greatest difficulty because of the children born of the union, or of the danger lest they be turned from the Faith. Their marriage appears to be invalid inasmuch as it is absolutely forbidden by the civil law even under pain of death. Now after baptism, in order to revalidate their marriage, is it enough that they merely renew their consent?" The Holy Office answered on 20 September, 1854: "A dispensation from disparity of worship and affinity of the first degree being granted through the faculties which the missionaries enjoy, the consent is to be renewed. But if the above-mentioned evils be apprehended, they are to be left in good faith." Here is no question of renewing the consent *ad cautelam*, as some pretend. The response clearly shows that the Holy Office regarded the marriage as invalid on account of the civil impediment.

An Instruction of like tenor from the S. Congregation of Propaganda, dated 8 October, 1631, was sent to missionaries in the East Indies. Dealing with the case of polygamists who are converted to the Faith, the Instruction lays down that "they are bound to put away all their wives except the first, who alone is the true wife, provided that in the marriage with her there did not intervene an impediment of the natural law or *the positive law established by their prince.*"<sup>12</sup>

There is a celebrated decision of the Propaganda which was rendered "in Congregatione Particulari", 26 June, 1820.<sup>13</sup> The occasion of it was this. The Superior of the Foreign Mission Seminary in Paris, Father Langlois, in the name of Father Eyot, a missionary in Tonkin, proposed two dubia to the Sacred Congregation. The one that concerns us sets forth the case of an unbaptized man who had entered into marriage with an unbaptized woman. In the celebration of the marriage rite there was dropped a certain formality, the omission of which was deemed a diriment impediment of marriage ac-

<sup>12</sup> Collect. S. C. de Propag. Fide, n. 71.

<sup>13</sup> Acta Cong. Pont. super rebus Sinarum, an. 1820, p. 547.

according to the civil laws of Tonkin. The man accordingly abandons this woman and marries a Christian, and wishing to embrace the Christian Faith, he asks to be baptized. The question was asked: "Is this man obliged to ask the first wife, whom he had abandoned, if she too wishes to become a Christian and is willing to return to him or if she is at least willing to live peaceably with him and without insult to the Creator? If the woman consents to become a Christian or at least to live peaceably with him, is this man bound to return to her? If the reconciliation take place, should the consent be renewed by them? In a word, does a diriment impediment established by an infidel ruler or introduced amongst an infidel people by a common custom of long standing, render void and invalid marriages contracted between infidels with such impediment?"

The answer of the Congregation was: "The first and second marriages are null: here is no place for 'interpellatio', but for a new marriage, 'servatis servandis, et detur Instructio'." <sup>14</sup> That is, the first marriage was void on account of the civil impediment, for that was the only reason assigned in the *Instantia* on which the Council could base its decision, and the second marriage was invalid because of the impediment of disparity of worship.

As for the *Instructio* which the Congregation ordered to be given, we have the following facts. The Secretary of the Propaganda in communicating the answer of the Congregation to Fr. Langlois on 16 March, 1822, promised to send the said Instruction as soon as it was drawn up and approved by the Congregation. <sup>15</sup> This Instruction, written by one of the consultants, afterward Cardinal Frezza, is to be found among the Acts of the Congregation, but the ratification of the Cardinals of said Congregation is not on record. Resemans <sup>16</sup> says that, in the archives of the Foreign Mission Seminary in Paris, there was an entry testifying that this Instruction had been actually transmitted to its destination; but Gasparri after a diligent search was not able to discover any further trace of it beyond the letter of the Secretary of the Propaganda prom-

<sup>14</sup> L. c., pp. 565, 566; Collect. S. C. de Prop., n. 745.

<sup>15</sup> Lettere e Decreti della S. C. e biglietti di Mons. Secretario, an. 1822, vol. 303, p. 197.

<sup>16</sup> De compet. civil. in vinc. cong. infid. Romae, 1883, p. 78.

ising to send it.<sup>17</sup> The Instruction, which is, however, quoted in full in the last official edition of the Collectanea of the S. C. de Propaganda, deals very fully with the question.<sup>18</sup> It examines marriage under its threefold aspect, viz, as an "officium naturae", as a sacrament and as an "officium communitatis". It lays down that secular princes whether "fideles" or "infideles" retain the fullest power over the marriages of their infidel subjects, so that, if they establish impediments which are not opposed to the natural or the divine law, these impediments make the marriage absolutely void not only with regard to its civil effects "sed etiam quoad conjugale vinculum".

Taking the Instruction as it stands, and seeing in it an expression of the mind of the Council, it furnishes a strong argument in favor of the power of the State to establish diriment impediments for the marriages of its unbaptized subjects. For the rest, the authenticity of the above-mentioned answers stands unquestioned, since Gasparri<sup>19</sup> examined the actual documents in the archives of the S. C. de Propaganda, and Canon Borgia, archivist of the Propaganda, examined those of the Holy Office.

Certain pronouncements of Roman Pontiffs are adduced to prove that the State has no power to make diriment impediments of marriage for the unbaptized; but, as Rosset<sup>20</sup> well contends, these refer only to the marriages of baptized people. The most formidable of these pronouncements is a passage in the celebrated Encyclical of Leo XIII, *Arcanum*: "Cum matrimonium sit sua vi, sua natura, sua sponte sacrum, consentaneum est, ut regatur ac temperetur non principium imperio, sed divina auctoritate ecclesiae, quae rerum sacrarum sola habet magisterium." At first sight it looks as if Leo XIII had rejected the opinion which we have been sustaining. A careful reading, however, of the whole context shows that this is not so. The Pope is dealing merely with marriage amongst Christian people. In this very context he is arguing against those who will on no account allow matrimony to be the sub-

<sup>17</sup> L. c., n. 297. Gasparri however thinks that it is probable that the Instruction was approved.

<sup>18</sup> Gasparri gives the text of the Instr. in a foot-note to n. 297, l. c.

<sup>19</sup> L. c., n. 294.

<sup>20</sup> L. C., n. 818.

ject of the jurisdiction of the Church. Against such the Pope vindicates the innate sacredness of marriage, to which bear witness the monuments of antiquity as also the manners and customs of those peoples who, being the most civilized, had the greatest knowledge of law and equity. Surely Leo XIII did not claim that the Church has power over the marriages of unbaptized people!<sup>21</sup>

We may conclude therefore not only from the number of distinguished theologians who regard this opinion as certain, but above all from the decisions of the Roman Congregations, that if two unbaptized persons contract marriage with a diriment impediment established by civil law, which impediment is not unreasonable, the marriage is to be regarded as invalid. If such a marriage occurs among converts who wish to continue their marital relations, *per se* it must be revalidated, i. e. a dispensation must be obtained from the now-existing ecclesiastical impediments<sup>22</sup> and the consent must be renewed, unless the parties are in good faith and it appears inadvisable to inform them of the invalidity of the marriage because this would create serious inconveniences or formal sin.

It is also clear that if the converted party wishes to be free, it would be lawful to use this opinion to allow the convert to enter into a new marriage, for the marriage is at least probably invalid and the Holy Office has frequently decided that in such cases the nullity of the marriage may be presumed "in favorem Fidei".<sup>23</sup>

<sup>21</sup> We may cite the following fact as justifying our interpretation of the words of Leo XIII. Cardinal Gasparri is one of the strongest upholders of the opinion granting to the State the power of establishing diriment impediments for the marriages of unbaptized people. This opinion he regards as certain and defends it most fully in his treatise from which I have very largely drawn in this article. Now on 9 April, 1892, or twelve years after the publication of the Encyclical *Arcanum*, Leo XIII wrote to him congratulating him on his treatise in the following words: "... eo magis doctrina tua et iudicium elucet, eoque uberius consecutura utilitas est; quum praesertim non pauca attuleris congruenter temporibus locisque agitata et conclusa, multa praeterea et responsa doctorum et consulta decreta quae Ecclesiae prudenti delectu subjeceris, unde iis etiam qui morum disciplinam tractent, bona petere liceat adjumenta." It cannot be claimed that everything that Cardinal Gasparri wrote has the express approval of Leo XIII, but Gasparri could hardly have merited this praise if he had upheld as certain a doctrine explicitly condemned by the same Leo in an Encyclical.

<sup>22</sup> If one only be converted, the impediments will be disparity of worship and such other as may be incurred contrary to the ecclesiastical law. Otherwise the baptism of either party extinguishes the same.

<sup>23</sup> Cf. Gasparri, n. 21; Génicot, vol. II, 467; Gury-Ballerini, II, n. 789.

Thus far I have dealt with the case of a marriage contracted by two unbaptized persons. I shall now consider the two other hypotheses, in which either one party alone is baptized, or both are baptized at the time of the marriage. It seems almost unnecessary to remind the reader that there is question merely of baptism in some sect, for it is obvious that if either party be a Catholic the marriage is subject to all the ecclesiastical impediments.

If either party, or both, be baptized, the marriage is subject not merely to the impediments of the natural and divine positive law, but also to the ordinary canonical impediments, just as the marriage of two Catholics, with the exception of the necessity of observing the Catholic form for entering into marriage. There are theologians who hold that if only one of the parties be baptized, the marriage is also affected by the diriment impediments of the civil law. They argue that both parties must be "habiles", and therefore that the unbaptized party must be free from civil impediments which would render his marriage null. But the more probable opinion holds that in this case the validity of the marriage is not affected by diriment impediments of the civil law, for by reason of the baptism of one of the parties the marriage comes under the proper jurisdiction of the Church, which is duly competent to enact impediments for such marriages.

The only practical difference, then, between the two supposed cases is that, in the first the marriage is invalid on account of the impediment of disparity of worship, and also by reason of any additional ecclesiastical impediments that may exist, v. g. affinity, consanguinity. In the second case the marriage becomes invalid, not by disparity of worship but by any other impediment that may exist. The first will occur quite frequently, for outside the Church there must be a large number of marriages that are invalid because they are entered into by parties one of whom is baptized or doubtfully baptized and the other unbaptized.

It is certain that the marriages of baptized non-Catholics are subject to the diriment impediments established by the Church unless in so far as they have been specially exempt. Some of the older theologians<sup>24</sup> were of opinion that the

<sup>24</sup> Laymann, l. v, tr. x, p. 2, c. 4, n. 7. Schmalzgrueber, lib. 1, tit. 1, n. 379-380.



Church did not wish to impose the ecclesiastical impediments on those who were not of the fold. They were led to adopt this opinion by the consideration of the serious inconveniences that followed from the opposite assumption, viz. that a large number of marriages would be rendered null, a proportionate number of children would be illegitimate, and a considerable number of persons would unsuspectingly be living in concubinage. But we have the express declarations of the Church to the contrary.

All baptized persons are subject to the Church, and consequently to its laws unless the Church herself were to dispense "lest sins be multiplied". But the Church far from exempting any class of baptized persons from the impediments of marriage, has frequently declared that heretics, schismatics, apostates, etc. are bound by them. Benedict XIV in the Constitution *Matrimonia*, declaring valid the marriage of heretics amongst themselves or of a Catholic and a heretic in Belgium and Holland, where the form prescribed by the Council of Trent had not been observed, adds "provided there exist no other canonical impediment". The same Pontiff repeatedly declared invalid the marriages of heretics entered into under some canonical impediment.<sup>25</sup> Subsequent Popes have been no less emphatic on the point.<sup>26</sup> Moreover, the Sacred Congregation of the Council<sup>27</sup> has time and again declared such marriages invalid, and the Church sometimes grants to bishops special faculties to dispense the newly-converted from some of the ecclesiastical impediments in the case of marriages already contracted, thus showing that the Church regarded such marriages as invalid because of these impediments. Nor can it be urged that non-Catholics may be and generally are unaware of these impediments, for, according to the generally received teaching, canonical impediments affect a marriage even when the parties are invincibly ignorant of them. They are irritant laws: they render certain persons incompetent to

<sup>25</sup> Const. *Magnae Nobis*, 29 July, 1748; Const. *Ad tuas manus*, 8 August, 1748; Const. *Singulari Nobis*, 9 February, 1749.

<sup>26</sup> Pius VI in a rescript to the Cardinal de Frankenberg, 13 July, 1782; in a letter to the Archbp. of Prague, 11 July, 1789; Pius VII in a Brief, 8 August, 1808; Gregory XVI in a Brief, 27 May, 1832.

<sup>27</sup> S. C. C., 26 September, 1602; 12 January, 1605; 2 August, 1725.

contract marriage, and this incompetency exists whether one know it or not.

The general principle then is that the validity of a marriage in which one or both parties are baptized non-Catholics is affected by the diriment impediments of canon law unless so far as such marriages have been exempted. But these marriages are expressly exempted from the necessity of observing the Catholic form. It is probable also that they are not affected by the so-called impediment of crime, for, as we shall see later, according to a common opinion, this impediment is not incurred if both parties are invincibly ignorant of it; and as a rule non-Catholics are of this class.

#### NON-CATHOLICS AND THE CATHOLIC FORM OF MARRIAGE.

Since 19 April, 1908, it is certain that non-Catholics, even though baptized, who contract among themselves, are nowhere bound to observe the Catholic form of entering into marriage. The decree *Ne temere* affects only those marriages in which at least one of the parties has been baptized in the Catholic Church. Commentators on the decree are not quite agreed as to the exact meaning of the phrase "baptizati in Ecclesia Catholica". The most reasonable interpretation seems to be that it refers to those who have received the official baptism of the Church, i. e. baptism administered by its ordinary minister, a priest or deacon of the Catholic Church, or in case of lay or heretical baptism, the recognition of that baptism by a priest, which recognition is had by reconciliation to the Church or by supplying the ceremonies.<sup>28</sup>

Before 19 April, 1908, the decree *Tametsi* of the Council of Trent, wherever it had been published, required under pain of invalidity the presence at the marriage contract of the proper parish priest and at least two witnesses. *Per se* this decree affected the marriages of baptized non-Catholics.<sup>29</sup> However, in very many cases the marriages of non-Catholics did not come under its ruling, either because the decree had not been published in the particular place where these non-Catholics had their residence and where the marriage took place, or

<sup>28</sup> ECCLESIASTICAL REVIEW, September, 1914, p. 359.

<sup>29</sup> Lehmkuhl, vol. II, 781; Haine, *Elementa Moralis Theologiæ*, vol. IV, Q. 136, R. ad 4um.; Gasparri, vol. II, 1178 ff.

because in many places where the decree had been published the marriage of non-Catholics were declared exempt. As far as the United States are concerned the marriages of non-Catholics were affected by the decree *Tametsi* only in the ecclesiastical province of Santa Fe, i. e. the diocese of Santa Fe and the territory of Arizona and Colorado. This is certain since the Third Plenary Council of Baltimore, or at least since 25 November, 1885, when by a decree of the Inquisition the Benedictine Declaration was extended to some dioceses concerning which there has been some doubt. With regard to marriages contracted outside the United States, most of the "Compendia" give a list of those places where the decree *Tametsi* has been published, and also of those to which the Benedictine Declaration has been extended.

#### NON-CATHOLICS AND THE IMPEDIMENT OF CRIME.

If baptized non-Catholics are to be exempted from the so-called impediment of crime,<sup>30</sup> this exemption is granted to them not as non-Catholics but as persons laboring under invincible ignorance with regard to the existence of the impediment. It is warmly controverted by theologians whether or not this impediment affects the validity of the marriage of parties who are ignorant of the impediment. Some regard it as principally and primarily a disability rendering invalid the marriages of certain classes of persons independently of their knowledge or ignorance of it. Other theologians on the contrary regard it as intended to be of a penal character and to deter married persons from the commission of the crimes which it is intended to punish. According to this view ignorance excuses from incurring this impediment. This opinion is held by Lehmkuhl, Bucceroni, D'Annibale, Ballerini-Palmieri, Krimer, Navarus, and others. And since non-Catholics may generally be supposed to be ignorant of the ecclesiastical law establishing this impediment, the impediment of crime may be supposed not to exist for them.

From what has been said the reader will be in position to judge in a particular case of the validity or invalidity of the

<sup>30</sup> This impediment embraces "conjucidium ab utraque parte patratum, adulterium cum attentato matrimonio, adulterium cum promissione matrimonii, adulterium cum conjucidio ab una tantum parte patrato".

marriage of two non-Catholics. And should the marriage of a convert to the Faith be invalid, we should apply the principles laid down by theologians for the revalidation of marriage. It seems almost unnecessary to insist on the advisability of acting in such cases with caution. Even though the marriage in question may clearly be invalid, it would, as a rule, be imprudent to inform the party of the fact outright. We might easily chill the ardor of a neophyte for his or her newly-acquired Faith. And in some cases at least the party must be left in good faith, the sacredness of which we are bound to respect.

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#### WHERE ECCLESIASTICAL INFALLIBILITY RESIDES.

AT this stage of the world's history, when the Kingdom of Christ upon earth has gone through so many centuries of development and progress, to ask the question, "Where in the Church does infallibility reside?" must at first sight give rise to no little surprise and astonishment. Is not every child, who learned his Catechism, aware that the Church exercises her prerogative of infallibility whenever she speaks definitely on doctrines of faith and morals through the medium of a general council? And this signifies that when the assembled Fathers of the Church with the Pope at their head formulate such dogmas their pronouncements are irrevocable and free from error. Furthermore, has not the Vatican Council made it an article of Catholic faith that the Roman Pontiff himself enjoys this same infallibility as often as he speaks *ex cathedra*, that is, when as head of the Church and in the exercise of his supreme authority he defines a doctrine of faith or morals to be held by all the faithful? Yes, this teaching is plain and manifest, and we have no desire or intention to question the infallible authority either of an ecumenical council or of the Roman Pontiff.

With so much certain, however, the question we mean to discuss in the present paper still remains untouched, and it is this: when the Fathers of a general council or the Pope alone, as supreme head of the Church, defines some doctrine, are we

to look for the infallible sense of this definition solely to the objective formula as expressed in the document or rather, and more especially, to the sense of the dogma as entertained and intended to be expressed by the infallible authority responsible for the document? The implication of the question, it will be observed, is that these two senses may differ, namely, the sense contained in the document and objectively expressed, and the sense subjectively held by the Pope and council and which they sought, but unconsciously failed, to objectivate, so to speak. With this taken for granted—which we shall refrain from discussing for the nonce, but we shall revert to it again—the question then is: In which sense are we to look for the infallible truth as guaranteed by Christ to His Church?

There is an inconvenience peculiar to this question, apart altogether from its intrinsic difficulty, in that, so far as I have been able to discover, it has not been formally raised or discussed in any treatise on dogmatic theology. It is therefore quite new and so we can hope for very little aid from earlier authorities. We must deal with it on its own merits and try by our researches through the pages of theology to discover if possible some scattered and broken threads which, when brought together and woven into a whole, may furnish at least a tentative solution to the topic under discussion. The nearest approach to the present subject is a controversy which was waged as far back as the sixteenth and seventeenth centuries in regard to the Pope's personal and private infallibility. If this passage is dwelt on at some length the excuse is that it is one of the very few passages that bear on the question raised or at least have some kinship with it.

A theologian named Albert Pighius<sup>1</sup> takes up the extreme position that the Pope is infallible not only when he speaks *ex cathedra* but also in his capacity as private doctor and even believer. In fact, when raised to the chair of Peter he is wholly confirmed in the faith and cannot err. For this position he argues thus: "It is opposed to the Providence of God which disposes all things sweetly, that the Pontiff could per-

<sup>1</sup> Albertus Pighius was a distinguished Belgian scholar, and zealous champion of Orthodoxy in the sixteenth century (c. A. D. 1612). He held prominent official positions at Ratisbon and Utrecht from Popes Hadrian VI and Paul III. He expounded the papal prerogatives in his work: *Assertio Hierarchiae Ecclesiasticae* (Cologne, 1538).

sonally err. For the Church thereby would be exposed to evident danger, as he could define his error, and obtrude it on the Church; or, what is certainly a great miracle, he should define contrary to his own belief, when we would be guilty of a grave sin by defining the truth against his own conscience"—unless he were to get a revelation of the truth, which hypothesis is also improbable. In a work on the Roman Pontiff,<sup>2</sup> written about 1614 by Andrew Duval, Dean of the Faculty of Paris, this opinion is combated and the reasons given in its support answered. Although some of his reasoning is fantastic, we give it as of some interest in the present connexion. Notwithstanding arguments of Pighius, Duval holds "with the common opinion that the Pope can err in matters of faith (*in fide deficere*)", that he can persist in teaching his error, and, what is more, that he can wish and attempt to obtrude it on the Church, although the Holy Ghost will never allow the proposition to be actually carried out and imposed on the Church. In illustration of this contention he introduces the example of John XXII, who, he says, had resolved to define the erroneous opinion that the souls of the faithful departed do not see the face of God until the general judgment, but he was taken ill and retracted his error on his deathbed. Duval further argues against Pighius that "it is much more opposed to Divine Providence that, when a Pope is raised to the papal chair, he should be so confirmed in the faith that, even if he so wished, or through ignorance, he could not in the least err from the truth. That indeed would be a miracle as violent as it is great. Hence, as it is not unbecoming that a sinner should legislate against sin, neither is it that a Pope who was heretical should define absolutely against heresy, and that, even if it were contrary to his own mind; nor is this stranger than that Caiphas under the inspiration of the passion of Christ (*'inflante passione Christi'*) should have prophesied and pronounced sentence in favor of the religion which Christ founded and which he himself most bitterly opposed."

These words of Duval seem powerful on the side of the view which holds that a Pope subjectively in error as to the truth

<sup>2</sup> *De Suprema Romani Pontificis in Ecclesia Potestate*, II, q. 1, p. 200.

of a controverted question about to be defined, may still, by reason of the infallible divine assistance, give objective expression to the true doctrine, and that of course all unconsciously. But when our author proceeds to meet the reasons adduced by his adversary, his previous statements lose a great deal of their force in this respect.

"But what Pighius assumes," he continues, "is false, that the Supreme Pontiff necessarily sins who, being in error, personally defines a doctrine contrary to his own opinion (*'contra mentem propriam'*). For there are many cases wherein it is lawful to follow the opinions of another in opposition to one's own, such as when a confessor follows that of his penitent, an advocate that of his client, and a judge the evidence of the witnesses, before his own private convictions. In a similar manner the Pope may not sin, or act against his conscience, by defining an opinion contrary to his own, because although he holds a view other than that he defines, still his conscience does not pronounce that unlawful. Should his conscience, however, dictate the contrary, he ought to abstain from defining until he has given the matter maturer deliberation." We see, then, that Duval goes this far toward the theory already suggested, and into which we shall presently more fully enter, in that he holds that the Pope may at the time of defining be personally in error, yet relying on the opinion of other doctors of the Church he defines the truth; but he differs from it in so far as he teaches that the Pope does this with his eyes open, and while fully alive to the fact that he is giving objective expression to a doctrine quite different from his own personal opinion, and while quite cognizant of the objective sense of his words.

#### THEORY OF OBJECTIVE INFALLIBILITY.

Now, on the other hand, the question broached in this essay is whether a Pope possessed of an erroneous opinion who sets out to define the same and gives expression and promulgation to his definition as far as he is aware and so far as he is able—whether such a Pope is so influenced by the Holy Ghost and the gift of infallibility as to be unconsciously preserved from giving objective expression to his subjective belief, or, at least, gives only such expression to it, that the definition as

recorded in the infallible document is capable of voicing the true doctrine and in reality does voice it? To illustrate and sustain the possibility of such a theory the case of Caiphas, as recorded in John (11: 50), is adduced. Here we have the High Priest, whom we may style the Pope of the Old Law, giving utterance, *all unconsciously*, to a great and solemn prophecy, and that, while personally he intended merely to pronounce a wicked sentence against Christ. Had not the inspired writer St. John informed us of the sublime and higher significance of these words which Caiphas "spoke not of himself", neither Caiphas nor we should ever suspect it. It does not seem unreasonable to inquire if the same may not be true in regard to infallible papal pronouncements. For such a possibility it may be urged that, just as the true and divinely inspired sense of the Sacred Scriptures is that which is expressed in the written document, and regardless of any opinions which the sacred writer may personally have entertained, whether prior to or concomitant with the production of the record, so too in regard to the infallible decisions of the Church our chief if not sole concern is with the recorded definitions. If the infallibility granted to His Church by Christ secures that these ever contain and adequately express the true dogmas of revelation, what matters it whether the Pope who produces the document may have been in personal error as to the truth he defined? The definer with his subjective view passes away, but the definition with its objective sense perseveres. On behalf of this same contention other reasons too may be adduced. For example, in the interpretation of legal documents, whether civil or ecclesiastical, what the judges look to and what their decisions are ruled by is not what the legislature may have intended to put into the law, however clearly an advocate may prove that intention, but what the law itself clearly contains in its present form of words. May not the same be true of infallible decrees or Church definitions?

It may be extremely difficult to prove in any one instance that a Pope who in the past formulated an infallible decree the sense of which is now beyond all dispute, did at the time of the definition cherish an opinion opposed to the true doctrine contained in the decree. Besides, it may scarcely ever happen that such an event should occur as that an opposition



between the belief of the definer and the dogma defined should exist. But the contention here is not for the fact or the actual occurrence but for the mere possibility of the theory. If the Popes or general councils are constituted infallible, they are so in the interests of the Church and not for the personal advantage of any individual, be he even the visible head of Christ's mystical body. The Pope is infallible only to the extent required by the Church to enable her to overcome the wiles of her enemies and to stand ever victorious over the gates of hell. For such a purpose, does she need more than that the definitions fulminated by the Supreme Pontiff for the whole Catholic community should in themselves, and as a result of the Divine guarantee, be ever free from error, regardless of the consideration whether the Pope himself was conscious of the infallible truth he had formulated and promulgated? On the contrary, perhaps while the Pope felt sure he was giving expression to a teaching totally different, which was erroneous as understood by him, the Holy Ghost intervened and secured that the true doctrine was expressed, as occurred in the case of Caiphas. What concern is it of the Church what the Pope himself thought or did not think? Her rule of conduct and standard of belief is not the Pope's mind but what proceeds from his stylus, and is dispatched to all parts of the world for the guidance of the faithful.

We all hold with the Vatican Council that the Pope rejoices in the gift of infallibility, through the assistance promised him in St. Peter, as often as he defines a doctrine of faith or morals. Out of this definition there at once arise three questions the answer to each or all of which may cast some light on the subject we are discussing. What is meant by saying the Pope defines a doctrine? What is the nature of this assistance by which he is rendered infallible? And what, in fine, do theologians mean, and what the Vatican Council, when they say the Pope enjoys infallibility in these circumstances?

To begin with, to define (*definire*) means to make clear or explicit what previously was but obscure or involved, and in the present instance it signifies to bring forth from the mists and haze of controversy and doubt some doctrine, and to place the same beyond dispute by making it a matter of Catholic

belief. How this final stage in the evolution of a dogma is reached we can best understand by reference to Cardinal Franzelin's treatise, "*De Traditione et Scriptura*" (Th. 23, Cap. IX). He distinguishes three stages in the process. During the first stage, when as yet no controversy has arisen concerning the doctrine, and the question as to its precise sense has not been mooted, it is believed, either implicitly as contained in the profession of some universal proposition, or as living in the practices of the Church. In the second stage the doctrine begins to be called in question, and a diligent inquiry is instituted in regard to its truth and its signification. While the controversy lasts, there is a fluctuation of opinion, and to some its truth becomes more obscured than at the outset. But gradually after a careful investigation under the assistance and direction of the Holy Ghost the matter becomes more clear, until finally the doctrine comes forth into the light in its true colors. At the third stage of the development all doubt as to the revealed doctrine is ended, either by a solemn decision of the authentic magisterium, or by the universal consent of the whole Church, when the dogma passes into the explicit Catholic belief and consciousness, and into the public preaching to the faithful. Thenceforward there can be no further dispute or hesitancy concerning the dogma within the confines of the Church. If we wished to exemplify the truth of the process, described by Franzelin, and taken by him from St. Augustine, there is no better illustration than the dogma of the Immaculate Conception. In the early ages of the Church the doctrine was believed implicitly in the dogmas of the Blessed Virgin's Divine Maternity and perfect purity so that the Fathers applied to Mary all sorts of laudatory epithets. In the Middle Ages the perseverance of the doctrine was severely tried and its existence wholly threatened by the apparently insurmountable difficulties which rose up against it from the dogmas of the universality of the Fall, and the general need of Redemption. John Scotus's subtle penetration, aided and inspired, no doubt, by that devotion to the Mother of God characteristic of his native Ireland, soon dispelled all doubt. He satisfied the critical intellect and thereby gave free scope to the heart of the Church to dilate itself in paying due cult to its Immaculate Queen. Hence-

forth all parties in the Church vie with each other in honoring this prerogative of Mary. And all their hopes and wishes were realized when in 1854 Pius IX sealed the truth of their belief by his infallible testimony, expressed in no mistakable or obscure language.

This matter may seem unduly emphasized, but the purpose is to show how extremely difficult it would be for a Pope who is about to define a doctrine to be in error about the truth he is defining. As a rule the matter has been thoroughly sifted and the different opinions so clearly distinguished that there can be no mistaking the significance of the side into which the Popes or the Fathers of a general council are to throw the weight of their supreme and infallible authority. And as the chief aim of definition is not surely to make confusion doubly confused, but on the contrary to render clear and explicit the true sense of the divine teaching which the faithful are to clasp to their hearts and embrace, so as not to be carried about by every wind of doctrine and the subtle sophistry of controversy, then indeed it would be strange if the Pope did not express in simple and intelligible language the dogma he wished to make an article of Catholic faith, and stranger still if he did not see that *his conception* of the true doctrine was adequately expressed in words. He was the ultimate tribunal to decide this matter, his sentence was to stand as final and irrevocable; and on entire submission to that judgment he was forthwith and for ever to insist; nay more, on one's belief in its truth rested his right to a participation in the blessings which the Church holds within her power to bestow. In the face of these undeniable facts and obvious considerations it would be surpassing wonderful if, after all, the Pope was actually mistaken as to the truth of his own definition, and that he forced his subjects under penalty of excommunication and eternal reprobation to accept as infallible truth a belief which by and by was discovered to be false. Such a possibility is to my mind preposterous and stands self-condemned. Were it admitted in practice it would mean that, when a dogma is defined, no matter in what unmistakable terms, the persons whose opinions are condemned by the definition need not at once submit to the Head of the Church; they could set about discovering some meaning in the objec-

tive words which certainly the Pope did not see or intend to convey, but which favors their opinions. Then the Pope will protest against their interpretation of the decree, but they need not submit. They can take refuge in this mode of argumentation: "It is not what the Pope understands as true when defining, nor what he intends to put into the definition, that is infallible, but what the words themselves objectively contain and what the Holy Ghost wishes them to express. Hence we can judge as well as anybody else ourselves what their true objective sense is, and who that is not subjectively infallible can persuade us to the contrary?" With stubborn heretics entrenched in such a position I do not see how they can be reasonably dislodged. Further condemnation and infallible interpretations may be issued, but they have always the same resource. The ultimate consequence of such a theory, then, is to reduce all intelligent and conscious interpretation and exposition of revelation to a matter of private and fallible judgment, as the infallible voice of the Church is no longer visible and conscious. The Pope is but a mere unconscious instrument in the hands of the Holy Ghost to shape definitions as the spirit listeth. Is this the notion of the infallible assistance enjoyed by the Pope in the opinion of tradition?

On the contrary, theologians have ever been most careful to distinguish between the assistance which is given to preserve a Pope from error when he exercises his infallibility, from the divine help which is given an inspired writer by which he can not only not fall into error, but by which what he writes becomes truly the word of God. Let Melchior Canus<sup>3</sup> speak on this point: "There is a twofold distinction," he says, "between the Sacred Writers, and the Supreme Pontiff and the Fathers of a council. The first is that the sacred authors write Catholic dogmas under the immediate revelation or inspiration of God. They do not stand in need of external stimulus to urge them to write, nor do they argue or discuss or confer by a process of human reasoning from other writings. But the Fathers of a council and the Pope proceed in a human way; they follow reason and by argumentation discern the true from the false. For the Supreme Pontiff must not

<sup>3</sup> De Locis Theologicis, V, C. V., p. 216.

be thought to possess that faculty which belonged to the Apostles, the Prophets, and the Evangelists by which they could say offhand what side of a disputed question of faith was true, what false, but he must take council and deliberate first, and weigh the arguments in favor of each side. Then follows God's help, which is required that the Supreme Pontiff be preserved in the right faith." But whether this investigation of which Melchior Canus speaks is essential or not, all theologians agree in holding that infallibility demands but a *negative assistance*; by which they mean that the infallible teacher uses his natural and critical faculties to investigate the deposit of revelation and to discover what is the truth to be defined, and that to the knowledge of this truth he comes, not by any positive help or inspiration on the part of the Holy Ghost, but simply by such a negative aid as prevents him from pursuing a false course or arriving at a false conclusion.<sup>4</sup> From this is it not evident that the Holy Ghost does not use the Pope as an unconscious instrument by which an infallible truth is formulated? For in such a hypothesis the definition is not so much a pronouncement of the Pope as an inspired utterance of the Holy Ghost. If to this we add the expressions of theologians who ever attribute infallibility to the *personal judgment and decision* of the Pope himself, our case is much strengthened. Let a few speak for the many. Bellarmine,<sup>5</sup> speaking in connexion with the question how a Pope in personal error could rightly define the same doctrine about which he errs, answers that God could extort from the heart of a heretic a confession of true faith, as he did from Caiaphas or from Balaam's ass; but it would be violent and not according to the custom of Divine Providence which disposes all things sweetly. Gotti<sup>6</sup> says, when the Pope speaks *ex cathedra*

<sup>4</sup> "L'Église ne se trompera jamais dans les solutions qu'elle donnera; mais cette infallibilité n'est pas le fruit de nouvelles révéllations, que Dieu lui fait dans les cours des siècles; elle est l'effet d'une simple assistance qui laisse les dépositaires de son autorité doctrinale, à leurs lumières, tout en les préservant de toute erreur dans leurs décisions. Cette assistance les empêche donc de porter des jugements prématures. Aussi bien qu'elle les soutient dans la proclamation de définitions mûrement préparées. Ainsi, l'infaillibilité de l'Église assure la maturité du développement du dogme. Elle empêche une accélération précipitée; elle est souvent une cause de sages retards." Vaccant, *Concile du Vatican*, II, 315.

<sup>5</sup> De Rom. Pont., IV, 6.

<sup>6</sup> De R. P., coll. 6.

"and separates the true from false doctrine, in those cases his *judgment and discretion* enjoy the privilege of infallibility, and cannot be liable to any error". Melchior Canus<sup>7</sup> solves the problem as to what would occur if a Pope were to set out to define his own error, in this manner: "God would prevent him either by cutting him off, so that not he but his successor should define the matter: or by recalling him from his error by an interior illumination or by some other means". Bouix<sup>8</sup> has a passage dealing with infallibility as personal to the Pope which bears closely on this question. "Christ restricted," he says, "the prerogative of infallibility to that act by which the Roman Pontiff himself teaches and defines by his own personal judgment" ("per suum proprium seu personale iudicium"). For the Scriptural texts and the documents of tradition which sustain the papal infallibility, at the same time plainly exhibit this prerogative as his exclusively. He cannot delegate it to another, because Christ bestowed on no other but the Pope alone when defining infallibility of judgment. Hence, when the Pope speaks *ex cathedra* he must himself pronounce judgment by an act of his own mind ("per proprium mentis suae actum"). The same author says that a definition of faith is infallible for this reason alone that it is pronounced by the Pope as head of the Church. Hence decrees of general councils are infallible only as confirmed by him, for infallibility is a prerogative personal to the Roman Pontiff and so but inheres in the "judgment elicited by his mind" ("inhaeret iudicio ab ipsamet Pontificis mente elicitum"). Surely a judgment elicited by the Pope's mind is something of which he is very conscious, and yet to this judgment Bouix attributes the gift of infallibility. No doubt, for an *ex cathedra* pronouncement he requires that this judgment be made public. But doubtless this condition affects only the binding force of the decree, not its infallibility. And for my part I do not see any essential need, either from the nature of the case, or from any Scriptural or traditional evidence, why a decision or judgment of the Pope, to be infallible, must be committed to writing, much less that it must be officially promulgated with all the formalities of the "*Stylus Curiae*".

<sup>7</sup> De Loc. Th., c. 6.

<sup>8</sup> De Papa, VIII, 470.

All these, in my opinion, concern only the obligation or binding force of the decree on the consciences of the faithful, as they are the recognized means of promulgation; whereas the solemn decision of the Supreme Pontiff if intended by him to be definitive, yet uttered only *viva voce*, and transmitted to the faithful by word of mouth, would be equally infallible, just as the Apostles were equally inspired whether they spoke or wrote.

To come now to the most important point, it may be asked if there are any practical grounds or any intrinsic reasons that suggest the likelihood of the theory discussed being true? Is the question raised a matter of mere speculation, or is it a theory suggested by some difficulties of interpretation of the decrees of certain councils and Popes? Are there in truth some facts which suggest the possibility or even probability of such a theory? To these queries the reply is that, as far as can be discovered, the facts point all the other way. When definitions are formulated, canonists and theologians begin to interpret them according to their own views and the sense of the words. They are as a rule generous in their interpretation; they give the terms of the definition their ample signification. Then they proceed to point out what opinions and teachings they believe to be condemned as heretical by the infallible decision. In every clause and sentence of the infallible document they are prepared to find an unerring judgment, with the result that the number of doctrines that fall under the thunderbolt of its condemnation is very large. Now as the science of theology is cultivated and the student of that sacred science seeks to introduce system and method and consistency into the rather confused mass of evidence from which theology is evolved, many difficulties must needs arise. The scientific theologian will find that some of his conclusions are apparently irreconcilable with the definitions of the Church as they are wont to be interpreted. What must be done? Is he to reject his own conclusions as false, or is he to call into doubt the truth of the definitions? He may not have to do either. But if he is certain of his own conclusion, he may begin to suspect, not indeed the infallibility of the definition—for that is to reject the infallibility of the Church—but the validity of its interpretation; and hence he must investigate

the definition to discover what is really defined. Here indeed is the crux of the problem. How know what is the true sense? Is he to take for granted that his own theological conclusion is infallible and interpret the definition to suit, no matter how the words of the definition themselves or the previous interpretation of them protest against such a meaning being thrust upon them? "If your fact does not suit history," said somebody, "then make history to suit your fact." This is how those should act who hold that it is the objective sense contained in the definition that is defined even though the person who defines never saw that sense nor intended to embody it in the words. But the constant practice of interpretation leads us to the contrary opinion, namely, that the true sense of any definition is that which the Pope at the time of defining believed and sought to express in words, even though he may express it in language at times capable of more than one sense. If this be true, the way to solve the difficulty we have pictured above is to try and discover the mind of the Pope when drawing up the definition. As a matter of fact this is exactly the course pursued, as may be illustrated by a few examples. In the decrees of the Vatican Council is found this Canon: "*Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea quae facta sunt, naturali rationis humanae lumine certo cognosci non posse; anathema sit.*" Now anybody reading the words of this canon would immediately believe that it is defined that God *as Creator* can be known by reason. And hence that creation can be demonstrated by unaided reason. But if we turn to the Acts of the Council we find that it was not the intention of the Fathers to define this. They merely used "*Creatorem et Dominum nostrum*" as Scriptural words while defining only our natural power to arrive at the knowledge of the One True God. Hence the man who finds difficulty in believing that creation can be proved by reason alone is not condemned. Again, in the definitions of both the Council of Trent and the Vatican Council we have some very strong and explicit words determining the necessity of faith—which is the "*initium salutis, radix et fundamentum omnis justificationis*"—for justification and salvation. On reading these words as they stand in their context one would be extremely surprised indeed, if he were told they did not



define the necessity of an *actual assent* of faith as an essential disposition for justification. But to his amazement he discovers, on examining the Acts of the Council,<sup>9</sup> that the Fathers wished only to define the necessity of the *virtue* of faith as essential for justification and salvation. Hence one who holds it possible to be justified by an act of charity independently of revelation and apart from an assent of true faith, is not declared heretical by these Councils, nor has he any need of twisting the words of the document to his sense. All he need do is to have recourse to the Acts and discover therein the true mind of the Council, which is, note, the subjective *conscious* mind of the Council, but of course expressed, and not some objectivated unconscious meaning. There is one other example which strengthens this position. The Vatican also defines that a Catholic can have no just reason for abandoning the Church or calling his faith in question. One feels inclined to interpret that in the sense that a Catholic cannot leave the Church *bona fide* or without the guilt of mortal sin of heresy, which interpretation is strengthened by the words given as a reason, "because God confirms the faithful by his grace, non deserens nisi deseratur." But again, on referring to the Acts of the Council as dealt with by Vaccant,<sup>10</sup> who was present, we find that what is contained in the definition is that one cannot have an objectively valid cause and so cannot desert the true faith or the Church without committing at least material sin. If these examples, which may be multiplied, tend to prove anything, they prove that the best criterion of what is infallibly true and of what sense is contained and unerringly propounded in a definition, is the mind of the Pope when he speaks *ex cathedra*, and that the extent of the infallible guarantee of a definition is the intention of the Pope and the Fathers of the council. Of course every clause and statement of an infallible document must not be regarded as an infallible utterance and unmistakably true, for they were never so intended. All that falls under the infallible guarantee is the formal object of the definition, that is, the doctrine which the Pope and Fathers wished to irrevocably decide. The supple-

<sup>9</sup> Vaccant's *Concile du Vatican*, II, p. 125.

<sup>10</sup> *Ibid.*, II, p. 164.

mentary matter and the arguments given are so many *obiter dicta* which may be true or false.

If the theory combated were admitted as possible, some rather inconvenient and unpleasant consequences would flow therefrom. It would mean that the Pope when speaking *ex cathedra* would be in error, and accordingly after he had promulgated his definition, about whose true sense he was mistaken, he would find himself a heretic, even though only materially. This means that Christ's promise to St. Peter and his successors, "non deficiat fides tua," had to a certain extent failed. But also the further commission "confirmo fratres tuos" must needs become void, nay more, it must needs become harmful in such a contingency. For the Pope does not, and must not, rest satisfied with the mere definition of a dogma. To secure and preserve ecclesiastical unity he must enforce his decree and exact submission to it under pain of excommunication. In what sense, however, can he enforce belief in a dogma save in that very sense which he understands and which he intended to embody in the formula defined? What signifies this but that the whole Catholic Church is forced into heresy and that by its Supreme Head through the instrumentality of an infallible pronouncement? When light itself fails how great must be the darkness? "When the blind leads the blind both must fall into the ditch." If Christ's Church could be thus led astray by its authorized guide, where is she to look for a leader to bring her back to the right path?

But this is not the sole consequence of menacing import the advocate of such a theory has to expect. As the ages advance, and science, whether theological or profane, spreads abroad the lustre, men must begin to suspect the truth of some definition, or in the present hypothesis the orthodoxy of its interpretation. Gradually this suspicion grows until finally its error becomes a confirmed certainty. Henceforward a new sense is attributed to its dogma, and that interpretation which the Pope and the whole Church placed upon it, contemporaneously with its definition and subsequently, must be thrown overboard. This may not seem such a terrible calamity, but we confess we find it hard to admit in the face of a chapter and canon of the Vatican Council to this effect: "Neque enim fidei doctrina, quam Deus revelavit, velut philo-

sophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu, altioris intelligentiae specie et nomine, recedendum" (Sess. 3, Cap. 4). And the Canon: "Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus est alius ab eo, quem intellexit et intelligit Ecclesia: Anathema sit" (Can. 3 to Sess. 3, Cap. 4). Of course these decrees were not shaped to meet the present theory, for in its new form it was not before the mind of the Council. They were drawn up to condemn the opinion of Gunther and others who taught that the dogmas of the Church contained only relative truth—the most suitable forms of belief for the circumstances of their times—and so change with the evolution and progress of the ages. While the theory propounded is, then, not formally condemned as heretical, it is hard to see how it does not fall under the censure of the above solemn decision. At all events the writer is convinced that such a hypothesis cannot be held consistently with Catholic principles and practice, and hence, while he hopes he has done it no injustice in exposition, he has to the best of his ability opposed it as untenable.

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## SOCIALISM OR FAITH.

### XV.—THE LONG ROAD.

JOHN SARGENT was dying. Father Driscoll admitted it to himself, as he bent over the cot, loosening the tight collar away from the swollen neck and doing what could be done to relieve the pressure on the brain and the faintly laboring heart.

It looked as though the spark of life would die out slowly into darkness, without even that momentary flash of consciousness which so often comes toward the very end. The Dean was praying, as he worked, that this would not be so.

He hated death. With all the warm human grip on life of a man who loves men and is loved by them, he hated death. For nearly half a century it had been a large part of his life to stand at bedsides and see the coming of death. And always he had fought death back. He hated death in the night and in the morning, in whatever form it came. But that death should thus take a man away without a chance for a word, without even a look back on life, without even a word of human kindness to take with him on the way; this he resented.

John Sargent, you could say, was nothing to him. At the gate of the mill the Dean had found two of his own people, badly wounded. John Sargent was to be blamed for that. Down in the casting-room he had given conditional absolution and Extreme Unction to the little half man, whole hero, who was now dead. John Sargent had done that. But he fought death back and prayed that John Sargent might have at least the pitiful little sacrament of a kind word to take with him into the dark.

Doctor Hamble came hurrying into the office. At sight of the old priest the doctor's left eyebrow curved upward just an extra trifle. If there was any bedside at which a doctor would be less likely to meet a priest than at John Sargent's, he could not just now think whose it would be. But for thirty years now he had been meeting the Dean of Milton at bedsides where one would not have expected to meet a priest. So, he went swiftly about his work. For twenty minutes he worked quickly, with the sure, vivid touch and movement of a man whose hands are made to play upon the pulses of life. At the end of that time, he turned to read the speaking question in the Dean's face.

"No response," he said simply. "I thought I could force a rally. No vitality left," he explained. "An hour, perhaps," he pronounced. "He will not speak."

The two men stood looking down into the heavy, discolored face on the pillow. A faint shiver ran through the inert body. A long, sighing breath came slowly from the lungs. John Sargent opened his eyes.

The doctor turned swiftly to the priest. "I would not have thought it," he said.

John Sargent's eyes roved vaguely over the two men and past them, refusing to come to focus. Then, as if at a click, the mind took its grip, the eyes slipped into line, and John Sargent, a conscious, clear-headed man, looked up, first at the priest, then at the doctor. John Sargent had accomplished most of the things of his life by doing the unexpected. He was still keeping true to his habits.

For a little time he made no attempt to speak and seemed to pay little attention to the two men standing over him. His mind was working back and forth over the gap through which it had just come, snatching up the broken ends of things, so that he could see where he was—and why—and what next. It took some time, but in the end he seemed to have found out all the things, or nearly all, that he needed to know. He made no attempt to move. He seemed to know that his time and his strength were severely limited. He did not intend to waste any of either.

"How long?" he asked the doctor bluntly.

The doctor put his forefinger lightly on the stiffening artery just near the hinge of the jaw.

"One hour," he answered simply. "I cannot promise—"

"Plenty," said Sargent quietly. Then: "You have done everything?" The doctor nodded his head slowly.

"Then, I would like to talk to this—my friend, here." Again the doctor nodded, and walked quietly to the door. If he had any wonder or any comment, he kept it strictly to himself.

"Where is Loyd?" John Sargent asked, as the door closed.

"Out through the mill," said the Dean, "clearing up things."

"Um. He did the trick at last. Wonder is that he didn't get around to it long ago. Still—still, he might have waited. I would have done it for him, another way."

What was this? The Dean was not sure that Sargent's mind was entirely clear. But he said nothing, and set himself to catch every shade of meaning from the man's words.

"But—no." Sargent went on slowly, reflectively. "I suppose it had to come, just the way it did. Did Loyd—do this to me?"

"Thank God, no," the Dean assured him. "Twice he lifted his hand. I saw it. But he could not—he could not harm you. God was before him."

"I'm glad," said Sargent quietly. "I've never been able to keep from liking that fellow. If—if—the One you speak of—had only given me a son like him! But—what's the use? I don't know. I don't know. He's got control of everything?" he asked abruptly.

"Everything."

"What will *you* do?"

So far, the Dean had not thought of what he might do. Now Sargent's matter-of-fact assumption that he was the one to do something brought the Dean face to face with his problem. What should he do? What could he do?

Jim Loyd was walking at large, in defiance of the power of the State. The Dean knew that most of the men of his own congregation were organized in open rebellion against the law. They had tasted their own power. They had drunk the strong, maddening wine of successful lawlessness. They had seen their dead. They would not, could not, go back now. Before to-morrow night soldiers, thousands of them, would be on the way to Milton. As his mind went leaping over the possibilities, the answer came to him in a flash. Without hesitation, he gave it as it came:

"I will get Governor Fuller to come here to-morrow morning, himself, alone."

Sargent took the answer and turned it over rapidly, fitting it to every angle of the situation. Shortly, he said:

"I was right. I always said you were the wisest and shrewdest man I ever knew. It will work," he continued. "Nothing else would. The men would fight five regiments. With the Governor, alone, they will talk. You are right."

He settled himself slightly on the pillow, as though he had disposed of something and was thereby relieved. He lay for a while apparently sunk in deep thought. Then looking up sharply at the Dean, he said impressively:

"Tell the Governor—tell the Governor to leave Loyd alone until my will is read. Tell him, from me, to leave things just as they are—and keep his soldiers away—until my will is read. This is Wednesday," he began again. "I shall be

buried on Friday—my secretary has all instructions—there is nobody else. They will read my will Friday afternoon. Until then, tell the Governor to hold his hands off and leave everything just as it is.”

The Dean did not understand what was in Sargent’s mind, but he answered promptly: “He will do as you say.”

“No,” said Sargent, with a flash of his old grim manner, “he will not do as I say. But he will do what you advise.”

“Then, I vouch that he will do what you wish,” said the Dean gravely.

Sargent was silent a moment. Then he said:

“I wish you would send Loyd to me. And that Gaynor girl, I want to see her, too. I want to see them both together.”

The Dean knew that he was dismissed. But he was loath to go without having said his word of human kindness and understanding. He was saying good-bye to John Sargent forever, and it was not easy to find the right word. Finally he said simply and easily:

“Mr. Sargent, you are going the long way to-night. I am an old man: I go that way presently. I would like to have a word of me go there ahead of me. What word will you carry concerning James Driscoll?”

Sargent looked gravely up into his face for a long time. He understood, better than the Dean had been able to put it into words, the man-to-man kindness, the forgiveness, the faith, which the old priest was trying to convey to him.

“If there is Anybody to listen, I will say,” he said, “that I knew one man who *believed in God*. It’s about all I’ll be able to say, I guess,” he added in a queer, rueful manner.

“That was not what you wanted me to say, I know, Father,” he said again. “I never *could* say it—the right thing. I can’t now. Only: Thank you. And, Good-bye.”

His nerveless hand stirred a little, trying to rise to the Dean’s. The Dean took the hand in his own big, capable one, and gave the directions of the road.

“The way is long, sir. But God Almighty is at the end of all. Believe me, He is there. If ever in all your life you knew man or woman whom you could trust with everything, with your all, then trust Him now. Keep your face to the

Light. And—God be good to you!" he said in simple reverence.

He went out to find Loyd. Before sending him to bring Nonie Gaylor, he told Loyd what he had promised Sargent—that the Governor should come to Milton the next day, and that nothing should be changed until Sargent's will could be read.

"He is a dying man, Jimmie. I believe he has tried to put things right. Maybe, God is ready to show us a way out of all this. I do not know what Sargent means, but I pray, and hope, that it will turn out right. You will do your part, I know."

Loyd, shaken and nearly broken by the things through which he had gone, said thickly: "Whatever you tell me, Dean. If you say the word, I'll—I'll walk back into jail!"

"No." The Dean was prompt and decided in his negative. "That would not do. It would not be safe. Just now, you are the law and the authority of this town. It is no time to let things slip. When the Governor comes, deal with him direct. Now, call Central and tell them to let me have the Albany wire for a half hour. Then bring Nonie Gaylor. Mr. Sargent wants to talk to both of you."

When he had got his message through to Albany, the Dean hurried back to the church to help with the Christmas Eve confessions.

Doctor Hamble, going back into the office, asked Sargent if he would care to be moved anywhere—to his own house, or to the hospital.

"No," said Sargent, "this is my house. I live here. I die here." Then, after a little pause: "You were not far wrong, doctor—about the time. An hour is short, isn't it? Still, I've often done a lot of things in an hour. I have to see two people now. I hope they'll be along soon. I always hated to be cut short. I want to ask them some questions—certain information I must have, for use on my travels."

The doctor was not sure that Sargent was quite rational, but when Loyd and Nonie Gaylor came to the door he admitted them without protest. Knowing the things that had happened in Milton during the last few months, he acknowledged that John Sargent, in his hour, might well have some things to say to these two.



Nonie Gaylor went quietly, as a matter of course, to the head of the cot, and kneeling lightly began to smooth the pillow.

Sargent looked curiously at her for a moment. Then he turned to Loyd, who stood helplessly looking down at him.

"Loyd," he said suddenly, "do you remember the day you told me that I would die of fright, frightened to death?"

Loyd, unable to speak, nodded dumbly.

"You were wrong. I wasn't afraid to-night. And yet, you were right, too. I did get a fright once. I was in Dean Driscoll's house one night. He was talking to me. He was just telling me what Cain said to God when he was convicted of the murder of Abel. I've read that place a lot of times since. Do you remember what he said?"

Loyd stood silent, hardly hearing what was being said. Nonie Gaylor, instinct warning her of what was coming, was weeping quietly. Sargent looked at her an instant, and went on:

"He said, 'Every man's hand against me—Every man that finds me will kill me'. Just then I heard a shot. It was the shot that killed Harry Loyd."

A low, stifled sob broke through Nonie Gaylor's lips. Sargent stopped, listened, then took up his story again:

"I went down the street. The news was just coming up the street, that young Loyd had been killed. But that was not what I heard. All that I could hear was the cry that Cain heard everywhere. It was the cry, the whine coming up the street from the throats of a thousand men. The cry, it seemed, of all the men in the world, in full pack, whining to kill, to kill, to kill me, with their hands, with their hands! I ran. I ran to Benson. That was twelve miles. I ran all the way. It was that run that caught my heart to-night as you came up those stairs. I knew it. So you were right, too. I was—I am frightened to death."

He stopped, seeming to lose his hold upon things. But he caught himself and spoke briskly again.

"Now, I didn't bring you two here to show you a lesson of poetic justice. That was just a way things seem to have of happening in this world. I just wanted to ask you both a question or two. It was something that I needed to know before I go—where I'm going."

"Jim Loyd," he said, speaking loudly and clearly, "I took your brother's life, indirectly, of course. At least I was the cause. I tried to ruin your life. Finally I sent you on your way to prison. Now, the question: What do you feel toward me? Is it a foolish question? No. It is not. I need to know the answer. Where I am going—I have to know."

Loyd was stunned. His first thought, that Sargent was delirious, was driven away by the imperious calm assertion of the man's need. He *had* to know. He *must* know. There was no escaping the question that burned in the man's eyes. Loyd did his best. Nothing but the naked truth would serve those eyes.

"Three different times," he said simply, "I've tried to kill you—tried to make myself kill you. But—as God forgives me!—if I could save you from pain now, or where you go, I'd give my hand to do it."

The burning eyes searched his face for a moment, and, convinced, turned away.

"Nonie Gaylor," he demanded, "what do you say? They say a woman never forgives. I took love and the best of life from you. Do you dare say that you forgive?"

"God gave me my love," she answered steadily, "and God took my love away, from my sight. If I could smooth your way—where you are going—I would do it at any, any cost."

John Sargent heard her crying softly. He lay quiet, reflecting on this thing. They told the truth, these two. He had wronged them both, irreparably. And they were ready to give him back only kindness, even sacrifice.

Now, why? Ah! That was the other question. He had almost forgotten to ask it. Strange that he should have come so near forgetting it. For it was the really important question. Yes, that was the question—Why? He must ask it quickly. He must have the answer. All would be clear if he could but have that answer. He must rouse himself. He must raise his head and put that question clearly!

Nonie Gaylor saw the struggle coming. She slipped her arm under the pillow, so that his head was raised a little. Twice his lips formed the word, and no sound came. The third time he spoke it strong and clear:

"Why?"

Nonie Gaylor answered softly at his ear:

"Because God and love is all there is in the world!"

Apparently, John Sargent heard. He eased back gently on the pillow—dead. Loyd fell quickly to his knees. And these two, whom John Sargent had once wondered at for praying, prayed now, for him.

After a little, Loyd rose and went to the door. Nonie Gaylor rose and put a little handkerchief over the face on the pillow. Then she crossed softly over to the window. The snow was falling gently in great, leafy flakes. Already the hills were white.

It would not be a green Christmas, after all.

John Sargent was a thing of the past. The heavy snow that had begun falling just as he was setting out upon the "long road", was already drifting above his body. Of him there remained, above ground, three things: his mill, which lay stretched idle and waiting between the river and the River Road, guarded by Jim Loyd's men; his will, which lay now upon a broad oak table in the library of his big, neglected Milton home; his son, who was somewhere in Europe.

A great lawyer had come this morning from New York, to attend the funeral of John Sargent and to bring the will. With the will, he had brought a memorandum of instructions in which John Sargent had named the various persons who were to be present at the reading of the will. These persons named were now seated in the old library, waiting for the lawyer to begin. They were: Dean Driscoll, Nathan Oppenheim, George Lowther, secretary and sales manager of the Milton Machinery Company, James Loyd, John Strekno, William Flinn, Norah Gaylor. With them sat the Governor of the State, Gordon Fuller.

Yesterday, Christmas, the Governor had stepped off the eleven o'clock train from Albany and walked quietly up through Milton. What he saw was a town so quiet that it seemed to have been hushed by some strong will brooding over it. Every saloon and hotel bar was closed and had its curtains drawn. Not a single uniformed policeman was to be seen. Two or three sturdy men walked quietly back and forth on each block of State Street. With the exception of

these, there were hardly any men to be seen. The women who were abroad went swiftly about their errands.

Just ahead of the Governor, two men stopped on the sidewalk to argue about something. The Governor stood beside them, to hear what it was about. One of the patrolling men stepped up to the three and, touching the Governor lightly on the arm, curtly ordered the three to move on. They did so.

"What did that mean?" the Governor asked one of the two men, when all three had gone a little way.

"When did you get into town?" the man returned. Then, seeing that the Governor did not really know what it was all about, the man explained:

"Loyd's orders."

The Governor walked on by himself. "Loyd's orders!" he said to himself; "they seemed to think that that explained everything! I think I ought to know this man Loyd. I might learn something from him. Any man that can stand a town up on end like this, is worth knowing. He's a *governor*! Not one of the paper and tape kind, like me."

Without asking any further questions, he made his way up through the town to Dean Driscoll's house. Rapidly and clearly the Dean showed him the situation. He was confronted with an open revolt against the authority of the State, vested in his own person. Then the Dean laid before him Sargent's request, that all things remain as they were until his will had been read.

"I will see Loyd first," said the Governor. "Will he come here?"

Loyd came. The Governor threatened him with the armed forces of the whole State. Loyd replied that he had expected all that from the beginning. The Governor offered him a pardon for his own crime, if he would go back to jail and drop the business which he had undertaken. Loyd answered that he had tried his own case and had found himself not guilty. Therefore there was no need of pardon. The Governor thought a while.

"We will listen to the dead man," he said finally.

Now they were listening to the dead man. Before coming to the will, the great lawyer picked up from the table a smaller paper. From it he read a sworn and witnessed state-

ment by the late John Sargent, setting forth that he, John Sargent, had given the order, by telephone from the village of Benson, for the explosion which wrecked the stock-house of the Milton Machinery plant on the morning of 5 September. This was the crime of which Jim Loyd had been convicted. The eyes of the room turned to Loyd. But Loyd was not thinking of the change which this statement made in his position. He was thinking of John Sargent. The other night, when he was dying, John Sargent knew that he had done this act of justice. But, he had chosen to go off surlily, into the dark, leaving Loyd to think the worst of him. Why had he not spoken then? Well, Sargent had always been that way. He had always kept his worst side out.

There was a general stir in the room. The Governor rose and came over to take Loyd's hand.

"I am very glad it has come out this way, Loyd," said the Governor. "I was convinced that you were innocent, from the moment Sargent told me of the thing that day in my office. I would have given you a pardon the moment you were sentenced. It was a bad business."

"Mr. Sargent was not to blame," said Loyd, looking the Governor levelly in the eyes. The Governor did not understand.

"Mr. Sargent," Loyd went on, "found a system and used it. That was all. He did not make the system. He was a part of it, himself. The system, the conditions of things, the State, the people of the State, the officials of the State; they are all to blame. The trouble is not that men *do* those things; the trouble is that they *can* do those things."

It was not altogether a pleasant return of the Governor's well-meant heartiness, but the Governor met it frankly.

"Yes," he said, "we are all to blame. We all admit carelessness and indifference and social injustice. But," he added, "we are not all able to lead armies, to right the wrongs."

The lawyer was now going on with the will. After the preamble, the will disposed of small individual bequests to old servants and dependants. There was a thorough-going completeness about the way in which John Sargent arranged these, giving what was enough to each, and nothing more than enough, for prudent, frugal living, that showed that

John Sargent had considered each individual separately and with studied care.

Then there were certain charities, favorites of his mother, to which John Sargent had regularly contributed for years. To these various causes he had left sums governed in amount, not by their needs or their comparative usefulness or effectiveness for good. He had dealt with them solely on the basis of the estimation which his mother had held of them many years ago. To himself, or as channels of help to the world's needy and suffering, those charities had never meant anything. He had always found the scrap-heap so near and such a good investment, that he believed it a waste of the world's good time and energy to try to save the weak things or the useless things.

Concerning Milton Sargent, the son of John Sargent, the will explained that a certain sum had already been set aside, invested in bonds that could not fail to give their stated returns, for his support during life. This arrangement had already been perfected. Properly it had nothing to do with this present document.

But John Sargent had desired to leave a statement of this case. He had not cut his son off from participation in the body of his estate through any bitterness or malice. There was no word of blame for the son. John Sargent stated simply that he did not judge his son competent to handle the large responsibility of money and power. It would not conduce to his son's welfare or happiness. There was no complaint. John Sargent stated a bald fact. And in that simple statement he disposed of the bitter disappointment of his life.

Then came the main clause of the will. "My estate"—it is better to quote—"consisting of twenty-two thousand shares of the Milton Machinery Company's stock, I leave in trust to all and several employees of the Milton Machinery Company who were continuously in the employ of said company during five years previous to the third day of May of this calendar year. I direct and hereby name Nathan Oppenheim of New York, the Reverend James Driscoll, George Lowther, James Loyd, John Streckno, William Flinn, Norah Gaylor, all of Milton, to be and act as trustees for the herein described beneficiaries. The said trustees shall form a corporation to hold and manage the stock herein bequeathed to the described

beneficiaries. They will be in actual possession of nine-tenths of all the shares of the Milton Machinery Company. It will therefore be incumbent upon the said trustees, as representing the majority stockholders, to choose and appoint the officers of the Milton Machinery Company and to govern the conduct and affairs of that company.

"I likewise devise that each and every employee of the Milton Machinery Company, other than those specified above, shall, when he or she shall have completed five years' continuous employment with said company, become automatically a participant in the benefits of this instrument and a co-owner of the shares before named. (The months during the Summer and Fall of the present year, when all work was suspended in Milton, shall be reckoned as employment.)

"The shares shall be apportioned and owned by the employees and the profits therefrom divided in a scale mathematically based upon the wages earned by the employee.

"I hereby name and request Nathan Oppenheim and the Reverend James Driscoll hereinbefore mentioned to act as executors of this, my last will and testament."

This was the end of the will proper. But John Sargent had more to say. Beneath his signature and that of the witnesses, he had appended his own statement in his own way. It was evident that while forming the main portion of the will he had been hampered by the stunting phraseology of the lawyer.

Now he was free to tell the world just what he thought. Probably he did not remember just how little the world cared about what he thought and said, or why. Perhaps he did not care. It was his word. It was John Sargent, as he had lived and thought, and as he expected to die.

"I am not a philanthropist," he had written. "I am not a repentant pirate of industry, trying to snivel into the good memory of men. I have no idea that what I have just done will accomplish any real good either for the world or for those who receive benefits from my will.

"I have not space here to enumerate all the reasons which prompted me to doing what I have done. No man is ever sure just why he does any particular thing.

"Three months ago I would have said, and believed, that a man who did a thing such as I have done, would, in the effect, be an enemy to society. I would have said: The man had a fortune; a fortune is a sacred thing. A fortune is a thing that by its very nature is bound to make another fortune. It is bound to go on adding to the wealth of the world by adding to itself. Men who have money are bound to go on making money and keeping it together, for only by these men making money and keeping it together is the wealth and prosperity of the world increased.

"Men who have money and the ability to make money—I said—are in a class by themselves. They have upon them the burden of making this world rich and keeping it rich. And this is a task that is every day getting harder. The unfit, the unready, the unwilling are every day increasing out of all proportion. They are not content to eat the share of the world's wealth day by day, as it is provided for them. No. They want to come into the storehouse and eat up in one gorge what it has taken years to gather.

"Men of wealth, men with the ability to make and store up, must stand together. Wealth must stand by wealth. We must keep back the crowd from the storehouse. Otherwise they will come in and glut themselves in one meal—and then the world will starve to death. We are the guardians, the keepers, the makers and the keepers. We have a duty to the world and to each other, we men of wealth. We must go on producing, producing so that the world may eat. We must go on keeping, keeping so that we will have the power to go on producing. If we do not produce, the world starves. If we do not keep, we cannot go on producing more, the more that is being demanded.

"We must stand and fight against the gluttony of the world. If allowed to, it would eat in a day all that we can produce in a year. Social unrest, the ever-whetted appetite of the many, wanting to eat more than there is for it to eat, is crowding us harder and harder. We must stand back to back, shoulder to shoulder, or we shall be pulled down.

"Think of it!—" The lawyer unconsciously fell into the tones of the dead man with whom he had long been intimate. The effect was uncanny. The lawyer himself felt it, and changed his voice carefully as he began again.



"Think of it! For all the years of my manhood, thirty years and more, I believed that. I was a fool, of course. But I believed it. I believed that every rich man belonged to a class of rich men. I believed that they were loyal to each other and to their class. I was proud to be of the class. I believed that we all stood together, especially in this country, to hold back the oncoming rush of Socialism and Anarchy and the short-sighted greed of the non-producing many.

"Then I got my lesson. I was in trouble. My employees had fought me to a standstill. I saw ruin. On top of that came the Governor of the State, sworn to protect me while I produced wealth for the State; he came and pushed me out of my own mill. I was helpless. I needed help. I went to those who could and, of course, would help me—to my fellow rich men. What did they do? They tried to throw me out to the pack!

"I am putting my fortune back where, some say, it originally came from. They say it came from the hands of those who have worked for me. They lie. My fortune came out of my father's brain and mine.

"And, why? I am doing this, not because I feel I ought to do it, not because it will do good, but because it will be an everlasting scare and nightmare to all rich men. I have found that there is no such thing as class responsibility or loyalty among rich men. But by this I will teach all rich men that it would not be difficult to put an end to them all. Wherever two of them talk together, they will revile John Sargent because he showed Socialism how, and how easily, it might be done.

"But I am not doing this for Socialism. It will not advance the cause of that goose-killing fraud.

"For years I have heard that the profits of my mill were not divided. They were not divided. They were kept together. And they were put back into that mill—to make it produce more and more, that the people might eat, and go on eating.

"The profits will not be divided now. There will be no profits. Those profits were sweated out of my own brain and energy.

"Finally. If any one of those to whom I am giving my fortune says that it was his by right, that I took it from his work and kept it from him all these years, then I challenge them. Let them show twenty years from now how many of them have anything of what I have given them!

"Twenty years ago, they had nothing. Twenty years from now, most of them will have nothing.

"I am going now to Milton, to make my last fight, alone.

"If I beat all my enemies completely, absolutely, then I shall come back and burn this. If I die before I beat them all, then this shall stand as it is written."

As the lawyer finished reading, the party rose. Bewilderment was the only feeling that was written on their faces with any clearness. When a man who does not understand himself, and who, in addition to that, deliberately puts the worst side out, tries to reveal himself, the result is bound to be confusing.

The Governor asked the great lawyer:

"Is that will sound?"

"As sound as human, and legal, foresight can make anything. I should say it is absolutely unassailable," was the answer.

"What can be done here, in the meantime, before it can go into effect, I mean?"

"The court can appoint the executors to hold the property. That's the simplest way."

[TO BE CONCLUDED.]

RICHARD AUMERLE MAHER, O.S.A.

*Havana, Cuba.*



## Analecta

### SACRA POENITENTIARIA APOSTOLICA.

#### I.

#### DECRETUM: CIRCA FACULTATES SACERDOTUM AD EXERCITUM ITALICUM PERTINENTIIUM TEMPORE BELL.

Sacra Poenitentia, animarum saluti providere cupiens, benigne annuens precibus quorundam Italiae Ordinariorum, de speciali et expressa Apostolica auctoritate, indulget, ut sacerdotes omnes qui quovis titulo ad exercitum pertinent, dummodo vel a proprio vel ab alio Ordinario confessiones fidelium excipiendi facultatem acceperint, quae positive revocata non fuerit, possint, durante bello, dum exercitum comitantur, excipere, confessiones sacramentales omnium qui in exercitu militant vel ad exercitum quovis modo sint addicti; eosque absolvere, iniunctis de iure iniungendis, nulla facta exceptione, ab omnibus censuris et casibus, etiam speciali modo Romano Pontifici reservatis, vel reservatis locorum Ordinariis.

Ceterum S. Poenitentia declarat una simul cum praesenti decreto in vigore manere, quae occasione belli ab eodem S. Tribunali alias data sunt. Contrariis quibuscumque non obstantibus.

Datum Romae ex aedibus S. Poenitentiae, die 25 maii 1915.

S. CARD. VANNUTELLI, *Poenitentiarius Maior.*

L. \* S.

IOSEPH PALICA, *S. P. Secretarius.*

## II.

## DUBIUM: DE MILITIBUS IN STATU BELLICAE CONVOCATIONIS.

Proposito huic sacrae Poenitentiariae dubio: "Utrum miles quicumque in statu bellicae convocationis, seu, ut aiunt, *mobilitationis*, constitutus, ipso facto aequiparari possit iis qui versantur in periculo mortis, ita ut a quovis obvio sacerdote possit absolvi."

*Resp.* Detur responsum diei 18 martii 1912, ad Episcopum V., nempe: "*Affirmative*, iuxta regulas a probatis auctoribus traditas".

Datum Romae ex aedibus S. Poenitentiariae die 29 maii 1915.

CAROLUS PEROSI, S. P. *Regens*.

IOSEPH PALICA, S. P. *Secretarius*.

## S. CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

## PRAESUMPTAE MORTIS CONIUGIS.

FACTUM.—In quadam Galliae civitate, C. B., die 7 septembris 1871 ritu Tridentino uxorem duxit quamdam V. E. Haec autem, elapso fere sexennio, idest mense februario 1877, maritum deseruit, ac paulo post omnino disparuit. Quare C. B., cum eam sedulo, sed frustra, exquisivisset, civili foedere sibi adiungere ausus est aliam feminam.

Conscientiae autem stimulis exagitati, ambo demum Ordinario supplicarunt ut sibi liceret civile consortium sacramentali vinculo honestare, simul sub fide iurisiurandi asseverantes se non ante civile foedus iniisse quam sibi de obitu prioris coniugis persuasum fuisset.

Curia dioecesana, licet, omnibus perpensis, maximam probabilitatem agnovisset mortis uxoris V. E., attamen acta processus ad hanc S. Congregationem transmisit.

RESOLUTIO.—Quando ad demonstrandum alicuius coniugis obitum probationes veri nominis adduci non possunt, tunc satis erit tales *coniecturas, praesumptiones, indicia et adiuncta* congerere, e quorum cumulo *probabilitas maxima, seu moralis certitudo* exurgat (cfr. Instr. S. Officii, an. 1868). Humana enim tractanda sunt modo humano.

Iamvero ex Actis sequentes praesumptiones colliguntur.

*Aetas.* Mulier nunc esset annorum septuaginta duorum. Vix autem admitti potest eam ad hanc aetatem pervenisse, quum valde tum vino tum libidini indulgeret. Immo haec causa fuit qua tribunal civile anno 1882 sententiam separationis corporum ac bonorum contra eam proferret. " Cette décision n'était que trop motivée par les habitudes d'intempérance et l'inconduite notoire de la femme, qui avait abandonné le domicile conjugal pour aller vivre avec des amants ". Compertum est autem ebriositatem et incontinentiam adhuc funestiores esse generatim sanitati mulierum quam virorum.

Accedit quod mulier erat inops; e famulatu enim victum quaerebat. Immo prorsus in miseriam cecidisse videtur, siquidem ob continuam ebrietatem nec famulatum agere amplius poterat. " Elle se livrait à la boisson continuellement, elle ne pouvait plus rester en place. . . ". Unde, labente tempore, valde probabile evenit ut etiam iis rebus careret quae ad vitam sustentandam requiruntur. Est ne verisimile talem mulierculam, tum vitiis tum egestate tabescentem, usque ad annum vixisse septuagesimum secundum?

*Inutilitas requisitionum.* Femina disparuit anno 1877, ergo abhinc annos triginta octo; nec tot annorum spatio ullum eius vestigium reperiri potuit, etsi diligentes peractae sint investigationes tum ab auctoritate civili, tum a parentibus.

Sedulo enim dequisita est iam anno 1882 a tribunali civili, quando nimirum vir instabat coram iudice pro sententia separationis. Cum enim illa inveniri nullatenus potuisset, tribunal hanc sententiam proferre coactum est—uti dicit—" par défaut ". Quae sententia deinde etiam evulgata fuit per ephe-meridem ad huiusmodi promulgationem specialiter designatam, nihil autem nec tunc de muliere auditum fuit.

Nec eius propinqui ullum de ea nuntium dare potuerunt, sed ipsi quoque eam iamdudum e vivis sublatam credunt. Sic enim eius frater iam multis abhinc annis scripsit ad oratorem C. B.: " Tu me parles toujours de cette disparue (*idest* de ma sœur) . . . maintenant oublie-la totalement, fais comme moi, il est très probable qu'il y a longtemps qu'elle est morte. . . . S. m'a écrit en 1906 qu'il avait fouillé un peu partout dans P. (ubi mulier habitaverat) et qu'il n'avait jamais pu avoir aucun renseignement sur elle ". Ac iterum ab oratore interrogatus anno 1911, idem frater uxoris in eundem modum

respondit: "Tu me parles de ma sœur; pour moi je la crois morte, et il y a longtemps". Ergo nec familia mulieris a plurimus annis quidquam de ea rescivit, eamque iampridem defunctam putat. Et sane haud difficile erat mulierculam, nimio potu tam saepe delirantem, infausto aliquo casu periisse, nec identitas defunctae haberi poterat utpote nullum sui nominis indicium praeseferentis. In magnis quippe civitatibus, qualis ea est in qua mulier vixit, non raro evenit ut cadavera inveniantur sepelienda uti anonyma. En verba processus: "Ceux de sa famille, comme ils étaient au courant de ses habitudes d'ivresse, affirment qu'ils la croyaient décédée par accident. Mais n'ayant aucune pièce (ou document) sur elle, le décès n'avait pu être constaté".

His omnibus perpensis, Emi ac Rmi Patres in generalibus huius sacrae Congregationis comitiis habitis die 29 aprilis 1915 ad dubium: *An oratori C. B. permitti possit transitus ad alteras nuptias in casu*, respondendum censuerunt: *Affirmative*.

✠ ALOISIUS CAPOTOSTI, Ep. Thermen., *Secretarius*.

## SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM: PIUM EXERCITIUM XV FERIIS TERTIIS ANTE FESTUM S. DOMINICI CONF. PERAGENDUM PLENARIA INDULGENTIA DITATUR.

*Die 6 maii 1915.*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, ad preces Rmi P. Hyacinthi Mariae Cormier, magistri generalis Ordinis Praedicatorum, benigne concedere dignatus est, ut omnes et singuli christifideles, qui confessi ac sacra Synaxi reffecti piis exercitationibus ac supplicationibus, in qualibet ecclesia vel publico aut semipublico oratorio, per quindecim ferias tertias continuas sancti patris legiferi Dominici Confessoris festum immediate antecedentes, in honorem eiusdem sancti Rmo Ordinario probante publice habendis, interfuerint, simulque ad mentem Summi Pontificis pie oraverint, valeant plenariam Indulgentiam defunctis quoque applicabilem, singulis vicibus, acqui-

rere. Praesenti in perpetuum valituro absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

✠ DONATUS, Archiep. Ephesinus, *Adessor S. O.*

## SACRA CONGREGATIO RITUUM.

### I.

DECRETUM: QUAEDAM MISSAE VOTIVAE DURANTE PRAESENTE BELLO PERMITTUNTUR.

Instantibus nonnullis Episcopis, sacra Rituum Congregatio, vigore facultatum sibi specialiter a sanctissimo Domino nostro Benedicto Papa XV tributarum, benigne concessit, ut, hoc bello perdurante, capellani militum in castris vel in captivitate detenti, necnon eorum adiutores alique sacerdotes praelio dimicantes, legere rite possint in Dominicis et festis Domini eorumque Octavis, Missam *de Ssma Trinitate*, in aliis vero festis Duplicibus I vel II classis Missam *de sancta Maria a Pentecoste ad Adventum*; in utroque casu, cum *Gloria* et *Credo* additaque oratione *tempore belli*: reliquis autem diebus praefati capellani et sacerdotes celebrare valeant vel enuntiatam Missam de beata Maria Virgine cum Oratione *tempore belli*, vel Missam *tempore belli* cum oratione *de sancta Maria*, vel Missam de Requie.

Contrariis non obstantibus quibuscumque. Die 15 aprilis 1915.

A. CARD. VICO, *Pro-Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Patriarcha electus Venetiarum, *Secretarius*.

### II.

DUBIUM: DE SYLLABIS HYPERMETRICIS QUOAD CANTUM.

A sacra Rituum Congregatione pluries expostulatum fuit: "An regula descripta in Antiphonario Vaticano circa syllabas hypermetricas, quae frequenter occurrunt in cantu hymnorum, scilicet quod ipsae non elidantur, sed distinctae pronuncientur propriaque nota cantentur, stricte et rigore interpretanda sit,

vel e contra liceat etiam ipsas syllabas elidere, praesertim si in praxi id facilius et convenientius censeatur?"

Et sacra eadem Congregatio, audita specialis Commissionis pro cantu liturgico gregoriano sententia, propositae quaestioni re sedulo perpensa ita rescribendum censuit: "Negative ad primam partem, affirmative ad secundam".

Atque ita rescripsit et declaravit die 14 maii 1915.

A. CARD. VICO, *Pro-Praefectus*.

L. \* S.

\* PETRUS LA FONTAINE, Patriarcha electus Venetiarum,  
*Secretarius*.

### ROMAN CURIA.

#### PONTIFICAL APPOINTMENTS.

*4 March:* Mgr. Francis Gillow, of the Diocese of Liverpool, England, made Privy Chamberlain supernumerary of His Holiness.

*6 March:* Mgr. Joseph Leo Gallardo, of the Archdiocese of Buenos Aires, made Privy Chamberlain supernumerary of His Holiness.

*8 March:* Mgr. John O'Leary, of the Diocese of Ross, made Privy Chamberlain supernumerary of His Holiness.

*12 March:* Mgr. Emanuel Garcia y Bernal, of the Archdiocese of Santiago di Cuba, made Honorary Chamberlain of His Holiness.

*31 March:* Mr. Francis E. O'Gorman, of the Archdiocese of Westminster (England), made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

*14 April:* Mgr. Ernest Filippi, secretary of the Apostolic Delegation of Cuba, made Honorary Chamberlain of His Holiness.

*7 May:* Mgr. John MacIntyre, Titular Bishop of Lamo and Rector of the English College, Rome, appointed Consultor of the S. Congregation of Religious.

*7 May:* Mgr. Leon Arcand, Canon of the Cathedral of Three Rivers (Canada), made Protonotary Apostolic *ad instar participantium*.



# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

S. PENITENTIARY APOSTOLIC: 1. publishes a decree whereby the faculties of priests attached to the Italian army are extended for the period of the war; 2. answers in the affirmative a doubt whether soldiers called to the colors may be looked upon as in danger of death, in the sense that they may receive absolution at the hands of any priest they meet.

S. CONGREGATION ON THE DISCIPLINE OF THE SACRAMENTS, in deciding a case of presumption of death of a husband or wife, lays down the following principle: when, in proving the death of a consort, proofs strictly so-called are not forthcoming, it suffices that there should be collected conjectures, presumptions, evidence, and circumstances enough to amount to the greatest probability, or moral certitude.

SUPREME S. CONGREGATION OF THE HOLY OFFICE decrees that those who assist at the devotions of the fifteen Tuesdays before the Feast of St. Dominic in his honor, may gain a plenary indulgence, applicable to the holy souls.

S. CONGREGATION OF RITES: 1. grants permission to military chaplains, their assistants, and other priests in the war, to say certain Votive Masses on Sundays and feast days of our Lord and other festivals; and (2) answers that it is permissible to glide over the hypermetrical syllables that frequently occur in the singing of the liturgical hymns.

ROMAN CURIA gives the official list of recent pontifical appointments.

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## PUNCTUALITY IN THE CELEBRATION OF MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

When Pope Pius X issued his celebrated decrees on Holy Communion and the conditions for its frequent and daily reception, many prelates urged on their priests the duty of affording their people every opportunity for going to confession. The timeliness of such an admonition was obvious; but, after

an experience of more than forty-six years, I am convinced that this piece of good advice should be supplemented by another, perhaps equally important.

There was a time when Catholics regarded themselves as fortunate if they were able to hear Mass and receive the Sacraments once or twice in the year; and they did not complain if they had to put themselves to great inconvenience to enjoy such a privilege. The missionaries were often, and indeed commonly, unable to begin Mass before midday or later; but neither priest nor people complained. And this state of affairs still continues in many parts of the country and will continue for years to come. Later, when these large districts began to be subdivided, and priests and parishes were multiplied, the distance to be traveled by many was still very considerable; roads were frequently almost impassable, if they existed at all; time-pieces were not always of Seth Thomas's best make, and no little irregularity was a necessary consequence. But times change and we change in them; and people whose grandfathers esteemed themselves happy in being able to comply with their Easter duty, are now not only permitted, but are very earnestly urged, and that by no less an authority than the Supreme Head of the Church, to approach the Holy Table frequently, and if possible, even daily; and the conditions are reduced to the minimum, and are stated in language so simple that the little child can understand it. But in not a few churches, something else, as I have said, is still wanting; and that, too, where it should be least expected. The unavoidable irregularity of the past has given place, even in country districts, to a punctilious regularity in our day that makes the whole world move, as it were, by machinery, so that down to the minutest details of daily life five minutes one way or the other is something that has to be reckoned with. Hence persons who must follow their daily avocations and are at the same time anxious to hear Mass and receive Holy Communion frequently, must calculate their time very closely. The person who has to take his train or car, to be at his shop, office or store on time; the mother who must look after her family and household duties, must depend on the punctuality of the priest. If he is behind time, what anxiety, what impatience, what irritation, what just criticism; and all this because of the tardiness of the priest. Yet

it is notorious that many priests who are punctual in other matters are often behind time in celebrating the Holy Sacrifice. And why? That they may be permitted to sacrifice a little of God's precious time at the shrine of self-ease. That their poor people have to wait, look at their watches, think unkindly, and not infrequently leave the church without receiving Holy Communion, is a matter of little concern to them. Let them wait. And this too often is the language of the "man of God"; of him whose whole vocation is to "spend himself and be spent" in the service of his Divine Master; of the *alter Christus*, the shepherd who should "give his life for his sheep" who are to be his glory and his crown in the kingdom of heaven for all eternity. We often complain of our people coming late to Mass; but are they not following the example too frequently given them? Could they not retort, "Physician, heal thyself"? O how many Masses are missed, how many Holy Communions are lost because "Father John was late". Parishioners will come to the church, wait for minutes—because minutes count with them—look impatiently at their watches, look at the altar, and not infrequently have to leave the church with a sad heart before Communion time, and, it may be, omit a Holy Communion, promised to the poor souls in petition for a needed favor, or in gratitude for a favor received through their assistance; and all this because "Father John was late, as usual". From this it is only one step, and a natural one, to staying away altogether, or coming without fasting. Father John, what do you think about this? Where is the spirit of the Good Shepherd who gives His life for His flock; where the spirit of the Church; where the command of Pius X? Who can estimate the honor and glory of which our Sacramental Lord is deprived, whose delight is to be with the children of men? or the spiritual loss that souls aspiring after perfection sustain? or who measure the supernatural strength those are deprived of who have to mix with a sinful world and hourly meet with strong and persistent temptation? Father John, much may depend both for time and for eternity on your tardiness or your punctuality in this matter. Father John, take my advice; buy a new alarm clock, one that will make a loud noise, and set a statue of the Good Shepherd beside it.

A. A. LAMBING.

**ST. PAUL'S TRIBUTE IN THE LETTER TO THE ROMANS (ROM. 9:5).**

The dogmatic import of the letter to the Romans is too well-known to need comment. Writing to the congregation that he had not yet visited, St. Paul elaborates the argument that justification comes neither through the Natural Law nor the Law of Moses, but through the Gospel. In the ninth chapter the Apostle enumerates the divine favors showered upon the Israelites, "to whom belongeth the adoption as of children, and the glory and the testament and the giving of the law and the service of God and the promises"—reaching his climax in verse 5: "Whose are the fathers and of whom is Christ according to the flesh who is over all things, God blessed forever. Amen." In this brief hymn of praise and doxology, the Apostle of the Gentiles proclaims the divinity of our Saviour as clearly as Peter proclaimed it at Cæsarea Philippi, or John at Patmos when he sealed the last chapter of revelation.

But the Rationalist will not have it so, and with the Rationalist stands the broad-minded Protestant, who is driving the wedge of higher criticism into the fast-loosening structure of old-time Protestantism. In this alignment, too, we must class the Modernist with his shifting viewpoint and critical code, admitting that if your religious instinct hungers for a divine Christ, well that is what Paul meant to give you. If that same religious instinct rejects a God-man, well and good, for St. Paul only meant that Christ was a very good man in whom the consciousness of the divine was immanent even as it is in you. The divinity of Christ is a dogma that has grown in the Christian conscience or, as Loisy puts it,<sup>1</sup> "The Mediator is altogether man, but he has received from God an especial call and commission to his fellow-man." "The Son of God, in the sense that all men are or may become His sons; the child of His people and of His times." And Harnack, the pride of intellectual Lutheranism, blasphemously asserts: "This feeling, suffering, working, praying, struggling individual is a man."

Now both progressive Protestant and subtle Modernist fly to St. Paul in vindication of their irreligious religion and

<sup>1</sup> "The formal definition of his divinity was only developed progressively in Christian tradition."

claim that the Christ of Paul was not God. Brought face to face with this text in the ninth chapter of Romans, their method of attack is ingenious. Throw a period into the reading after the word "All" or "Flesh" and then the verse stands: Of whom is Christ according to the flesh. God be blessed forever—Who is over all things. The conclusion then is quite simple; the Apostle of the Gentiles in his doxology is praising God the Father for the great blessing bestowed on the nation of the Jews. It would really be consoling to the Catholic if there was a tinge of originality in the contention of these modern exegetes. But, sad to tell, there is not, for this so-called modern reading goes back to the days of Erasmus, who in the egg-forming process that Protestants delight in attributing to him, thought it worth while to attack this verse. To maintain his position he invoked the codex he had at hand and the testimony of the Fathers. What codex he was using we do not know, but the plain fact is that among 250 codices but four differ from the reading as found in the Vulgate. Nor do the Fathers sustain him, for among forty Fathers handling the text, all attribute the doxology to Christ; and, as Cardinal Franzelin remarks, there is no text in Holy Scripture where we find greater unanimity in interpretation among the Fathers. Cyprian and Chrysostom whom Erasmus mentions in his argument are very poor authorities for him; as Cyprian uses this very passage in his work "Against the Jews", to prove the divinity of Christ, and Chrysostom, who uses it often, never once omits the word God, as Erasmus would have him do. In attempting to destroy Paul's meaning in this instance the rationalistic Erasmians are running counter to the traditional reading of the text, for from Irenæus to Jerome there is one great Catholic voice reëchoing the Pauline tribute to the Son of God, who being over all things is blessed forever; and even among the early heretics not one can be found to deny the application of the verse to Christ. Though the early-century Modernists would rob the Saviour of men of His divinity, they based their arguments not on punctuation, which would have been a far easier method, but on a distorted sense that they made the passage convey.

The bold and flaring disregard for truth that stamps the rationalistic school can be seen from the statement of Tischen-

dorf: "Christian Antiquity bears striking testimony that 'God over all' does not refer to Christ." Now of all Christian antiquity his authorities are Eusebius, Pseudo-Ignatius, and Photius, crowning all with Julian the Apostate. The first two are not dealing with the present text at all, but with the Letter to the Ephesians, 4: 6. Nor is Julian commenting on the passage in question. So this sweeping rationalistic assertion on the testimony of Christian antiquity reduces itself to the lone Photius, an heretical writer at the close of the ninth century, who with all early Catholic tradition arrayed against him denies the reference to the Son of God. Appalling testimony this to make the orthodox exegete tremble!

Driven from their position on interpretation, the modern critics assail the punctuation of the Vulgate and call for a period after the word "flesh", or "all". This would cast the doxology into the exclamatory form, and the emphatic first place in collocation would be claimed by the word "blessed" either in the participial form *ἐυλογημένος* or the adjective form *ἐυλογητός*. This is an inviolable rule in both Old and New Testament doxologies. Yet in the present pericope there is no such word-order reading as it does *ἐξ ὧν ὁ χριστὸς τὸ κατὰ σὰρκα ὁ ὢν ἐπὶ πάντων θεὸς ἐυλογητός εἰς τοὺς αἰῶνας ἀμήν*. Again if the reference is to God the Father the participle *ὢν* is redundant and unnecessary. A very simple grammatical law calls for reference to the immediate antecedent *ὁ χριστός* by the relative clause *ὁ ὢν* which is the Hellenistic equivalent of the Attic *ὃς ἐστίν*. Or else St. Paul, knowing a little of Hellenistic Greek would have penned the passage in attributive form, or omitted the participle *ὢν* as he did in the letter to the Ephesians, 4: 6 *ὁ ἐπὶ πάντων θεός*. But no; with characteristic conciseness he balances his thought well, making the tribute to the divinity of his Master stand out in striking contrast to the clause expressing the sacred humanity: "The crowning honor of your race, the Christ—an Israelite according to the flesh, God over all blessed forever."

Another argument of those who would steal from Jesus Christ the tribute of His Apostle, is that Paul never calls Christ God, much less God over all; nor does he ever link a doxology to the Name that is above all names. The Catholic answer is a positive denial, for in the letter to the Ephesians

he proclaims the Godhead of our Saviour, telling his readers that not for the wicked is the inheritance of the kingdom of *God* and of *Christ* (Eph. 5 : 5). And to Titus—"The grace of God our Saviour hath appeared to all men—Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ." And why should he hesitate to call Christ God over all, who when writing to the Colossians had said: "In Him (Christ) were all things created in heaven and on earth, visible and invisible, whether thrones, dominations or principalities or powers, all things were created by Him, and in Him. And He is before all and by Him all things consist" (Col. 1 : 16). "In Him dwelleth all the fulness of the Godhead corporeally" (2 : 4). And to the Philippians: "Christ Jesus: who being in the form of God thought it not robbery to be equal with God: But emptied Himself taking the form of a servant, being made in the likeness of men and in habit found as a man." So in Catholic teaching the passage in the Epistle to the Romans can never mean anything but the simple enunciation of a great truth, as all great truths are simple.

A holy gratitude and a healthy pride should fill the Jewish heart for the benefits of a loving God. For theirs is the race of the fathers, God's chosen ones, Abraham, Isaac, and Jacob to whom the sweet promise of salvation was pledged; theirs too the race that saw the promise fulfilled, flesh of their flesh and blood of their blood—"Because He loved thy fathers and chose their seed after them" (Exod.). "*Ex quibus* Christus," not "*quorum* est Christus", for the Christ was not to be for the Jews alone, as Abraham, Isaac and Jacob were, but while taking His human nature from their line, His was to be a salvation prepared before the face of all peoples—"a light to the revelation of the gentiles and the glory of the people of Israel." The dogma of the Word Incarnate is brilliantly formulated in these few lines, flashing out from Paul's pages with telling conciseness—Man, as we are men according to the flesh, a true-born child of Israel, yet to Him is given an attribute belonging to the Supreme Being alone—God, blessed over all, as none other can be, now and forever.

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## CASUS CONSOIENTIAE.

*Qu.* Fifteen years ago *A* sold eighty acres of land to *B* for \$500. *A* had only a tax-title to that land, having paid the delinquent taxes on it for four years. In that year in the State where the land was located, the legislature passed a law making a tax-title "absolutely good and unredeemable" even upon payment of the first year's delinquent taxes.

At the time when the "contract of sale" was drawn up, *A* submitted a complete abstract of title to *B* for examination, which abstract clearly demonstrated only a tax-title held by *A*. *A* was not well informed about land titles. *B*'s conversation, however, seemed to indicate that he knew what he was doing. The tax-title feature was not discussed between them, nor was it stipulated in the contract by what kind of deed *A* was to convey the land to *B*. *B* paid \$10 on the contract of sale and had thirty days' time to pay the balance of \$490, "which he would have at that time"—so he represented to *A*. In the meantime *A* heard the new law of "absolute tax-titles" discussed and heard opinions (though not "legal" opinions) expressed, that it likely would be set aside by the Supreme Court as unconstitutional. He also learned that it was customary to convey tax-title land only by quit-claim deed, and that no prudent man would convey such by warranty-deed, and that no purchaser had a right to expect any other than a quit-claim deed from the grantor. *A* considered that legally his quit-claim deed was just as good as his warranty-deed, because there were no visible means back of the warranty-deed to make it good, in case his own tax-title proved to be defective. When *B* finally paid the balance of \$490, *A* did what custom and prudence demanded, and, to save himself possible and expensive legislation, gave *B* a quit-claim deed. Thus far all the transactions on the part of *A* were honest, open, and perfectly legal, and *B* congratulated himself upon his smartness for having obtained such an extraordinarily good bargain, for similar lands in the neighborhood were much higher in price.

The following year this "absolute and unredeemable tax-title law" was set aside by the Supreme Court. Thereupon the owner previous to *A* came and offered *B* the \$80 with legal twelve per cent interest, which *A* had paid for all delinquent taxes, and *B*, making a poor defence, or having poor counsel, or buying and holding that land under these unfortunate circumstances of uncertain laws, lost the land and his \$420, and as ignorant and mean people will do, tried to shoulder all the fault for his loss and careless transaction on *A*. *B*, however, was advised by his legal counsel not to begin any legal action in the courts of law, for everything in the intent and per-



formance on the part of *A* was in full harmony with law, business prudence, and good judgment. *B* next, through the United States mail, started to abuse *A* and tried to blacken his character with ecclesiastical superiors, who naturally took no notice of him.

*A*, however, is a conscientious man and does not want a dollar that is not lawfully his own, and just as naturally too does not want to be defrauded out of his own. Nevertheless, he sometimes is afraid that perhaps he did not do to *B* exactly as he should wish another to do to him in like circumstances, and fears now, *post factum*, that perhaps he should have fully discussed the tax-title feature with *B*. *A* does not want to hold any money under a doubtful title. Since, however, *B* took his own course of getting satisfaction from *A* by abusing and blackening him whenever he could, *A* was slow in seeking a settlement. This year, however, through a third party, he asked *B* what he would take in full, satisfactory settlement for his pretended, doubtful claim. *B* replied that he would take \$450. *A* paid it, "not because he acknowledged any wrongdoing either by intention or act, but because he did not want any money to which his title might in any wise be doubtful". When *B* saw that *A* was over-conscientious, he immediately went back on his word and demanded \$666 more for interest, which he claimed he had to pay on the \$450 borrowed to pay for this land—on some of it he said he paid as high as twenty per cent interest. At the time of the land deal, *B* never said a word about being obliged to borrow money for it. *A* positively refused to pay any interest to *B*: first because, if *B* has any claim to any refund from *A*, that claim is very doubtful; secondly, because *A* has already refunded \$30 more to *B* than his profits, so that *A* is \$30 out of pocket; thirdly, because *B* has taken more abuse and character-blackening out of *A* during these years than all the interest is worth; and fourthly, because *B* should be willing to suffer a little, too, for his bad deal, if indeed it is a loss; for if he had not made the sale at all he would likely have nothing to show for this money now, judging from his management of things, whereas he now has \$450.

What is the confessor to tell *A* to do? Was *A* obliged to make any refund? Is he obliged to pay any interest to *B*? Did *A* have a right to presume that *B* understood his business in the land deal? Did *A* have a right to avail himself of the peculiar "unredeemable tax-title law"?  
 CONFESSARIUS FOR *A*.

*Resp.* *A* was not obliged to refund to *B* the money for the sale of the land in question, much less to assume responsibility for the interest which *B* claims he had to pay on the \$500.00.

In the first place, *A* acted in accordance with the law and the custom of the State in the transfer of the property to which he had a tax-title. His dealings with *B* were open and without fraud inasmuch as he submitted to *B* a copy of the kind of title he held to the land in question. *A* had a perfect right to suppose that *B* understood the value of the tax-title and knew of the possibility of its being set aside as an absolute title to the land. If *B* did not understand these things he must blame himself for making a transaction without informing himself properly. If then *B* was willing to buy the land which he knew *A* held only under a tax-title, he took a chance and must stand the consequences, but he cannot blame *A* for having deceived him or done him any other sort of injustice. Everybody acknowledges the right of the State to pass laws for the regulation of rights and the transfer of rights, and as there is nothing like absolute justice in transactions between individuals, all things being relative in value and appreciation, we are to be guided by the laws of the country in these matters. It is unfortunate that laws are passed that are soon after annulled by the Supreme Court, as in this instance regarding the value of a tax-title, but there is no reason to blame *A* for it and hold him responsible for the loss that the change of law caused. The very fact that *B* did not dare to go to court because of having no valid reason to hold *A* responsible for his loss of money is sufficient proof that *A* was not bound in justice to refund the money he received from *B* for the sale of the land. It is to be regretted that *A* out of mistaken kindness and consideration for *B* returned the money to him.

FR. STANISLAUS, O.F.M.

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### SEOLARIZED RELIGIOUS AS CHAPLAINS.

*Qu.* A friend of mine, with whom I recently discussed my position as a chaplain to a convent with novitiate and hospital, made this remark: "I would like to get such a position; but I cannot, because I am an ex-religious." Was he right, and, if so, what are the restrictions (*de jure generali*) placed on ex-religious?

*Resp.* Recent legislation on this matter is contained in a decree of the S. Congregation of Religious, dated 15 June, 1909, in which it is exacted that a person who has an indult

of "secularization", or who, having made perpetual vows, has been dispensed from them, may not, without a special indult of the Holy See—

(1) hold office or benefice in the major or minor basilicas or in cathedral churches;

(2) hold the office of teacher or any other office (*quolibet magisterio et officio*) in major or minor seminaries, or in other institutions for the education of the clergy, or in universities which enjoy the apostolic privilege of granting degrees in theology, philosophy, and canon law;

(3) hold any office or position in the episcopal curia;

(4) hold the office of visitor or moderator in regard to religious communities of either sex, even when it is question of merely diocesan congregations;

(5) reside permanently in a locality where there is a house or convent of the province or mission to which, as a religious, he belonged.

It is evident that, according to this decree, the priest about whom the query is asked, may accept appointment as chaplain to a convent of religious women, unless he is debarred by the condition mentioned under number five.

### THE SOAPULAR MEDAL.

*Qu.* Kindly inform a subscriber if a bishop's permission is required for the wearing of a scapular medal? I know of one bishop who forbids his people to wear a scapular medal without his special permission. Is it necessary to have every medal specially blessed before wearing it, when the person wearing it has already been duly enrolled?

*Resp.* The decree of Pius X, dated 16 December, 1910, makes no mention of such a permission as our subscriber refers to. If the person who is to wear the medal has already been duly enrolled, the medal should be blessed; the decree says explicitly that it may be blessed "*unico crucis signo, sive in ipso ascriptionis actu, . . . vel etiam serius, pro petentium opportunitate*".

### PRECEDENCE IN ECCLESIASTICAL PROCESSIONS.

*Qu.* Have not diocesan priests the priority, or precedence, over regular or religious priests in church solemnities, such as processions? Should not the order be as follows: acolytes, priests of religious orders, diocesan priests, and lastly the celebrant?

*Resp.* Our correspondent is not mistaken in regard to the correct order of ecclesiastical processions. The only exception is that provincials and other general superiors of religious orders are ranked with prelates, and according to custom prevalent in some localities take their places immediately before Domestic Prelates. The general rule, however, that the diocesan clergy take precedence over the religious, is a matter of positive legislation<sup>1</sup> and holds even in the churches of the religious themselves.

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### DISPENSATION FROM THE BANNS OF MARRIAGE.

*Qu.* In case one of the parties is received into the Church the day before the marriage, is it necessary to obtain a dispensation from the banns?

*Resp.* Since both parties are Catholics at the time of the marriage, there can be no doubt that they are bound by the ecclesiastical law relating to the publication of the banns. However, as the time is so short, if the dispensation cannot be obtained, and the marriage may not be postponed, the priest may take advantage of the doctrine of some theologians, namely, that in case of necessity he may declare that the ecclesiastical law does not bind "*cum tanto incommodo*".<sup>2</sup> In that case, he should remember that he is bound to notify the bishop.

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### THE MASS AT THE DEDICATION OF A CHURCH.

*Qu.* A church is to be dedicated on 16 June, as "St. Mary's, Mother of Grace" (Feast is 9 June); 16 June in this diocese is *de ca.*, i. e. a ferial office is said. What Mass should be celebrated, the Mass "*De Dedicacione*", or the Mass of the Blessed Virgin? Again, a church is to be dedicated on 8 September, the Feast of the

<sup>1</sup> See Decree 324 of S. Congr. of Rites.

<sup>2</sup> Cf. Noldin, *De Sacramentis*, p. 739.

Nativity of the Blessed Virgin, under the title of the Epiphany. Which Mass is to be said?

*Resp.* The general law is that at the dedication of a church the Office and Mass "De Dedicatione" should be used, and there should be no commemoration of the Office which hitherto had been assigned to that day. If, however, the dedication takes place on a day on which the office "De Dedicatione" is not permitted, the Mass should be "De Dedicatione" without any commemoration of the feast of the day. If, finally, the dedication takes place on one of the specially privileged feasts, as enumerated in the general rubrics of the Missal, Tit. VI, the Mass should be that of the feast, with a commemoration "De Dedicatione", *sub unica conclusione*.

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#### ABSOLUTION OF THE DEAD.

*Qu.* At the absolution of the dead after a Requiem Mass, is the prayer "Non intres" sung or read? Does the absolution close with *Requiem*, etc. "Anima ejus et animae omnium fidelium", etc.?

*Resp.* The general custom is to read the prayer "Non intres". De Herdt (Vol. III, n. 252) says of the "Non intres": "vel alta voce recitando, vel in tono feriali collectarum cantando", and elsewhere (n. 263), "Parochus alta voce recitat 'Non intres', et deinde responsorium 'Libera me', nisi sint cantores qui cantent". In regard to the concluding prayer, the S. Congregation of Rites decreed (Decr. No. 4014) that it is to be recited when Requiem Mass for one or for several persons is celebrated, even on the seventh or thirtieth day, or when an anniversary Mass has been sung, and the Mass is followed by the absolution.

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#### PRAYERS DURING THE CONSECRATION.

*Qu.* Is it proper for school children or others to recite prayers in unison and in a loud tone during the Consecration at Mass, or during the Elevation? It is a great distraction to some priests. Some of my clerical friends argue that it is entirely wrong, that silent adoration is required.

*Resp.* The practice can hardly be said to be entirely wrong, since it is evident that no disrespect or lack of reverence is in-

tended. At the same time, it is more seemly that during the solemn moments of the consecration and elevation the congregation maintain an attitude of silent adoration. And it ought not to be difficult to teach children to preserve this attitude for a few minutes.

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### CANDLES AND FLOWERS ON THE ALTAR.

*Qu.* Is it allowed to place candles and flowers on the table of the altar during Benediction or during the Forty Hours' Devotion?

*Resp.* There is a decree of the S. Congregation of Rites, dated 22 January, 1701, which declares that it is not permitted to place flowers or similar ornaments before the door of the tabernacle, and the Second Plenary Council of Baltimore (No. 266) calls attention to this decree. Of course, the decree refers, strictly, to the *mensa altaris* in front of the tabernacle; still, it says that the flowers, etc., should be placed in "*humiliori et decentiori loco*", and reverence for the "table" of the altar, as the place of the most solemn rites, ought to exclude from all parts of the *mensa* anything except what is required, absolutely, for the ceremonies, such as the chalice, the missal, etc.<sup>1</sup>

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### MARRIAGE OF SEVERAL COUPLES AT A NUPTIAL MASS.

*Qu.* When several couples are married with a nuptial Mass, how should the prescribed prayers be recited, and how should the rings be blessed?

*Resp.* De Herdt (III, No. 282) decides that the nuptial blessing *infra Missam* may be bestowed on several couples at the same time. Instead, however, of reciting the prayers "*Deus qui potestate*", etc. in the plural, the priest should recite them in the singular, for each couple. In regard to the ring, the same author declares (No. 273) that, if the marriage ring be lost, a new one may be blessed during the marriage ceremony for another couple, "*orationem in plurali dicendo*". By parity of reasoning, one may conclude that a number of marriage rings may be blessed at the same time, with a plural formula.

<sup>1</sup> See REVIEW, Vol. XIX, p. 81.

## Criticisms and Notes.

**THE CHRIST OF THE MEN OF ART.** By J. R. Aitken, author of "Love in its Tenderness", "My Garden of the Red, Red Rose", "In a City Golden," etc. With Frontispiece in Color, twenty productions in photogravure, and twenty-eight in half-tone. Edinburgh: T. and T. Clark. 1915. Pp. xxiv-358.

**BEURONER KUNST.** Eine Ausdrucksform der Christlichen Mystik. Von Joseph Kreitmaier, S.J. Mit 32 Tafeln. Verbesserte Auflage. Freiburg, Brigg., St. Louis, Mo.: B. Herder. 1914. Pp. 94.

**ROMA.** Ancient, Subterranean, and Modern Rome, in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With a Preface by His Eminence Oard. Gibbons, Archbishop of Baltimore. (Serial Parts 1-9). Complete in 18 parts, published bi-monthly. With 938 illustrations in the text, 40 full-page inserts, and three plans of Rome. Benziger Bros.: New York, Cincinnati, Chicago. 1915.

There are a goodly number of works, accessible to English readers, which treat of the subject "Christ in Art". Mrs. Jenner, Joseph Lewis French, Mrs. Jamieson, Sir Wyke Bayliss, Thomas Heaphy, and a score of other writers have given us either general or special aspects of what the artist's concept of the Christ has been at different periods in the history of painting and sculpture. But we know of no volume that would supply the place of Mr. Aitken's admirable book. Not merely does he cover the broad field, chronologically and geographically, wherein the lover of art may survey the subject, but he does so in a reverent spirit that is apt to satisfy alike the believer in the Divine nature of Christ and the historian merely in quest of what is purely esthetical in Christian art.

The text throughout is a clear statement of facts with just sufficient comment and poetical flavor to attract the reader interested in the belletristic form of the account. Wherever there is criticism it is that of a judgment free from prepossessions and bias toward any style or school of art, apart from the central criterion of simple excellence, which is the supreme test of greatness in art. The author holds to the principle that "if there be no love, no lifting of the heart and the life, the highest skill will not avail". Hence, "if the heart be not clean and the soul be not honest, the white and stainless Christ will not appear". Not that he wishes to deny the power of genius to conceive, or to eliminate the quality which through training is enabled to express exquisite detail with true accuracy. But he

realizes that a gifted mind may fall short in the execution of a great work through want of force in handling its medium, or through a lack of clearness to perceive the actual elevation of his ideal. That lack of a power and a vision, which is given only to the clean of heart, will show in the dwarfed expression or in the marred outline, or in the absence of liquid depth in coloring; or, on the other hand, the untainted touch of the brush may yet miss that quality of precision and simplicity which reaches to the great altitude required for the embodiment of a sublime theme.

The author's sense of discrimination as a judge of artistic values becomes particularly evident when he speaks of the school of the so-called Nazarenes. No doubt there is always room for difference of opinion as to the merit of particular schools of art from the esthetic philosopher's viewpoint, but the historian of art must be content to give us the story of their aims and achievements without bias and in that neutral coloring which exhibits their characteristics without advocating any individual predilections.

The contents of the volume cover, as already indicated, the records of the art in which the Christ "the Son of Man" is the centre. This includes the earliest Greek or Aramaic concepts in painting and in sculpture, followed by the Byzantine school of expression, the Italian masters of the early and later renaissance in all their different forms, Spanish, Flemish, Dutch, German, French, and broadly European. A final chapter deals with the Christ in British art.

Of the Pre-Raphaelite movement in England our author holds that, whilst its inspiration came undoubtedly from the German "Nazarene" school represented by Overbeck, Fuehrich, Steinle, Veit, Cornelius, and their immediate followers, its character and aim are wholly different from the latter. These German artists were all uncompromisingly Catholic, whilst the English Pre-Raphaelites were neither Catholic nor even religious in the stricter sense of the word. They rather represented an artistic revolt against the unreality of the classical beauty and passionless forms which had been held up as the best artistic standard on the Continent. It is an error therefore to introduce into our churches, as though it were religious art, the conceptions of Holman Hunt, Gabriel Rossetti, Sir John Millais, or Edward Burne-Jones. These artists did not and could not correctly interpret the spiritual motives and character of the Gospel or the Old Testament ideals, for they had in some cases entirely renounced the faith of Christ. They do indeed gather their themes from Holy Writ, its history and teaching, and their forms are truly symbolic, as well as expressive of mystic ideals and longings; but these features, though they indicate a certain speculative



religious effort, are accentuated by an artificial rigidity of form and an exaggerated sentimentalism; they are coupled with an unnatural realism, which, whilst it arouses admiration for some features by its casual beauty, leaves the impression of something untrue. As the movement was originally the result of a reaction against the purely sensuous realism of the Italian, French, and Dutch schools, it was led to offer as a corrective an extreme equally unattractive to the lover of simple truth, whether in the spiritual or the material order. Bénédictine, in his work, *Great Painters of the Nineteenth Century*, has expressed what seems to us a sound judgment on the true worth of the school, though he speaks only of Rossetti, when he says: it is "a strange mixture, ardently and passionately lyrical, impetuous and restrained, through which passes the feverish breath of mysticism and Southern symbolism, brightened by a subtle and thoroughly British grace". Watts stands apart, though in friendly relation to the English Pre-Raphaelites, by his Miltonian power, but he lacks the tenderness of Christian grace which his subjects often demand. David Scott, Sir Noel Paton, Robert Scott Lauder, and William Hole, mark a return to the more natural interpretation of the New Testament ideals, though their forms are often devoid of the spiritual sense.

There is no reference made in the volume before us to the now famous Benedictine revival in Christian art represented by the Beuron school of the monks of St. Benedict. To students interested in the topic of modern Christian art the modest volume *Beuronian Kunst*, by the Jesuit Father Joseph Kreitmaier, comes as an opportune publication. Here we find a brief history of the movement from which sprang the beautiful cyclis of paintings and ornamental decorations in architecture known as the Beuron art. P. Kreitmaier brings to his subject a thoroughly sympathetic appreciation, especially of the motive of this new departure in art, though he is by no means a blind follower of the methods adopted to carry out the fundamental principles that actuated P. Peter Lenz and his Benedictine followers in their great work. The canon on which this art is based demands certain fixed proportions so as to produce an unvaryingly harmonious impression. These proportions are taken, not from one recognized class of perfect models, but from a combination of the various standards that have prevailed at all times in different nations. Its archetype is thus that of nature in its widest sense without reference to race or class. Truth to natural forms in this sense, inspired by religious motives, combining the ethical with the mystical and ascetical ideals, and free from all individualism and extravagance, is the aim of the art of the Beuron school, as in music, so in painting,

the plastic arts, and architecture. And through perfect conformity in outline, material and color, all subordinated to a harmonious expression of the ideal, the effect produced is that of lofty simplicity, sincerity, and truth, while symbolism, like a veil hiding and yet indicating the graces of mystery, suggests eternal truth. All this is set forth in detail and illustration by P. Kreitmaier in the nine chapters of this book, which treats of the origin, canons, forms of expression, and prospective development of the Beuron school of art.

*Roma*, from the pen also of a son of Saint Benedict, the great art-teacher, critic and writer, P. Albert Kuhn, of whom already we have had occasion to speak in these pages, is an English version of what forms but a part of the monumental history of art from the Christian viewpoint, published by the author some years ago.<sup>1</sup> In this serial the author treats every phase of ancient, medieval, and modern Rome, in the light of the latest discoveries amid the treasures of the Catacombs, and with rich illustrations of the text. Apart from its artistic value the work will serve as a book of reference for the archeology, topography, history and ecclesiastical development of the centre of Christian worship and teaching during nineteen centuries.

All three works here mentioned are brought out in the best type of the bookmaker's and illustrator's arts.

**THE CATHOLIC'S READY ANSWER.** A Popular Vindication of Christian Beliefs and Practices against the Attacks of Modern Criticism. By the Rev. M. P. Hill, S.J. Benziger Bros., New York. 1915. Pp. 513.

The present book has grown out of a popular German work on the same general lines entitled *Modernes A B C*. It is not a translation, nor a mere adaptation, but practically a new production, a graft grown upon the original stock. There are of course already a number of similar repertoires of information—several under the title the *Question Box*, the *Antidote*, and so on. The volume at hand, however, has special features which should elicit attention. The ground covered is seemingly more comprehensive, and the answers to some of the difficulties more detailed. A few illustrations of the topics discussed may be worth mentioning. For instance, the opening *Agnostic Query*: "Why trouble ourselves about matters such as God's existence—of which, however important they may be, we do know nothing and can know nothing?" (Huxley). Or again, *Bible "Myths"*: "The Bible contains many stories that remind us forcibly

<sup>1</sup> *Allgemeine Kunstgeschichte*. Six volumes. With Index. Benziger Bros.

of the myths of early pagan history. How can we be expected to believe the story of the Serpent tempting Eve—that of the Flood, with its fabulous quantity of water—that of Noe collecting the countless species of animals? And then, is not God frequently represented in a strangely human way—when, for instance, He is described as taking slime and forming it into a human body, or as shaping Adam's rib into a woman—or when He is said to be moved to wrath, or to repent of His creation of man?" These are fair samples of the popular objections proposed. They show that the difficulties are not minimized. On the whole the answers are equally forcible; or, if not always so compelling, it should be recognized that it is always easier to make a plausible objection than it is to frame a cogent solution. This is only one of the limitations placed on truth in an abnormal universe, a sphere of things in which we walk by faith, though faith, of course, must be reasonable to be genuine—"rationabile obsequium nostrum".

Among other timely subjects considered are such as cremation, divorce, evolution, eugenics, free thought, miracles, pauperism, pragmatism, the Resurrection, Socialism, spiritism, spontaneous generation, theosophy. It will thus appear that the author has had in mind the manifold poisons of the day, that he might provide as best he could the needed antidote. The book should prove very useful to Catholics, supplying them as it does with answers ready at hand to difficulties which are everywhere in the air these days. Useful likewise it should be for non-Catholics, showing them as it will that thinkers within the Church are no less, rather indeed more, familiar with the instruments of attack employed by those outside the fold.

**THE PERSONALITY OF CHRIST.** By Dom Anscar Vonier, O.S.B.,  
Abbot of Buckfast. Longmans, Green & Co., London and New York.  
1915. Pp. 283.

Broadly speaking, there are two types of books dealing with our Lord's personality. There is, on the one hand, the *historical*, which narrate the events of our Redeemer's life on earth, and, on the other hand, the *doctrinal*, which expound the nature of His being. Of the latter type there are several distinct varieties. The technically dogmatic, which unfold the theology of the Incarnate Word, and the devotional or practical, which consider Christ as the exemplar of human life. Of the latter class there are those that appeal to the will and affections chiefly through the intellect, and those that do the same thing but enlist in their service the esthetic imagination and the culturing forces of literature. The latter group has been exten-

sively cultivated by non-Catholics; though Catholic writers, like Fr. Coleridge, S.J., and Bishop Hedley, have written beautiful books on these lines which combine solidity and accuracy of doctrine with a full and attractive literary embodiment. They thus elicit alike the virtue of faith and the interest of all the higher mental powers. A valuable addition to this class of books appears in the volume before us. Though the author designates it as "neither exegetical nor apologetical nor devotional, but strictly theological", the latter quality is transfused with the lights and colors which the literary artist knows how to select from the storehouse of imagery. Theology is not thus weakened or de-intellectualized, but, strengthened and vitalized, it enters into the intelligence to render it a willing captive. The author, it is true, is not so skilled an artist in this line of work as is, for instance, that consummate master, the Bishop of Newport. The latter author could hardly get himself to say, for example, that "to admire something is like a stream of fresh water flowing over the soul's surface" (p. 20). The imagery and the literary forms, moreover, which Bishop Hedley marshals in the service of theology move somewhat more naturally than do the corresponding auxiliaries in the pages before us. None the less, the book is strong and interesting. The author modestly characterizes it as "a very unconventional rendering of the most important points of the third part of the Summa", and he has undoubtedly succeeded in giving "the spirit of the great medieval saint and thinker". And now that the part of the Summa to which the book corresponds has been placed within easy reach through the recent English translation, the author's hope that his readers may be drawn to the Summa itself, has in these pages just grounds of realization.

**LUTHER.** By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. IV. B. Herder: St. Louis. 1915. Pp. 538.

The chief aspects of Luther's career covered by this, the fourth, volume of Fr. Grisar's great work concern Luther's relation to the divorce of Henry VIII from Queen Catharine, to the bigamy of Philip of Hesse, Luther's teaching on lying, his renewed controversies with Erasmus (1534, 1536), the moral conditions accompanying the Reformation, Luther's character as professor and preacher and pastor; also the better features of his personality, his mode of controversy, and the history and psychology of his doctrinal innovations. Each of these salient features of Luther's character and times would be more than enough to exhaust the space here at com-

mand, were the reviewer merely to touch upon the essential outlines wrought out in detail by Fr. Grisar and substantiated with a wealth of documentary evidence. So much is already known about the dark side of Luther's life that it arrests one's attention to find the generous delineator of the present picture at pains to fill in the lighter and more pleasing colors. There is here no question of damning the man with faint praise, but a sympathetic endeavor to seek and manifest the unspoiled qualities of Luther's character. One sees, for instance, Luther as a university professor, now inveighing mightily against the rapacity of the burghers and the peasants who "sucked dry" the students of Wittenberg, and again thundering at the moral depravity of the youth who attended the University. It is good to learn of "the respect he enjoyed" and how "the example of his own simple life lent emphasis to his moral exhortations". His lectures were eloquent, and his vivid and impressive delivery gripped the attention of his hearers. "People knew that he did not lecture for the sake of money, and even at the height of his fame they gladly pointed to the unassuming life he led at home. He did not expect any marks of respect from the students, greatly as they, and not only those of the theological Faculty, esteemed him." The gentler-mannered Melancthon, it seems, insisted that the students should stand up when Luther entered the *aula*. The professor, however, disliked the innovation and said petulantly: "Doxa, doxa est magna noxa; who runs after glory never gets it" (p. 228).

"As a preacher, we are told, Luther was hard-working, nay indefatigable." Ready of speech, familiar with the Holy Scripture, he won and held his hearers. "All were loud in their praise of the power and vigor of his style". Characteristically vigorous is his denunciation of the high-flown orator. "Cursed and anathema be all preachers who treat of high, difficult, and subtle matters in the churches, put them to the people and preach on them, seeking their own glory, or to please one or two ambitious members of the congregation." "When I preach here," he goes on to say, "I make myself as small as possible, nor do I look at the Doctors and Masters, of whom perhaps forty may be present, but at the throng of young people, children and common folk, from a hundred to a thousand strong; it is to them that I preach, of them that I think, for it is they who stand in need" (p. 231). Fearless, too, and unsparing he was in his denunciations. The nobles at the Court he lashed for their drunkenness. He wore no kid gloves; he let no spider spin its web over his mouth, as he used to say with the homely German proverb. The *Table-Talk* contains amongst much that is unmentionable some sane directions on preaching. "It was his wish that religious instructions on the Epistles and Gospels should be given

weekly by every father to his family. He himself in his private capacity set the example as early as 1532 by holding forth in his own home on Sundays when unable to preach in the church, before his assembled household and other guests. This he did, so he said, from a sense of duty toward his family because it was as necessary to check neglect of the Divine Word in the home as in the Church at large." And so "he himself catechized the children at home, in order, as he declared, to fulfil the duties of a Christian father; on rising in the morning he was also in the habit of reciting the 'Ten Commandments, the Creed, the Our Father, and some Psalms as well' with the children" (p. 233). Indeed he held that catechetical instruction in church was of little use, but that in the home it was more successful and was therefore not to be omitted, however much trouble it might give. When, however, he adds, as Fr. Grisar proceeds to note, "that the Papists had neglected such home teaching and had sacrificed the flock of Christ, he is quite wrong. The fact is that before his day it was left far too much to the family to give religious instruction to the children, there being as yet no properly organized Catechism in schools and churches. It was only the opposition aroused among Catholics by the religious changes that led to religious teaching becoming more widespread in the Catholic schools, and to a catechetical system being organized; a fuller religious education then served to check the falling away."

In spite, however, of such apparent depreciation he shows his high esteem of ministerial teaching: "If I had to establish order," he says, "I should see that no preacher was nominated who had not previously taught the 'bonae artes', and the Catechism in the schools for from one to three years. Schools are also temples of God, hence the older prophets were at once pastors and schoolmasters." There is no better way, he writes, "of keeping people devout and faithful to the Church than by the Catechism" (ib.).

In a sermon of Luther's on the Visitation which was taken down at the time in Latin by a reporter and which has been recently published, we have, besides a tribute to Our Lady that does Luther honor, another exhibition of his blunt candor. "You are now surprised," he tells his auditors, "that I now preach here so seldom. I on the other hand am surprised that you do not amend. There may possibly be a few to whom the preaching is of some avail; but the more I preach, the more ungodliness increases. It is not my fault, for I know that I have told you all that God gave me [to speak]. I am not responsible and my conscience is at peace. I have forced you to nothing. We have introduced two collections. If they are not to your taste, do away with them again. We shall not force you to give even a single penny" (p. 235).

One obviously cannot read the foregoing excerpts which reflect Fr. Grisar's endeavor to present Luther as he was, a miscellany of good and bad, an amalgam of conflicting qualities, without wondering how such opposite traits and tenets could coëxist in the same person. The problem seems to evade the laws of psychology. The primal sin, the abuse of the individual's highest gift, freedom of will, must here be summoned as an interpreter. Such causality, however, is too general to be satisfactory. If the problem be at all solvable, materials contributing to its solution are enmassed in Fr. Grisar's volumes. If, moreover, in spite of his teaching on justification by faith alone and the uselessness of good works—*pecca fortiter: crede fortius*—Luther, as we have seen above, insists on justice, temperance, obedience, and other virtues, one might answer with Dr. Pohle that "this merely proves that Luther had lucid intervals when his honest nature rebelled against the inconsistencies of his teaching".<sup>1</sup>

But enough. The foregoing few examples, out of a multitude that perhaps more justly deserve quotation, will suffice to show that Luther's Jesuit biographer has not passed over the more praiseworthy features of his subject. For the rest, the reader must go to the volume itself where he will find the many-sidedness of Luther, the contrary forces that warred with one another in his passionate personality, analyzed with a master's hand. And together with all this he will be helped to understand the religious, political, and social forces that shaped this turbulent nature into a Reformer, or rather a revolutionist, and to understand likewise some at least of the results of Luther's life and works.

**COMPENDIUM SACRAE LITURGIAE** juxta Rituum Romanum. Scripsit P. Innocentius Wapelhorst, O.F.M. Editio Nona. Neo-Eboraci, Cincinnati, Chicago: Benziger Fratres, Summi Pontificis Typographi. 1915. Pp. 616.

The publishers are to be thanked for this new edition of what is probably the most serviceable handbook of Catholic Liturgy for the use, especially, of American clerics. The eighth edition had lost some of its utility by reason of the issuance of new decrees involving serious changes in the liturgical rules, particularly in regard to the Breviary and the Missal. To revise the work thoroughly was no easy task, and the Franciscan Father who has undertaken the new edition applied both care and discrimination to the work. As a result of this he has corrected and brought up to date the prescriptions

<sup>1</sup> Pohle-Preuss, *Grace*, p. 294.

touching the sacraments and the various forms of public rites and blessings. As the prescriptions of Canon Law for the American Church are likely to undergo modifications at an early date by the accession of new legislation in conformity with the revised Code, our editor has wisely omitted the Appendix of former editions. This Appendix dealt with the canons of our Plenary Councils, and really did not belong to the subject of liturgy, although there might seem to have been reason for incorporating the information in the older editions, so long as Canon Law books were beyond the reach of many a priest twenty years or more back, when Father Wapelhorst first published his volume as a substitute for a priest's library in practical theology and its kindred branches. Among other notable improvements in the volume is the exposition regarding the recitation of the Canonical Office and the Mass according to the recently published rubrics. The editor puts the matter in brief and lucid form for the young student who sets about to understand the recitation of the Breviary. An entirely new feature of the volume is the chapter on the Sacred Vestments, where the editor discusses the historical development of the liturgical paramentics, their form, color, etc. To students preparing for Sacred Orders, as well as to priests who need to refresh their memory, or who seek information, the volume is indispensable.

**HERMENEUTIOS, OR RULES FOR INTERPRETING THE VULGATE, ACCORDING TO THE MIND OF ST. FRANCIS DE SALES.** By J. J. Isenring O.S.F.S. All rights reserved. Echo, Ohilds, Oecil Co., Maryland. 1915. Pp. 109.

Although Saint Francis de Sales did not leave any work which indicates that he purposed to deal professedly with the subject of Hermeneutics, his controversial works as well as his ascetical treatises, notably the *Traité de l'amour de Dieu*, and sermons and letters show that he had very clearly defined notions on the subject of Biblical interpretation. His polemics were for the most part intended to confute the innovators of the so-called Reformation, who pretended to rest their claims for vindicating truth upon the Bible as the sole rule of faith. And although it was not until a full century later that the Swiss Protestant Werenfels wrote his famous epigram about the infallibility of the Bible:

"Hic liber est, in quo sua quaerit dogmata quisque,  
Invenit et pariter dogmata quisque sua"—

the squib had proved itself true long before Luther's time. It had been the story of all the early heresiarchs who admitted the inspira-



tion of the Scriptures, but could not agree upon its true meaning. Hence we find the Fathers and apologists of the early ages who clung to the Church of Christ, essaying to lay down rules of interpretation and define the sense of the words inspired by the Holy Ghost. Origen, St. Jerome, St. Augustine, St. Eucherius of Lyons, Cassiodorus, and others outline some kind of hermeneutical system; but a really scientific study of the methods of interpretation was called forth only by the polemics of the Reformation. The learned Sixtus of Siena, aroused to special study by his own mistakes, becomes the founder of Hermeneutics. St. Francis was a little child when the famous Dominican, who had amply redeemed his claims to orthodoxy, died. He left a volume that was calculated to serve as a text-book of introduction to the study of Scripture. St. Francis was thus enabled to acquire at the University that perfect mastery of interpretation which shows itself in his keen appreciation of the different senses of Holy Writ.

It is not without good reason therefore that a member of the Oblates of St. Francis de Sales finds in the writings of the Saint a distinct method of interpreting the Sacred Scriptures, to which the phrase "according to the mind of St. Francis" may be applied. The holy Bishop of Geneva made use, no doubt, of the rules suggested by Sixtus; but he did so in a manner that is thoroughly characteristic, and which marks a departure from the habits of a less scientific method in use before his time.

Fr. Isenring has reduced his master's practice to a sort of grammar, by a remarkably careful analysis, drawing upon the Saint's exposition of the Canticle of Canticles and others of the sacred books, in which there is question of the literal or figurative sense of the inspired writings.

As a result he presents a system of Hermeneutics to which he attaches the name of St. Francis de Sales. This system distinguishes six different senses in which we may interpret the Sacred Text, namely, the Literal, the Mystic, the Isagogic, the Mythic, the Accommodated, and the Cabalistic. The sense in which the Holy Ghost intended to have the Sacred Word understood by the readers of the Bible must of course be confined to the literal and mystical. The literal may have a metaphorical, besides its proper, sense, just as the spiritual or mystic sense again divides itself into presentation by allegory, anagogy, and tropology, according to the peculiar form of expression adopted by the sacred writer. The other senses are those in which the reader or interpreter finds some special facility of recognizing truth as expressed by the writer, apart from that intended originally.

In his explanation of these different senses our author begins of course with the definition, and, after having made clear the various terms, he compares the chief divisions in order to point out the distinctions necessary for realizing their true value. His terms do not differ essentially from the conventional method adopted by most writers of Hermeneutics. Under the head of literal sense, St. Francis introduces what our author styles the anthropopathic sense. It is meant to designate those figures of speech which introduce God as feeling, speaking, or acting after the manner of men. Sometimes this form of expression implies a sort of Messianic prophecy of what the Christ is foretold as feeling, saying, and doing. Again it is used to convey the idea of man's concept of the feelings of God, as when the Psalmist cries out: "Arise, why sleepest Thou, O Lord". Having defined, explained, and illustrated the particular sense in which certain forms of the sacred deposit may be taken, the author lays down definite principles by which the reader is to be guided in determining the particular sense in which a passage must or may be taken. Upon these principles are based in turn certain fixed rules, both general and particular. These rules are well known to the student of Scriptural exegesis, although our author varies their order somewhat, according to the sense of importance which St. Francis attaches to them. The first rule is that of following the interpretation authoritatively laid down by the Church, whereas the logical order places the laws of ordinary language as the first requisite.

Throughout his work the author notes carefully each minutest detail of interpretation. His appeal is to the Vulgate, and the references are mostly to the original Hebrew or Greek text. In all this he closely follows the interpretation and suggestions of St. Francis, wherever these are available from the Saint's writings, cited either literally or at least in substance.

We have no doubt that the rules and observations contained in the volume will prove helpful to students who earnestly seek to apply them. The value of the book has been tested, as the author informs us, and some of the final pages are devoted to a number of test questions which make clear the purpose of the book. At first sight the arrangement of the volume leaves the impression that the subject-matter is more than ordinarily intricate and complex. This is due, no doubt, to the minute analytical method adopted by the author, and quite helpful as a didactic medium. The student who sincerely enters upon the subject will soon realize that the matter thus placed before him is not only more easily mastered, but leaves its definite impressions. It is much like studying the grammar of a language. When once we have overcome the irksomeness of the first

efforts, and come to understand the terms and divisions of the subject, the path becomes smoother, since everything follows on similar lines. Whilst care has evidently been taken to make the typography of the volume aid the student, we think that an experienced publisher would have been able to arrange the letter-press in a manner more likely to render the volume attractive and thus popularize it.

**THE CATHOLIC CHOIRMASTER.** Official Bulletin of the Society of St. Gregory of America. A Magazine for those interested in Liturgical Church Music. Edited by Nicola A. Montani.

Experience has shown what a difficult matter it is to carry out the injunctions of the Holy See in regard to the liturgical choir in America. The mere promulgation of the decrees and the urgings of responsible advocates through the press are practically without effect unless seconded by the active coöperation of intelligent leadership, carried into the churches. Bishops are not necessarily musicians and hence may fail in appreciation of the efforts to carry out the ordinances of the Church in this particular respect, especially since such a course demands extraordinary and sustained efforts. Thus the publication of *Church Music* by the Dolphin Press, and Professor Singenberger's *Caecilia*, have become records of struggles against natural inertia and occasional reaction. The supplying of excellent material with suggestions how to use it has proved insufficient to stir zeal for the cause of church music under ordinary circumstances. It has been said, and probably is true, that the only hope of success in this matter lies in a practical and organized demonstration of what the introduction of a true liturgical chant can ultimately effect, if adopted in our churches. Such demonstrations we have indeed had; and there are localities in which under the sanction of the Ordinary, and in some cases under his zealous direction, church music has reached the stage of being recognized as the truest expression of Catholic public worship. The activity of the highly deserving "Caecilia" organization has undoubtedly done much, though its popularity seems confined chiefly to parishes of German nationality. Other such efforts and successes have been local. But the "Society of St. Gregory of America" has been called into life, and its first year's existence promises to make it national. This we trust will be the case. Its pronounced aims are to promote the adoption of the Gregorian Chant and of polyphonic and modern church music in the form and by the means suggested in Pius X's *Motu Proprio*. The members of the Society have pledged themselves furthermore to foster congregational singing in the spirit of the Church; they have undertaken to establish schools and centres

of information about matters concerning sacred music, to which pastors and organists, teachers and pupils can turn for aid. The Society has established a "Bulletin", to be published for the present as a "Quarterly"; it is wholly devoted to the interests of church music and the particular objects of the Society. To give due effect to its enactments and opportunities for propaganda, the Society will hold annual congresses. These are admirable aims and well calculated, through the methods adopted, to be effective. Our purpose here is simply to call attention to the work of the Society, as set forth in the "Bulletin". Mr. Nicola Montani is singularly well equipped for the task of leading in this movement by reason of his qualifications as a teacher, choirmaster, and composer. We understand that he likewise possesses a deeply religious sense touching all matters that pertain to the sacred services of the Church. Dr. Dyer, S.S., president of St. Mary's Seminary, Baltimore, is the president of the Society, which enjoys the patronage of Cardinal Gibbons and a number of Bishops. The staff of contributors to the "Bulletin" includes a number of eminent writers and composers on both sides of the Atlantic. Membership in the Society (two dollars a year) entitles one to the receipt of the "Bulletin"; but persons interested in the subject, even if not members of the Society, may obtain the "Bulletin" at a nominal subscription price.

**PHONETIC METHOD OF HEARING THE CONFESSIONS OF THE  
SLAVIC PEOPLES IN CASES OF EMERGENCY. St. Louis, Mo.:  
B. Herder. Pp. 13.**

Here is a little pocket volume for a priest called upon in extreme cases to administer the sacraments to a person who speaks and understands only one of the Slav languages. There are about a dozen questions in all; put in the briefest possible manner, and requiring a simple affirmative or negative. The answers would in most cases satisfy the needy penitent's conscience, and also give the confessor sufficient material for absolution. In a few words he elicits from the penitent an act of contrition, assigns a penance, and insures the contrite reception of Viaticum and Extreme Unction. All this matter is compressed within a single page, for each nationality, including Poles, Bohemians, Slovacs, Slovenians, Croatians, Russians, Ruthenians, Lithuanians, Bulgarians, and Magyars.

## Literary Chat.

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*Sister Gertrude Mary*—"a mystic of our own day", (Benziger Bros.), contains connected extracts from the diary of a French nun of the Community of St. Charles at Angers. A fuller account of her life and spiritual experiences is published in French under the title "*Une Mystique de nos Jours*", by Canon Legueu, chaplain to the community and for some years spiritual director of Sister Gertrude Mary. In this diary she tells of her intimate communion, almost from childhood on, with God, His Saints, and the holy souls in Purgatory. The language, like the beautiful countenance of the nun, inspires confidence by its simplicity. It is the sincerity of a child that speaks about itself because she is told to do so. Withal we think that the statement of the editor that "she foretold the conversion of Caldey and St. Bride's" is a deduction hardly warranted by what the holy religious actually wrote. There are several islands where "white-robed nuns" are active for the conversion of the natives. One would hardly think of England unless the interpretation of the statement of Sœur Gertrude led us to regard it in the light of an actual prophecy. Still, this does not lessen the beauty of the young nun's story. She was evidently much like one of the holy Carmelites, Sister Elizabeth of the Holy Trinity, or the little Flower of Lisieux, of whom we have heard so many edifying stories in recent years.

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Father Joseph Rickaby supplements his *Ye are Christ's* by the publication of *The Lord My Light*. The former was for boys; the latter is addressed to young men, and is made up of conferences originally given to the students at the Universities of Oxford and Cambridge. The book thus presents a series of instructions for more or less educated persons desirous of learning the reasons of faith, or the Catholic attitude on the great subjects of doctrine and morals. The author has kept duly in sight the current difficulties and misrepresentations encountered among non-Catholics against the true Church. The volume is a timely addition to our apologetic literature.

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*Cardinal Mercier: His Philosophic and Pastoral Work* is the title of a brochure published in England, and showing what a singularly active life the present Cardinal Archbishop of Malines has been leading during the past two decades. His critics used to say of him when he was head of the Collège Léon XIII, that he spent much of his time at Brussels telling the pressmen what great things he was doing at Louvain. That may be. In any case it would only prove that he is as good at advertising as he is at making his activity effective. Few men in our day have been more successful in ecclesiastical achievements. He is a keen and brilliant thinker, while his pastoral writings furnish a rich mine of information for the guidance of the Catholic clergy.

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In our last issue we reviewed a number of volumes dealing with the various national aspects of the present European War. Our attention has since then been called to several important volumes that throw further light on the subject. One is by Robert J. Thompson, American Consul at Aix-la-Chapelle until the beginning of the present year. Mr. Thompson at the outbreak of the war had taken charge of the interests of American residents in his consular city, which was the practical centre of the international negotiations between the Allies and Germany, and in connexion with his official duties found opportunity of informing the Department of State in Washington that Americans on this side of the Atlantic were being grossly and systematically misinformed about the state of affairs in Germany and the operations of the German army in Belgium. In the reply from our State Department he was given to understand that the information was not desired. He thereupon resigned his position, declaring his unwillingness to serve as a tool to further the political prepossessions

of any party. Mr. Thompson's account, published under the title *England and Germany in the War*, is all the more interesting as it is given in the form of letters addressed to the Department of State by an official who is not only an American of recognized ability in the consular service, and of straight English descent, but one who enjoys the honor of being an officer of the Legion of Honor of France, and thus has every reason to be favorably disposed toward the Allies. His word in behalf of Germany is therefore not without weight. He dedicates his volume to "Those who hold Principles above Position". (Chaple Publishing Co., Boston.)

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A book that gives the standpoint of Russia is *Abused Russia*, by Dr. C. C. Young (The Devin Adair Company, New York). The author was born under the German flag in one of the Imperial Colonies. Through association and travel in European and Asiatic Russia he has become familiar with the conditions of the Russian people, and, despite his Teutonic origin and the fact that his parents determined upon his being a Stundid, he elected to become a Russian citizen. He later acquired American citizenship and the friendship of ex-President Roosevelt. These elements establish a certain presumption that the author is free from national prejudice in the present case. His volume aims at presenting the Russian people, its aspirations, and outlook in a favorable light. It is the author's conviction that at the end of the war, whether Russia win or lose, a much fuller measure of liberty will be accorded to all classes, notably to the Jews.

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A third volume dealing with the war and appealing especially to Americans is *Austria-Hungary and the War*, by Ernest Ludwig, Imperial Consul for Austria-Hungary. The author naturally defends the attitude of the Dual Monarchy in the war. He purports to relate in detail and without bias the true facts of the Servian imbroglio. From his presentation one would conclude that Austrian patriotism was tested to the utmost by the chicaneries of the Servian conspirators. The Ambassador of Austria-Hungary to the United States furnishes the preface to the volume. (J. S. Ogilvie Publishing Co., New York.)

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The *Ave Maria* is always happy in the choice of its publications, at once edifying and attractive. *How I became a Catholic* is the brief story of a German lady brought up in the Lutheran faith, who got her first glimpses of the Catholic religion from the conduct of a Russian servant maid in the house of her parents in St. Petersburg, where she was born. Many years afterward, while in Germany, she strayed into a Catholic church, and there felt that strange attraction toward the Eucharistic Presence which has been such a conspicuous feature in the history of conversions. An American lady who happened to come into the same church and asked for information in English, became the occasion of the writer's closer familiarity with Catholic doctrine. After years of waiting she finally made full profession of the faith she had cherished for years in her heart. She not only describes her happy conversion, but answers many of the objections which her Protestant friends raised against her embracing the Catholic faith. Her defence shows a clear perception of the salient points of the Christian truth as differentiated from Protestant Christianity. Madame Olga Maria Davin represents the cultured mind that does not allow itself to be biased by mere prejudiced reports of what Catholics believe, but seeks to draw from the source itself.

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Arrangements have been concluded with Benziger Brothers (New York) for the publication in book form of Richard Aumerle Maher's engaging serial, *Socialism or Faith*, at present running to its final issue in these pages. The story has attracted attention in thoughtful circles not only among the clergy but among the laity also, as marking a distinct phase in Catholic literary interpretation of the social problem. Only the superficial critic can fail to realize the purpose and true value of the work, whose author rightly seeks to secure

a wider circle of readers than that to which the ECCLESIASTICAL REVIEW, intended for priests only, appeals. We are glad for this reason that the Benzigers have secured the publication. The lesson which the story teaches is that religious principles alone furnish an adequate answer to the problem proposed by Socialism. The Catholic Church alone possesses these principles in their concrete application through her priestly and sacramental institution. It alone can control the passions in the masses that make for revolution. *Socialism or Faith* illustrates that truth with a logic and an insistence that beget conviction. The author writes with a practical appreciation of the situation as it exists at present in America. He has lived through the scenes and conversed intimately with the people he describes, with a power of language rare even among practised writers.

Short stories, tracts, and leaflets, interestingly written and making clear their point, are to-day the most effective means of propagating convictions. Among such as explain or defend Catholic truth, which have come to our notice recently, are the initial number of "Common Sense Tracts", by Mr. James P. Lafferty of the *Catholic Standard and Times*, and a series of pamphlets by the Rev. John F. Noll, editor of *Our Sunday Visitor* and *The Parish Monthly*. These tracts deal with such topics as "Why an Unmarried Clergy?"—"Misrepresentations of History"—"Infallibility Defended by Protestants"—"The Defamers of the Church", etc. A continuous exposition of Catholic doctrine is found in a more pretentious collection of instructions by Father Noll on the Catholic Faith under the title *Father Smith Instructs Jackson*. An excellent pamphlet of about a hundred pages deals with the subject of the *Parochial School*; it shows what Catholics are doing in the matter, why they make so much of their parish schools, and what eminent schoolmen outside the Church think of our efforts for religious education.

If one were asked what is the most vital Mission problem of the present day, one might well pause a while before essaying a reply; and perhaps the answer when at length ventured would be far from self-satisfying. Happily for those who are interested in knowing and in solving that problem—and what Christian soul is not deeply interested?—the one and the other have been stated and solved by an expert authority on subjects pertaining to the Mission fields, Fr. Frederick Schwager, of the Society of the Divine Word.

In a slender volume containing some six-score pages, and bearing the title *The Most Vital Mission Problem of the Day*, Fr. Schwager proves irrefutably that the problem in question is how to save the heathen not only from paganism but also from erroneous forms of Christianity. Half a century ago the incursions of heresy amongst pagan peoples was not greatly feared. The missionary conquests made by the various sects were not regarded with relatively much alarm. Within recent years, however, the situation has changed greatly in the fields afar. Sectarian energy and zeal have been redoubled; and, aided by immense pecuniary resources, large numbers of pagans have been indoctrinated with mutilated and distorted forms of Christian belief and practice.

Fr. Schwager, in the work just mentioned, sums up the results of prolonged research among the missions in Asia alone, and the whole is a most instructive, and a rather humiliating, thesis, that the Protestant missions in the various Asiatic regions are developing immensely, in many places far outstripping, far surpassing the Catholic missions. We will return to the book again, as it is far too important a work to be dismissed with a mere notice. In the meantime we strongly invite the attention of the clergy to it, as to a document which no one who has at heart the propagation of the faith should fail seriously to consider. The book is translated by Fr. Agatho Rolf, O.M.Cap., and published by the Mission Press, Techny, Ill.

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# THE ECCLESIASTICAL REVIEW

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## CHARITY IN THE EARLY CHURCH.

THE manifold agencies which are engaged at present in the work of relieving distress and suffering cause many persons to lose sight of the fact that there was a time when the needs of the indigent and the helpless passed unnoticed. Charity was unknown in the pagan world of antiquity. The poor and the helpless had no claim either on the individual or society. That they have been rehabilitated to the extent that their condition forms the most important domestic concern of every great nation nowadays is due solely to the teaching of Christ and the influence of the Christian religion. It is no exaggeration to say that the movement now in progress to ameliorate the condition of the poor is coëxtensive with Christian civilization. This movement is not greater nor more widespread than in past ages of Christian history; but its methods and to some extent its purposes are different. This difference, however, does not destroy the logical sequence which connects the labors of the charitably inclined of to-day with the labors of the first apostles and their successors in a time less favorably adapted to the practice of the Christian law of love than the present.

Among the many stupendous problems which confronted the first teachers of Christianity none could have offered more serious difficulties than that of giving concrete expression to the law of charity. This was a law that covered all the activities of all who dared to enroll themselves as followers of Christ. It was the soul which should give harmony and cohesion to the body of the faithful, the animating principle of individual conduct and the guide of social relationship. Being

an injunction of religion, charity first appealed to the followers of Christ in its spiritual aspect as the new commandment that had abrogated all the old philosophies, and that had in it the call to a new and higher relation with the Creator and the hope of new relations among men as brothers. The spiritual message in the law of charity necessarily opened up that corollary to its law of fraternity, namely, relief of the poor and the distressed. One necessarily implied the other. Love of God and one's neighbor was the great commandment. It was the new commandment, the sign by which the disciples of Christ shall be known, to have love one for another. This law knew no exceptions. "Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven. For if you love them that love you, what reward shall you have? Do not even the publicans do this? And if you salute your brethren only, what do you more? Do not also the heathen this?" Relief and almsgiving were necessarily a part of this law. It was so laid down by the Saviour and so understood by His disciples. Its methods were not to be those of the hypocrites in the synagogues and the streets who sounded a trumpet before them in order to be honored by men. Its motives and rewards were to be supernatural. Every one should give according to his means. A cup of water in the name of Christ would receive its reward.

In the world of pagan antiquity an injunction to universal love was revolutionary. Despite all the intellectual and philosophic achievements of the Greeks the idea of a common humanity had never been more than vaguely grasped. Rome, with the capacity for conquest, law, and government, had not succeeded in evolving a Bill of Rights that included all mankind. The antithesis between the new and the old, the new law of the gospel and the old law of governmental absolutism, could not be set aside except by an entire reconstruction of thought and a total upheaval of society. To the Christians theirs was a religion of revelation in the life and words of Christ: to the pagan, religion was the final effort of reason to account for man's place in the universe. Christianity was catholic, transcending limits of race and speech; paganism was essentially nationalistic. Christianity opened up the way

to freedom; paganism was bound up in state absolutism. Christianity demanded equality among men; paganism inequality. The philosophy of ancient life worked itself out concretely in governments which were despotic, because they arrogated to themselves the right to regulate and control all the activities of their subjects, in social forms based on inequality and resting on slavery, and in a callous disregard for the rights and prerogatives of humanity which took no account either of poverty or suffering.

Confronted by such conditions, the Christian religion, though primarily and essentially religious and spiritual, necessarily took on the form of a great social and political reform. Freedom of conscience was demanded as a fundamental law of its existence, and the state was compelled to abdicate its absolutism and autocracy. The entire concept of political relations was changed, when Constantine, as a result of the courage and constancy of the martyrs, wrote into the organic law of Rome the right of men to follow the dictates of conscience in their worship of God. By insisting on the spiritual equality of human beings, the Church slowly moulded thought and sentiment until the horrible institution of slavery gradually disappeared. The question of economic ills, the problems of poverty and relief, though taken up from the beginning, did not lend themselves to such a ready solution; they could not be settled until political justice and social equality were substantially attained.

Economic ills seem to be inseparable from all forms of social organization. Poverty, in which economic injustice finds its most obvious expression, arises from the lack or the unequal distribution of the means of subsistence, or from failure to provide for those who are incapable of securing the necessities of life for themselves. The motives which prompt measures of relief for dependent classes may be manifold. They may be directed to the immediate succor of the needy or to the best means of eliminating the class to which he belongs. Progress in society may demand the cure of social ills; but progress as expressed in many recent programmes, may also demand the extirpation of certain classes of dependents. In the Christian sense the care of dependents is wider than the mere question of providing for physical needs. The whole life of the indi-

vidual is taken into account and conditions are aimed at in which the moral and spiritual well-being will not be neglected. Relief, therefore, to the Christian meant placing those who were incapable of aiding themselves in such a position that they might suffer no moral nor spiritual drawbacks through lack of the necessities of life.

The sense of duty to the poor which is thus so essentially bound up with the Christian law of charity was not even faintly dreamt of in antiquity. "The fundamental principle of ancient life is nothing else than a selfishness or egoism, cramped and confined by the egoism of the State. The State mercilessly makes the other nations bow before her interests. There are no duties toward conquered enemies. They and their property are at the mercy of the conqueror. Mercilessly, again, does the individual make others yield to his interests. Of the duty of love, of compassion, of such a love as denies itself, of such a compassion as is self-sacrificing for the sake of others, we hear nothing. Even in the making of gifts and presents, it is not the individual, but the State, the town, the citizenship that is regarded. There is plenty of liberality but no compassion; plenty of good deeds, but none of the works of charity. While one furthers the interests of the State, one furthers one's own interests, for one depends upon the State; without it, one is nowhere. Here again we find selfishness at the bottom of all. Each individual is valuable only in so far as he aids in realizing the idea of the State. Therefore, the poor are of no account, for they signify nothing to the State; they are but a burden upon its shoulders."

This indictment of ancient Society by Uhlhorn is justified by the history not only of Greece and Rome in their period of decadence, but by the history of all the great states of antiquity, eastern as well as western, of which we have any records, as well as by the conditions which prevailed among the barbarian peoples when they first came under the purview of the historian. The ancient world knew neither compassion nor love. Its lack of comprehension of the meaning and purpose of almsgiving finds expression in the absolute character of property. Whereas the Christian idea of property is that of stewardship, whereby the service of God and the good of one's neighbors may be advanced, and for which a strict account

must be rendered, pagan ethics saw neither duty nor obligation in possession and viewed it as full and unrestricted right (*jus utendi et abutendi*).

It is impossible to determine accurately whether there was more or less poverty and distress in ancient times than in our own. So many considerations have to be taken into account that any comparison must necessarily be unsatisfactory. There are no statistics from these early times and there are no descriptions of social conditions on which to base a judgment. Those nations which enjoyed the benefits of civilization when Christianity was first preached were situated in the temperate zone and those whose history we know were conquering nations, supported by the plunder from a thousand campaigns, and maintained by the labors of armies of slaves.

Whatever may have been the amount of poverty and distress, whether relatively great or small, no provision was made for relief of the poor or the needy. The great masses of the disinherited aroused neither the sympathy of the more fortunate nor the intervention of the lawgivers. Slaves were looked on as chattels and treated as such. There were no asylums for orphans, no refuges for the blind, the feeble-minded, or the cripples. No provision was made for widows; there were no homes for the aged; no hospitals. Famines and great public calamities aroused no wave of sympathy for the sufferers. Plagues and pests were allowed to run their course without effort on the part of the individuals or the state to check their ravages. Though the human heart, even under pagan auspices and under the influence of a secular philosophy, could not be robbed of its capacity for compassion and pity, and even though the beggar in Rome or Carthage or Alexandria might live from the doles cast to him by passers-by, the world of heathen antiquity did not know the sentiment of charity, nor did it rise to the production of organized means for the relief of poverty and distress.

Where heathenism failed Christianity triumphed. The one-sided view that human life was wholly absorbed in that vague impersonal entity, the State, gave way to a new concept of social relations, based on the doctrine of the solidarity of mankind, and according to which each individual has inalienable rights and dignities irrespective of any political or social ties.

Christianity laid down the principle of individual worth and individual rights. Not only were Christians, from the beginning, inspired with sentiments of love toward their neighbor, but they understood this love as imposing on them the duty of compassion for the poor and the suffering. The spirit of fraternity by which their communities were held together imposed a sense of common responsibility which found expression in organized efforts for relief. Thus under the soft and mild influence of the gospel human relations took a new and beneficent character, and the disinherited were given the hope of restitution and relief.

Notwithstanding the obstacles which stood in the way of any large and striking manifestation of Christian charitable zeal during the early days of the Christian Church, the hope of the poor and lowly was magnificently fulfilled. There were in the beginning and throughout the early centuries of the Church's life not many wise, not many noble, not many rich among those who became followers of Christ. The congregations were for the greater part recruited from among the poor and the lowly and the outcast. The followers of Christ were treated with scorn and contumely. All the resources of the vast and powerful Roman Empire were set in motion to thwart their aims and purposes. They were denounced as felons and malefactors. They were dragged before the tribunals, sentenced to death, exile, torture, and confiscation. Nevertheless, Christian zeal triumphed and charity flourished all the more as the need for it became greater.

In spite of the drawbacks with which the early Church was confronted not only are the centuries of persecution rich in records of acts of individual charity and benevolence, but, what is more striking still, they show that from the beginning all the methods which organized charity could devise were resorted to in order to relieve distress. The apostles and disciples who followed our Lord had witnessed His tender care and love for the poor and the suffering and they had witnessed His works of mercy and almsgiving. This same spirit they brought with them into the infant Church and in Jerusalem following the days of Pentecost were enacted scenes which show that Christianity and charity are inseparable, and that the need produces the remedy whether it be in individual generosity or in community effort.



To be genuine, Christian charity must be spontaneous, and to be effective, it must be universal. These two qualities are abundantly evident in the deeds of the early Christians. So generously and freely did the first Christians in the Church in Jerusalem contribute of their possessions for the support of the needy that many persons reading the Acts of the Apostles are betrayed into the belief that this primitive congregation was communistic. Though no one was compelled to surrender his private property, we are told that "neither did any one say that aught of the things which he possessed was his own; but all things were common unto them." The believers sold their lands and houses and laid the proceeds at the feet of the apostles. This generosity was entirely free; and if it is without parallel, so too was the condition of this primitive group of Christians in which "no one was needy among them".

Wherever they went in their long and arduous missionary journeys the apostles preached and practised this same doctrine of generous benevolence toward the distressed. St. Paul in all his Epistles constantly insists on the duty of service and almsgiving. Nowhere do we find the true character of charity toward the needy more clearly and explicitly set forth than in his Epistle to the Corinthians,<sup>1</sup> where he insists that it is a duty to be observed according as "every one hath determined in his heart not with sadness, or of necessity: for God loveth a cheerful giver". St. Paul himself appealed to his converts in Macedonia and Corinth in behalf of the poor in the church in Jerusalem. He asked, "let your abundance supply their want that their abundance may also supply your want, that there may be an equality", and he found reason to praise the Macedonians because, "according to their power and beyond their power, they were willing".

The tender love and solicitude for the poor shown by St. Paul entered into the very soul of the early Church. The collection of alms from the congregation became a recognized form of ecclesiastical activity. St. Justin<sup>2</sup> says: "The wealthy among us help the needy. And on the day called Sunday . . . we gather together to one place . . . and they who are well-to-do, and willing, give what each thinks fit; and what is col-

<sup>1</sup> II, 9:7.

<sup>2</sup> I *Apol.* 67.

lected is deposited with the bishop, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need." In addition to those regular weekly collections there was in each church a fund or treasury which was maintained by monthly donations. Tertullian<sup>3</sup> describes at length the character and purpose of this pious work. "On a monthly day, if he likes, each puts in a small donation: but only if it be his pleasure, and only if he be able: for there is no compulsion: all is voluntary. These gifts, as it were piety's deposit fund, are taken to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house: such too as have suffered shipwreck: and if there happens to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing but their fidelity to the cause of God's Church, they become the nurslings of their confession." The thorough organization of the charitable activities of the early Church as reflected in this passage is further illustrated in many of the ancient writings. The Church and the faithful took on themselves the care and relief of the needy and none who was in distress remained without aid. In case of great calamities or whenever the ordinary means did not suffice, general collections were ordered in which those who could do so were exhorted to give the full fruits of their labor. Organized charity was, therefore, a regular activity in the early Church, and with such fruitful results that it could not escape the notice and even the commendation of the pagans.

The administration of the large funds committed to the Church as alms and the distribution of relief to the poor required a thorough organization and a special ministry. This was found in the Diaconate. It was part of the episcopal office to provide for the poor and needy, but the duties of the office were largely delegated to the deacons. The duties of the deacons were manifold. Those duties are set forth at great length and with much detail in the Apostolic Constitutions. The relation of bishop and deacon is compared to that

<sup>3</sup> *Apol.* XXXIX.

of father and son. As the son does nothing without the consent of his father, so the deacon acts only in the name and with the consent of the bishop. The deacons collected and distributed the funds. They visited the poor and investigated the cases of the needy. They searched for those who might be in want and notified the bishop as to those who deserved assistance. They kept the lists of the poor with a statement of their circumstances and requirements. None who was in want escaped their fraternal ministrations. The poor, the sick, widows, orphans, strangers, and even the dead were all included in the wide scope of the diaconal office. Women were also employed in the work of ministering to the poor, and deacons and deaconesses made it possible for the bishop to assure himself that none who was in real need was left unprovided for.

Much practical common sense was manifested in the treatment of the poor in the early Church. The deacons were expected to exhort those who could do so, to seek employment. Only the really needy were to enjoy the benefits of charitable ministration. Nothing was given away except the necessities of life, and extravagance and indolence were sedulously guarded against. By means of the lists which were carefully kept no one was neglected, and the condition of each was so thoroughly ascertained that, when necessary, tools were furnished and places found for those able to care for themselves.

A unique feature of the relief methods in vogue in the early Church was found in the *Agape*, or love-feasts, which were a concrete expression of the true spirit of fraternity which prevailed among the faithful. This custom, which originated in the church in Jerusalem, prevailed for several centuries, and though at times it became the subject of censure, it could not fail to keep alive the spirit of mutual helpfulness. The well-to-do members of the congregation supplied the necessary food and drink, and all, rich and poor, slave and free, sat down together to a simple and frugal repast. Tertullian at once describes and defends this practice against its pagan assailants when he says: \* "Our feast explains itself by its name. The Greeks call it *Agape*, i. e. affection. Whatever it costs, our

\* *Apol.* XXXIX.

outlay in the name of piety is gain, since with the good things of the feast we benefit the needy : not as it is with you, do parasites aspire to the glory of satisfying their licentious propensities, selling themselves for a belly-feast to all disgraceful treatment—but as it is with God Himself, a peculiar respect is shown to the lowly."

It may be said that the custom of the Agape helped to foster the virtue of hospitality. Though hospitality was not unknown among the pagans, its inculcation as a virtue was reserved for the Christians. With them it became universal. It was looked on as a necessary manifestation of true religion. The bishop was required to possess this virtue to such a degree that it was one of his duties to receive and provide for strangers, and if his own house was not large enough, provision had to be made in the houses of the faithful. It is strange to read so frequently the strict attention which the early Church paid to the needs of strangers and how sedulous the bishops were that they should not be neglected. So frequently were the charitable victimized by spies or imposters that it became necessary to devise a system of credentials (*literae formatae*) to avoid serious abuses and not infrequently betrayal at the hands of the emissaries of the state. The solidarity of the Church was promoted by this universal custom of hospitality to strangers, and it thus became possible to keep alive the most active intercourse between different congregations.

All classes of dependents and every form of distress met with prompt and ready attention in those early days of persecution. Widows were not only supported by the Church but were held in special reverence. Though no special mention is made of the custom of establishing widows' houses, it would seem that such were in existence from the frequent references to widows living together. In the case of orphans, the bishop was required to have them cared for in their tender years, and to see that they were properly embarked in life when able to care for themselves. Sometimes members of the Church would adopt orphans, especially those whose parents had suffered during the persecutions. Girls when of marriageable age were provided with dowries and married to Christian men; boys were taught trades and provided with tools so that they might be independent.

The hospital system such as it exists in all civilized communities to-day was not known in the pagan world. During the era of persecution the Christians had neither the means nor the liberty to establish hospitals; but the sick were not neglected. They were visited in their homes by the bishop and the clergy, and a regular corps of visitors or nurses wherever possible was provided from among the widows and other charitably inclined females. The kind offices of the Christians were not confined to those of the household of the faith.

The frequent ravages of plague and pestilence and famine which periodically afflicted the Roman empire and before which the pagans stood helpless and terrified, gave occasion to the Christians for a glorious manifestation of charity and religion. St. Cyprian of Carthage in 252 appealed to his congregation when the city was smitten by one of those visitations. He urged them to assist all without exception. "If we are the children of God," he said, "who makes His sun to shine upon good and bad, and sends rain upon the just and unjust, let us prove it by our acts, by blessing those who curse us, and doing good to those who persecute us." The Christians responded. The poor offered their services, the rich their possessions, and all who were in need, Christian and pagan alike, were ministered to. Similar occurrences took place elsewhere. In Alexandria, where in time of pestilence the idol-worshippers were thrust into the streets by their own relatives through fear of contagion, the Christians organized bands of mercy, they fed the hungry, cared for the sick and buried the dead, so that the pagans praised the God of the Christians, and declared that Christians alone were pious and godly.

No cry of distress, no matter whence it came, passed unheeded. From the beginning the condition of prisoners made urgent claims on the zeal of the Christians. Those demands became more frequent as the faithful themselves were cast into prison because of their faith. No thought of humanity had ever crossed the minds of the pagans in their treatment of those who were in durance. The prisons were dark, without ventilation, and oppressively hot or cold according to the climate or the season. To visit these unfortunate ones was a pious duty. Provisions were taken to them and wherever possible the jailors were induced to lessen their trials and suffer-

ings. While the clergy were eager in seeking out those under restraint in order to minister to their spiritual wants, the laity were equally zealous in risking life and liberty to alleviate their physical needs. So great was the desire to be of assistance to those in prison that St. Cyprian was compelled to warn his people to exercise prudence and caution, lest their ministrations should bring greater evils on the sufferers. The condition of those who were condemned to penal servitude in the mines and quarries was hardest. They were in an especial degree the object of Christian solicitude, and numbers of letters and documents bear witness to the courage and devotion with which clergy and people carried on systematic efforts for the alleviation of their sufferings.

Notwithstanding the fact that the Roman empire was comparatively free from invasion during the first three centuries, the tribes and barbarian peoples along the frontiers sometimes made raids in which they carried off many prisoners. The condition of these unfortunate captives was another cause for activity on the part of the Christians, and wherever possible funds were collected for their ransom.

Though we have no data in regard to the number of Christians or the size of the congregations at this time, and though the great mass of the faithful were poor, the amount of money collected in addition to the regular weekly offerings was extremely large. For the ransom of prisoners in Numidia, Cyprian collected about 100,000 sesterces, equal to about four or five thousand dollars. This church at Carthage could not have been very large, and this extraordinary gift comes to our notice only because it was made to another church. The church in Rome supported fifteen hundred needy persons. In a letter addressed to St. Cyprian the Roman clergy noted that, in spite of the persecution of Decius and though the see was vacant, the widows, the sick, the prisoners, exiles, and even the needy catechumens were not neglected. In spite of this heavy burden on their generosity the Roman church throughout the first centuries enjoyed the reputation of being always ready to assist other churches.

Thus in spite of the fact that references to Christian charitable activities in the early centuries occur only incidentally, it is manifest that charity in the early Church implied sys-

tematic and organized effort at relief. It was not the conscious benevolence which seeks to identify good works with the analysis of social forces, and which is apt to lose sight of the pressing need of the individual in painstaking effort to find the causes that produce the indigent class of his kind. It was a whole-souled movement shared in by all classes to give everybody a portion in the gifts of nature so lavishly bestowed by a beneficent Creator. It was the first great movement toward social reform. It commenced by rehabilitating the individual. It insistently asserted the rights of the poor and the obligations of the wealthy. For the first time social forces were set in motion systematically to eradicate the evils of poverty and suffering. The future welfare of society and progress in social organization were secondary to satisfying the present wants of those in distress, and to securing the spiritual advantages to be derived from adherence to the laws of the gospel. With the example of such devotion under their eyes no wonder the pagans pronounced that encomium which best describes the quality and extent of the charity of the Christians. "See," they said, "how they love one another, how they are ready even to die for one another."

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#### EPISCOPAL FACULTIES, ORDINARY AND EXTRAORDINARY.

THE Holy See in its government of the different nations of the world, while enforcing upon all of them the observance of the general laws of the Church, has very wisely granted to each nation special dispensations or derogations according to the peculiar conditions both moral and temporal of its people. Thus we see the efforts of the Church to bring the different peoples of the Catholic world under the rule of the same common canon law, and at the same time its willingness to grant them just dispensations, required by experience or peculiar local or personal difficulties in observing the general law. This was true when the greatest part of the Catholic world was entrusted to the care and jurisdiction of the Sacred Congregation of Propaganda, and the same thing happens even now, when, as a result of the great reform of Pope

Pius X, the same nations are subject to the jurisdiction of the Consistorial Congregation, viz. to the common law of the Church. The new canon law of the Church, which a special commission of experts and canonists has been preparing since the Motu Proprio *De Ecclesiae legibus in unum redigendis* of 19 March, 1904, and which is nearing completion, will make some important changes on the subject; but until the new canon law is promulgated, the old practice of the Church continues to rule the world.

Amongst the wise provisions of the Church for the government of the Catholic world are the special faculties granted by the Holy See to the bishops of the various countries. These faculties were originally given through the Congregation of Propaganda, but now are renewed by the Consistorial Congregation for the bishops of those nations which are under the rule and discipline of the common law, and which after the promulgation of the new Code and the definite reform of the various Roman Congregations will probably not be granted *cumulative* by the Consistorial, but by the various Congregations according to their competence.

These special faculties of which we are writing had gradually grown in extent and number, so that the Congregation of Propaganda found it necessary to group them together into special formularies (*formulae*) for the sake of avoiding confusion and of facilitating their right use by the bishops. When faculties were required and granted, each bishop got a printed copy of them, or a *formula*, which contained the faculties granted to him for the benefit of the faithful entrusted to his care. These *formulae* are of different kinds and reflect more or less the necessities, spiritual or temporal, of the faithful of the various nations. They are also rather numerous. We shall, therefore, be satisfied with the enumeration of the most important. To the Bishops of North America, the United States and Canada, are granted the faculties contained in Formulae I and T; to Central and South America, Formulae Extraordinariae A and AA; to Eastern India, Formula R; to Portugal, Formula I; to France, Formula X; to Holland, Formulae III and Q; to Austria, Germany, Belgium, Bavaria, Switzerland, and Russia, Formula III; to Ireland, Formulae VI and G; to Great Britain, Formulae II and



P; while to Dalmatia and Scotland are given the faculties contained in Formulae II and P. There is also another formula of faculties, commonly called *formula cumulandi*, in virtue of which is granted to the bishops the faculty of giving cumulative dispensations "in dispensationibus matrimonialibus" contained in the various articles of the above-mentioned formulae.

It is well to note here that the question involved by the formulae mentioned above is at present being carefully considered and studied by the Holy See. The Consistorial Congregation, as the proper organ or channel for these matters, is studying the question, and it is highly probable that in the near future some very important changes will take place with regard to these faculties.

#### FACULTIES FOR THE BISHOPS OF THE UNITED STATES.

Everybody who is familiar with Sabetti-Barrett's *Theologia Moralis* (Editio vigesima), knows that at pages 844 to 849 are printed the faculties granted once by the S. C. of Propaganda to the Bishops of the United States, as contained in Formulae I and C, D, E. The American Bishops who received notice of the extension of these ordinary and extraordinary faculties, through the recent Apostolic Delegate, now Cardinal Falconio, got according to the old style the same faculties contained in Formulae I, C, D, E; but the Bishops who asked for these faculties directly from the S. Consistorial Congregation, did not fail to notice that this Congregation granted to them the ordinary and extraordinary faculties contained in two new formulae, viz. Formulae I and T. Even recently, in answer to certain questions submitted to it by American Bishops with regard to these faculties, the S. Consistorial Congregation declared that the episcopal faculties given to the Bishops of the United States were those contained in the new Formulae I and T.

What are these faculties and these new formulae? Do they contain the same faculties as did Formulae I, C, D, E?

Before answering this question, it should be said that the faculties given now by the S. Consistorial Congregation are the same as those granted by the Congregation of Propaganda before the various nations and countries once under its juris-

diction, were put under the jurisdiction of the Consistorial. It was the Congregation of Propaganda itself that several years ago abolished the ancient *Formulae* I, C, D, E and made the new formulae called I and T, and yielded, by order of the late Pope Pius X, to the Consistorial the granting of the new faculties.

It will avoid confusion to give here the complete list of the faculties contained in the two new *Formulae* I and T.

#### FORMULA I.

1. Conferendi Ordines extra tempora, et non servatis interstitiis usque ad presbyteratum inclusive, si sacerdotum necessitas ibi fuerit.

2. Dispensandi in quibuscumque irregularitatibus, exceptis illis quae vel ex bigamia vera, ex homicidio voluntario proveniunt; et in his etiam duobus casibus, si praecisa necessitas operariorum ibi fuerit, si tamen, quoad homicidium voluntarium, ex huiusmodi dispensatione scandalum non oriatur.

3. Dispensandi super defectu aetatis unius anni ob operariorum penuriam, ut promoveri possint ad sacerdotium, si alias idonei fuerint.

4. Dispensandi et commutandi vota simplicia in alia pia opera, et dispensandi ex rationabili causa in votis simplicibus castitatis et religionis.

5. Absolvendi et dispensandi in quacumque simonia; et in reali, dimissis beneficiis, et super fructibus male perceptis, iniuncta aliqua eleemosyna vel poenitentia salutari arbitrio dispensantis vel etiam retentis beneficiis, si fuerint parochialia et non sint qui parochiis praefici possint.

6. Dispensandi in tertio et quarto consanguinitatis et affinitatis gradu simplici et mixto tantum, et in secundo, tertio et quarto mixtis, tam in contractis quam in contrahendis; et etiam, quoad contracta, in secundo solo, dummodo non attingat primum, cum iis qui ab haeresi, vel schismate, vel infidelitate convertuntur ad fidem catholicam, datis, si una pars tantum convertatur, cautionibus ab Ecclesia praescriptis; et in praefatis casibus prolem susceptam declarandi legitimam.

7. Dispensandi super impedimento publicae honestatis iustis ex sponsalibus proveniente.

8. Dispensandi super impedimento criminis, neutro tamen coniugum machinante, et restituendi ius amissum petendi debitum.

9. Dispensandi in impedimento cognationis spiritualis, praeterquam inter levantem et levatum, baptizantem et baptizatum.

10. Hae vero dispensationes matrimoniales videlicet 6, 7, 8 et 9 non concedantur, nisi cum clausula: dummodo mulier rapta non fuerit, vel si rapta fuerit, in potestate raptoris non existat: et in dispensatione tenor huiusmodi facultatum inseratur, cum expressione temporis ad quod fuerint concessae.

11. Dispensandi cum gentilibus et infidelibus plures uxores habentibus, ut post conversionem et baptismum, quam ex illis maluerint, si etiam ipsa fidelis fiat, retinere possint, nisi prima voluerit converti.

12. Conficiendi olea sacra cum sacerdotibus, quos potuerit habere; et si necessitas urgeat, etiam extra diem Coenae Domini.

13. Delegandi simplicibus sacerdotibus potestatem benedicendi paramenta et alia utensilia ad sacrificium Missae necessaria, ubi non intervenit sacra unctio; et reconciliandi Ecclesias pollutas aqua ab Episcopo benedicta; et in casu necessitatis, etiam aqua non benedicta ab Episcopo.

14. Largiendi ter in anno indulgentiam plenariam contritis, confessis ac sacra communione reffectis.

15. Absolvendi ab haeresi et apostasia a fide et a schismate quoscunque etiam ecclesiasticos tam saeculares quam regulares; non tamen eos qui ex locis fuerint ubi sanctum Officium exercetur, nisi in locis missionum in quibus impune grassantur haereses deliquerint, nec illos qui iudicialiter abiuraverint, nisi isti nati sint ubi impune grassantur haereses, et post iudicalem abiurationem illuc reversi in haeresim fuerint relapsi, et hos in foro conscientiae tantum.

16. Absolvendi ab omnibus censuris etiam speciali modo in Bulla "Apostolicae Sedis moderationi" diei 12 Octobris 1869 Romano Pontifici reservatis, excepta absolutione complicitis in peccato turpi.

17. Concedendi indulgentiam Plenariam primo conversis ab haeresi, atque etiam fidelibus quibuscumque in articulo mortis saltem contritis, si confiteri non potuerint.

18. Concedendi Indulgentiam Plenariam in oratione 40 horarum ter in anno indicenda diebus Episcopo benevisis, contritis et confessis et sacra communione reffectis, si tamen ex concursu populi et expositione sanctissimi Sacramenti nulla probabilis suspicio sit sacrilegii ab haereticis et infidelibus, aut offensionis a magistratibus.

19. Lucrandi sibi easdem Indulgentias.

20. Singulis secundis feriis non impeditis officio 9 lectionum, vel eis impeditis, die immediate sequenti, celebrando Missam de requie in quocumque altari etiam portatili, liberandi animas secundum eorum intentionem a purgatorii poenis per modum suffragii.

21. Tenendi et legendi, non tamen aliis concedendi, praeterquam ad tempus tamen, iis sacerdotibus sive laicis quos praecipue idoneos atque honestos esse sciat, libros prohibitos, exceptis operibus Dupuy,

Volney, M. Reghellini, Pigault, Le Brun, De Potter, Bentham, I. A. Dulaure, Fêtes des Courtisanes de la Grèce, Nouvelle di Casti, et aliis operibus de obscoenis, et contra religionem ex professo tractantibus.

22. Praeficiendi parochiis regulares eisque suos deputandi vicarios in defectu saecularium, de consensu tamen suorum superiorum.

23. Celebrandi bis in die, si necessitas urgeat, ita tamen ut in prima Missa non sumpserit ablutionem, per unam horam ante auro-ram et aliam post meridiem sine ministro, et sub dio et sub terra, in loco tamen decenti, etiamsi altare sit fractum vel sine reliquiis Sanctorum, et praesentibus haereticis, schismaticis, infidelibus et excommunicatis, si aliter celebrari non possit. Caveat vero, ne praedicta facultate seu dispensatione celebrandi bis in die aliter quam ex gravissimis causis et rarissime utatur, in quo graviter ipsius conscientia oneratur. Quod si hanc eandem facultatem alteri sacerdoti iuxta potestatem inferius apponendam communicare, aut causas ea utendi alicui, qui a Sancta Sede hanc facultatem obtinuerit approbare visum fuerit, serio ipsius conscientiae iniungitur, ut paucis dumtaxat, iisque maturioris prudentiae ac zeli, et qui absolute necessarii sunt, nec pro quolibet loco, sed ubi gravis necessitas tulerit, et ad breve tempus eandem communicet, aut respective causas approbet.

24. Deferendi sanctissimum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro eisdem infirmis, in loco tamen decenti, si ab haereticis aut infidelibus sit periculum sacrilegii.

25. Induendi se vestibus saecularibus, si aliter vel transire ad loca eorum curae commissa, vel in eis permanere non potuerint.

26. Recitandi rosarium vel alias preces, si breviarium secum deferre non poterunt, vel divinum officium ob aliquid legitimum impedimentum, recitare non valeant.

27. Dispensandi, quando expedire videbitur, super esu carniurn, ovorum et lacticiniorum tempore ieiuniorum et quadragesimae, non tamen per generale Indultum sed in casibus particularibus.

28. Praedictas facultates communicandi, non tamen illas quae requirunt ordinem episcopalem, vel non sine sacrorum oleorum usu exercentur, Sacerdotibus idoneis qui in eorum dioecesibus laborabunt, et praesertim tempore sui obitus, ut sede vacante sit qui possit supplere, donec Sedes Apostolica certior facta, quod quamprimum fieri debet per delegatos vel per unum ex eis, alio modo provideat: quibus delegatis auctoritate apostolica facultas conceditur sede vacante et in casu necessitatis, consecrandi calices, patenas, et altaria portatilia sacris oleis ab Episcopo tamen benedictis.

29. Et praedictas facultates gratis et sine ulla mercede exercent, ad . . . tantum, nec illis uti possit extra fines suae dioecesis: nisi

cum suis subditis qui in aliena dioecesi domicilium aut quasi-domicilium non contraxerint.

By comparing the two Formulae I, viz. the old and the new one, we shall find some differences, which have their own importance. The first five articles of both formulae contain exactly the same faculties. It is in the 6th article that we see the first and very important difference. The old formula contemplated the dispensations in the third and fourth degrees of consanguinity and affinity "gradu simplici et mixto tantum, et in 2, 3, et 4 mixtis, non tamen in 2 solo quoad futura matrimonia", while the new Formula I grants the same faculties, "tam in contractis quam in contrahendis", and it adds a new clause with regard to converts, viz. "datis, si una pars tantum convertatur, cautionibus ab Ecclesia praescriptis", which clause was not in the old formula. Articles 7 and 8 of both formulae are identical; article 9 of the new formula puts a new exception in the dispensation, according to which are excluded from dispensation not only the "levans et levatus", but also the "baptizans et baptizatus". Articles 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 in both formulae are the same. Article 21 concerns the faculty of keeping and reading forbidden books, with the exception of those *ex professo* immoral and irreligious. The old formula accorded the faculty of reading and keeping forbidden books, "non tamen aliis concedendi, praeterquam ad tempus tamen, iis sacerdotibus quos praecipue idoneos atque honestos esse sciat", whilst in the new formula the same faculty is granted to the bishops and under the above limitations they may communicate the dispensation not only to priests, but also to laymen: "sacerdotibus sive laicis". Articles 22, 23, 24 remain unchanged, and article 25 presents only a difference of words, with no difference of meaning. Again, articles 26, 27, 28, are in both formulae the same, and it is only in the last article 29 that we find another very important difference and change. In the old formula it was said: "Et praedictae facultates gratis et sine ulla mercede exercentur et ad . . . tantum concessae intelligantur"; the new formula reads: "Et praedictas facultates gratis et sine ulla mercede exercent, ad . . . tantum". Evidently this, is only a formal difference; but the important

change is contained in the words that follow. The old formula had this clause, "Nec illis uti possit extra fines suae dioecesis". The bishop could not use the faculties outside his diocese. In the new formula, however, a modification is introduced in favor of the bishop, who henceforth is allowed to use his faculties, by way of exception, even outside his diocese, when there is question of his own subjects who are living in another diocese, and who have not yet acquired a domicile or a quasi-domicile in the new diocese: "Nec illis uti possit extra fines suae dioecesis: nisi cum suis subditis qui in aliena dioecesi domicilium aut quasi-domicilium non contraxerint".

#### EXTRAORDINARY FACULTIES FOR THE UNITED STATES.

The faculties contained in the above-given Formula I, although very important in themselves and very useful to the faithful, are properly called *ordinary*, because they were always granted and without any difficulty to our Bishops, as experience had shown them to be necessary. Beside these ordinary faculties the Bishops of the United States received in the old days from the S. Congregation of Propaganda other faculties called *extraordinary*. In early days they were contained in three different Formulae, called *Formulae extraordinariae C, D, E*. The old Formula C contained 13 articles; Formula D contained 8; while the old Formula E, contained only 4—25 all told. The necessity of having three different formulae for the above-mentioned extraordinary faculties, and the difficulty of harmonizing them in practice, many years ago led the S. Congregation of Propaganda to form a new and single formula out of the three. They were thus grouped in a more harmonious manner, so that they were examined, carefully studied, modified, increased, enlarged, and finally issued in the new Formula T, which was to contain not only the extraordinary faculties enumerated in the old Formulae C, D, E, but also the new extraordinary faculties suggested by experience as necessary for the American Bishops in the government of their dioceses. The present Formula T of the S. C. of the Consistory is exactly the same new formula modified and granted by the Propaganda, when the largest countries of the world, including the United States,

were yet under its jurisdiction. When therefore these extraordinary faculties are renewed by the Consistorial, or in the name of this Congregation, by the Apostolic Delegation, it must be understood that the American Bishops are granted for the first time just these faculties contained in the new Formula T, and not those contained in the old Formulae C, D, E. Even after the question of these faculties has been definitively settled by the Holy See, if the New Canon Law does not change them, the same extraordinary faculties will be granted to the Bishops of the United States. It is, however, probable that very important changes will take place in these faculties, and very probably after the definite arrangement of the Congregations reformed by Pius X these faculties will no longer be granted *in globo*, but will be asked for and granted by the different Congregations according to the competence of each Congregation. Here follows the full list of the extraordinary faculties contained in Formula T.

#### FORMULA T.

1. Dispensandi cum quindecim utriusque Cleri Diaconis suae jurisdictioni subiectis super defectu aetatis octodecim mensium, ut eo non obstante ad sacrum Presbyteratus ordinem promoveri possint, dummodo idonei sint et nullum aliud eis obstet canonicum impedimentum.

2. Promovendi ad sacros ordines titulo Missionis Clericos suae Dioecesis dummodo pariter idonei sint, ac praestito ab iis prius iuramento Missionibus Dioecesis eiusdem perpetuo inserviendi.

3. Dispensandi super impedimento primi gradus affinitatis in linea collateralis ex copula licita provenientes.

4. Dispensandi super impedimento secundi gradus consanguinitatis vel affinitatis admixti cum primo in linea transversali.

5. Dispensandi super impedimento secundi gradus consanguinitatis ex copula illicita provenientes in linea sive collateralis, sive etiam recta, dummodo, si de linea recta agatur, nullum subsit dubium quod coniux sit proles ab altero contrahentium genita.

7. Dispensandi in casibus occultis et in foro conscientiae tantum super primo et secundo gradu simplici et mixto affinitatis ex copula illicita provenientes in linea sive collateralis, sive etiam recta, dummodo, si de linea recta agatur, nullum subsit dubium quod coniux possit esse proles ab altero contrahentium genita tam in matrimoniis scienter vel ignoranter contractis quam in contrahendis.

8. Dispensandi super impedimento cognationis spiritualis inter levantem et levatum.

9. Dispensandi cum suis subditis super impedimento disparitatis cultus, quatenus sine contumelia Creatoris fieri possit, et dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis ac praesertim de amovendo a catholico coniuge perversionis periculo, deque conversione coniugis infidelis pro viribus curanda, ac de universa prole utriusque sexus in catholicae Religionis sanctitate omnino educanda; servata in reliquis adiecta Instructione typis impressa; excepto tamen casu matrimonii cum viro vel muliere Iudaeis, nisi adsit periculum in mora, tum vero singulis trienniis referat quot in casibus dispensaverit.

10. Dispensandi cum suis subditis super impedimento impediante mixtae Religionis dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis, prout in superiori num. 9.

11. Dispensandi in matrimoniis mixtis jam contractis, non item in contrahendis, super gradibus consanguinitatis et affinitatis super quibus Apostolicam facultatem pro Catholicis iam obtinuit, quatenus pars catholica, praevia absolute ab incestus reatu et censuris, cum parte acatholica rite et legitime matrimonium contrahere de novo possit, prolemque susceptam ac suscipiendam legitimam declarandi, dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis prout in superiore num. 9.

12. Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque foret incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu huius sanationis.

13. Dispensandi intra fines suae dioecesis coniugem fidelem super interpellatione coniugis in infidelitate relict, dummodo adhibitis antea omnibus diligentibus etiam per publicas ephemerides, ad reperiendum locum ubi coniux infidelis habitat, iisque in irritum ceciss, constet saltem summarie et extraiudicialiter, dictum coniugem infidelem moneri legitime non posse, aut monitum, intra tempus in monitione praefixum, suam voluntatem non significavisse.

14. Convalidandi litteras dispensationis ab Apostolica Sede expeditas super quovis canonico impedimento, quae nullae factae fuerint ob errorem nominis vel cognationis contrahentium in matrimoniis tam contrahendis, quam contractis.

15. Exigendi modicas mulctas tam a divitibus, quam a pauperibus iuxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis; et dummodo mulctae sic exactae in pios usus fideliter omnino erogentur.

16. Assignandi pensiones Parochis, vel Missionariis ex infirmitate resignantibus Paroecias seu Missiones, in quas per decem annos incubuerunt, solvendam annuatim a successore, non excedentem tertiam



partem fructuum quolibet modo provenientium ex Paroeciis vel Missionibus, nec non permittendi Parochis sibi subiectis, dummodo iusta et legitima causa concurrat, ut iis diebus festis quibus fideles Apostolica auctoritate soluti sunt ab obligatione Missam audiendi, ab applicanda Missa pro populo abstinere valeant, dummodo pro eodem populo in eiusmodi Missa specialiter orent.

17. Impertiendi quater in anno intra fines suae dioecesis in solemnioribus festis Benedictionem Papalem iuxta formulam typis impressam atque insertam cum Indulgentia Plenaria ab iis lucranda, qui vere poenitentes, confessi et sacra communione refecti eidem Benedictioni interfuerint, Deumque pro S. Fidei propagatione et S. R. Ecclesiae exaltatione oraverint.

18. Impertiendi Indulgentiam Plenariam singulis ex Clero, qui per quinque saltem dies S. Exercitiis interfuerint, ac sacrosanctum Missae Sacrificium celebrantes, vel saltem sacram Synaxim recipientes pias ad Deum preces effuderint pro S. Fidei propagatione et iuxta mentem Sanctitatis Suae et eiusdem indulgentiae applicationem per modum suffragii animabus in purgatorio detentis permittendi.

19. Impertiendi benedictionem cum Indulgentia Plenaria omnibus Christi fidelibus in articulo mortis constitutis iuxta formam praescriptam, et permittendi ut, grassantibus epidemicis vel contagiosis morbis, praedicti fideles eandem indulgentiam lucrari possint Christi Crucifixi imaginem, vel Crucem ad hoc benedictam, osculando.

20. Ut in actu visitationis parochiarum et Missionum, et etiam communitatum tam saecularium quam regularium lucrari possint Episcopus et eius Coadiutor, nec non totus Clerus ac Christifideles omnes, Indulgentiam Plenariam pro una vice tantum in qualibet paroecia seu Missione aut districtu, dummodo ii qui presbyteri sunt celebrent S. Missae Sacrificium, et alii contriti, confessi ac sacra communione refecti pias ad Deum preces fuderint pro Sanctae Fidei propagatione et iuxta mentem Sanctitatis Suae.

21. Benedicendi coronas precatorias, cruces et sacra numismata, iisque applicandi indulgentias iuxta folium typis impressum atque insertum; nec non erigendi Confraternitates a S. Sede adprobatas, Confraternitate SSmi Rosarii excepta, iisque adscribendi Christifideles cum applicatione omnium Indulgentiarum et Privilegiorum quae Summi Pontifices iisdem Confraternitatibus impertiti sunt: addita insuper potestate has facultates communicandi Presbyteris sacro ministerio fungentibus; dummodo, pro benedictione coronarum, sint ad excipiendas sacramentales confessiones adprobati.

22. Erigendi pium exercitium Viae Crucis in locis suae iurisdictioni spirituali subiectis, dummodo non adsint Franciscuales, cum applicatione omnium Indulgentiarum quae huiusmodi exercitium peragentibus a Summis Pontificibus impertitae sunt, et applicandi easdem

indulgentias Christi Crucifixi imaginibus, et crucibus, quibusdam in casibus prudentia et iudicio Episcopi seligendis.

23. Permittendi ut sylvicolis ad fidem conversis et aliis fidelibus apud illos degentibus licite valideque Confirmationis Sacramentum administrare possit unus ex Missionariis in quamcumque regionem longe ab Episcopo dissitam missis, servata instructione.

24. Concedendi Missionariis facultatem benedicendi aquam baptismalem ea breviori formula qua Missionariis Peruanis apud Indos Summus Pontifex Paulus III uti concessit, pro casu tamen necessitatis.

25. Delegandi benedictionem Campanarum quandocumque eam ipse absque gravi incommodo perficere nequeat, sacerdotibus sibi benevisis, servato ritu Pontificalis Romani, atque adhibitis oleis et aqua ab Episcopo benedictis, nec non etiam sine aqua ab Episcopo benedicta, si gravis causa concurrat.

26. Deputandi aliquam sacerdotem in locis sibi subiectis cum facultate consecrandi iuxta formam in Pontificali Romano praescriptam calices, patenas et altarium lapides, adhibitis tamen sacris oleis ab Episcopo Catholico benedictis.

27. Declarandi privilegiatum in qualibet ecclesia suae Dioecesis unum altare, dummodo aliud privilegiatum non adsit, pro cunctis Missae sacrificiis quae in eodem altari celebrabuntur a quocumque Presbytero saeculari vel cuiusvis Ordinis Regulari.

28. Recitandi privatim, legitima concurrente causa, matutinum cum laudibus diei sequentis statim elapsis duabus horis post meridiem, eandemque facultatem ecclesiasticis viris sive saecularibus, sive regularibus communicandi.

29. Retinendi ac legendi libros ab Apostolica Sede prohibitos etiam contra Religionem ex professo agentes ad effectum eos impugnandi, quos tamen diligenter custodiat ne ad aliorum manus perveniant, exceptis astrologicis, iudiciariis, superstitiosis ac obscoenis ex professo; eandemque facultatem etiam aliis concedendi, parce tamen et dummodo prudenter praesumere possit nullum eos ex huiusmodi lectione detrimentum esse passuros.

30. Permittendi catholicis sibi subiectis ut feriis sextis, Sabbatis, aliisque diebus quibus carniū esus vetatur, acatholicis, si in eorum mensa esse contigerit, carnes praebere valeant, dummodo tamen absit ecclesiasticae legis contemptus, et eiusmodi facultate sobrie multaque circumspectione utantur, ne scandalum in catholicos vel heterodoxos ingeratur.

Voluit autem Sanctitas Sua ut Episcopi praedictas facultates gratis et sine ulla mercede exerceant, ut illis uti nequeant extra fines suae dioecesis, et in iis exercendis expressam mentionem facere debeant Apostolicae delegationis, nec non epocham adiungere factae sibi concessionis.

If we compare the faculties contained in the new Formula T with the faculties contained in the old Formulae C, D, E, we find that most of the old faculties are contained in the new list, that many faculties are totally new, and that some of the former faculties have been abolished altogether. Thus the first article of Formula T contains the faculty contained in the third article of the old Formula C, with a very valuable change or addition. In the old formula the bishop could grant dispensation "*super defectu aetatis*" of 14 months, whilst in the new formula he can dispense deacons "*super defectu aetatis octodecim mensium*".

The faculty which is contained in the second article of Formula T, and which was the eleventh article of the old Formula C, has been changed lately by the Church. For on 2 January, 1909, the Cardinal Secretary of State notified the Apostolic Delegation and through it the American Bishops that, after the reform of the Curia and of the Roman Congregations and after the dioceses of the United States had been taken from the Propaganda and placed under the Consistorial, the Holy Father had decided to change also the discipline regulating the "*titulus ordinationis*", so that thereafter the priests of the United States were to be ordained, not "*titulo missionis*" as before, but "*titulo servitii Ecclesiae*". Thus this article of Formula T must be understood according to this new decision, and according also to the new decision with regard to the oath, as established by the decree of the Consistorial Congregation of 29 July, 1909 (ad 14).

Articles 3, 4, 5, 6 of the new Formula T are the same as articles 1, 2, 3, 4 of the old Formula E; while articles 7, 8, 9, 10, 11 and 12 of Formula T correspond exactly to the respective articles 2, 1, 3, 4, 5 and 6 of the old Formula D. Articles 13, 14, 15, 16, 18, 19, 20, 23 and 24 of the new Formula T contain faculties entirely new; while article 17 of Formula T corresponds to article 7 of the old Formula C; and articles 21 and 22 of Formula T, corresponding to articles 9 and 10 of the old Formula C, are partly new, and the rest of the articles of Formula T, viz. 25, 26, 27, 28, 29, 30, with little formal differences, reproduce the articles of the old Formula C in the following order: articles 12, 6, 8, 1, 2, 5.

Examining the above formulae more closely, we find that article 4 of the old Formula C is totally abolished and omitted in the new Formula T. The former article regarded the faculty of dispensing parish priests from application of the Mass *pro populo* on the days in which the faithful by apostolic concession were dispensed from the obligation of attending Mass.

From the old Formula D are also abolished and omitted two articles in the new Formula T, viz. articles 7 and 8 (Form. D). Article 7 was as follows: "Absolvendi contrahentes in omnibus et singulis casibus supra expositis, dummodo opus sit, ab incestus reatibus et censuris, imposita pro modo culparum congrua poenitentia saluari, prolemque susceptam ac suscipiendam legitimam declarandi".

Article 8 of the old Formula D was as follows: "Subdelegandi praesentes facultates suo Vicario Generali quoties absit a residentia vel legitime sit impeditus, atque duobus vel tribus Presbyteris sibi benevisis in locis remotioribus propriae dioecesis, pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit." This article, so far as the American dioceses are concerned, no longer exists. The question of communicating to the Vicar General the ordinary or extraordinary faculties must be settled according to the common law; but as for the faculty of subdelegating their faculties to other priests in the diocese, the American Bishops have to recur to the S. Consistorial Congregation, which ordinarily grants it with the clause: "His exceptis, in quibus peculiaris et personalis industria Episcopi requiritur".

We said that articles 13, 14, 15 and 16 of Formula T are absolutely new, and on account of their importance it will be well to give here at least their contents. Article 13 of Formula T grants the bishops the faculty "dispensandi intra fines suae dioecesis coniugem fidelem super interpellatione coniugis in infidelitate relictum", after having used every care and effort according to the prescriptions of the same article. The faculty contained in article 14 of Formula T is a very important one for American Bishops, sometimes obliged to correspond with the Holy See not in Latin but in English or some other non-Latin language. Especially in matrimonial cases an error may easily happen: "error nominis vel cognominis contra-

hentium in matrimoniis tam contrahendis quam contractis". Such errors, although involuntary, would render null and void the concessions or dispensations granted by the Holy See. In these cases, therefore, according to Formula T, the faculty is granted to the bishop "convalidandi litteras dispensationis ab Apostolica Sede expeditas super quovis canonico impedimento".

Article 15 of Formula T regards the right of exacting fees or taxes in granting matrimonial dispensations. In case of matrimonial dispensations the bishop has the right "exigendi modicas mulctas" from people who are well-to-do, and also from poor persons "according to their means", but *mendici*, according to the canonical conception of their *status paupertatis*, are always and absolutely exempted from the obligation of paying fees. Another very important limitation is imposed: the "mulctae" thus exacted cannot be used for the bishop's own interests or utility, but must be used exclusively for religious purposes: "et dummodo mulctae sic exactae in pios usus fideliter omnino erogentur".

Article 16 of Formula T has a special importance for all priests in the United States. It contemplates the question of granting a pension to parish priests or missionaries who are obliged by sickness to give up their duties and resign their parishes or missions, in which they must have served for ten years. The bishops, according to this article, have the faculty of assigning to them a special pension, "solvendam annuatim a successore, non excedentem tertiam partem fructuum quolibet modo provenientium ex Paroeciis vel Missionibus". The second part of article 16 regards the dispensation of parish priests from celebrating Mass *pro populo* on days on which the faithful by apostolic concession are not now obliged to hear Mass. This provision was previously to be found in article 4 of the old Formula C.

Articles 18, 19 and 20 of Formula T are entirely new, and regard the faculty of the bishop to grant a plenary indulgence to his priests who make a retreat of at least five days (art. 18), the blessing with plenary indulgence to the faithful "in articulo mortis constitutis" (art. 19), and the plenary indulgence on occasion of the pastoral visitation of parishes, missions, and religious communities.

Articles 21 and 22 of Formula T refer to the faculty of blessing rosaries, medals, crosses, etc., and of erecting confraternities approved by the Church, with the exception of the Confraternity of the Holy Rosary (art. 21); while art. 22 regards the same faculty for the erection of the Stations of the Cross. It must not be forgotten that during recent years the Congregation of the Holy Office has made important changes in these matters, and that the above-mentioned faculties must therefore be understood and used according to these new decisions. The faculties contained in articles 21 and 22, after all, are only partly new, for the same faculties were to be found in part in articles 9 and 10 of the old Formula C.

Two more faculties entirely new are given in Formula T, viz., articles 23 and 24. The first grants the bishop the faculty of permitting missionaries "in quamcumque regionem longe ab Episcopo dissitam missis", to administer Confirmation, according to the special instructions of the Holy See on the subject. Article 24 grants to missionaries the faculty of blessing the baptismal water with the short formula granted by Pope Paul III to the missionaries of Peru, but only in cases of real necessity.

#### SPECIAL DISPOSITIONS OF THE DIFFERENT FORMULÆ.

A few words about the special dispositions of the Holy See with regard to the use of the different faculties will be useful. As to the faculty of the bishops to communicate or subdelegate these faculties to priests "sibi benevisis", Formula I, old and new, contains the same dispositions. Article 28 of both formulæ says: "Praedictas facultates communicandi, non tamen illas quae requirunt ordinem episcopalem, vel non sine sacrorum oleorum usu exercentur, Sacerdotibus idoneis qui in eorum dioecesis laborabunt, et praesertim tempore sui obitus, ut sede vacante sit qui possit supplere, donec Sedes Apostolica certior facta," etc.

The use of the faculties contained in Formula I is regulated by this important clause: "gratis quocumque titulo". In the old Formulæ C, D, E, was added the special disposition: "gratis sine ulla omnino solutione, quocumque titulo". In Formula T, which now comprehends all extraordinary faculties of the old formulæ and some new ones, the above clause

has been modified, for the obvious reason that article 15 of Formula T grants to the bishops the faculty of asking "*modicas mulctas tam a divitibus quam a pauperibus iuxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis*".

The old Formula D had the following final provision: "*Voluit autem Sanctitas Sua et omnino praecepit, ut praedictus Episcopus superioribus facultatibus, iustis dumtaxat gravibusque accedentibus causis et gratis utatur, iniuncta tamen aliqua congrua eleemosyna in pium opus arbitrio ipsius Episcopi eroganda, atque ut elapso quinquennio, de singulis dispensationis concessis certiorare debeat Apostolicam Sedem*".

If the faculties contained in Formulae I and C were usually granted "*ex audientia sanctissimi referente subscripto S. Congregationis de Propaganda Fide Secretario*"; if the faculties of Formula D were also usually accorded "*ex audientia Sanctissimi*" with the clause: "*Attentis peculiaribus circumstantiis animum suum moventibus, et spiritualibus necessitatibus animarum Christi fidelium in dissitis regionibus prospicere cupiens*"; the four faculties contained in the old Formula E being more important and difficult, were granted usually "*ex audientia Sanctissimi*" with the proviso found in Formula D, and the following addition: "*dispensandi in utroque foro cum Catholicis eius jurisdictioni subiectis in matrimoniis sive contractis sive contrahendis*". Besides that there was added this final clause: "*Insuper Sanctitas Sua praedicto Episcopo facultatem concessit in omnibus et singulis casibus superius expositis, absolvendi contrahentes, dummodo opus sit, ab incestus reatibus et censuris, imposita pro modo culparum congrua poenitentia salutari, ac prolem tam susceptam quam suscipiendam legitimam declarandi. Voluit autem eadem Sanctitas Sua ac omnino praecepit ut praedictus Episcopus iisdem facultatibus, urgentissimis dumtaxat concurrentibus causis et gratis utatur, iniuncta tamen aliqua congrua eleemosyna in pium opus arbitrio ipsius Episcopi eroganda. Tandem Sanctissimus Pater eidem Episcopo potestatem fecit praedictas facultates subdelegandi suo Vicario Generali quoties a propria residentia absit, vel sit legitime impeditus; atque duobus vel tribus Presbyteris sibi benevisis in locis remotioribus propriae dioecesis, pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit.*"

By reason of the change and reform of the above-mentioned formulæ and faculties made years ago by the Sacred Congregation of Propaganda, and of the fact that at present such faculties are given to the American Bishops through the Sacred Consistorial Congregation, all the clauses of the old Formulæ C, D, E are abolished and void; and with regard to all extraordinary faculties now contained in the new Formula T, the exclusive clause, still existing in its full vigor, is the following: "*Voluit autem Sanctitas Sua ut Episcopi prædictas facultates gratis et sine ulla mercede exercean, ut illis uti nequeant extra fines suae dioecesis, et in iis exercendis expressam mentionem facere debeant Apostolicæ Delegationis, nec non epocham adiungere factæ sibi concessionis.*"

ADVOCATUS.

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#### ANTI-CATHOLIC PREJUDICE—ANCIENT AND MODERN.

THE primary aim of this paper is to point out the striking resemblance between the motives which underlay the persecution of Christianity during the first three centuries of its existence and the spirit that rules the persecutors of the Catholic Church of to-day. In fact, allowing for changed times and conditions, they are radically identical. *Then*, non-Christians sought to crush Christianity, not so much because of its doctrines as because they feared its political power. *Now*, professing Christians seek to exterminate the Church Catholic, not in reality on account of her peculiar tenets, but because they dread the growth of her political influence. Thus in both cases the reasons are fundamentally the same—political rather than doctrinal. The secondary object of the article is to throw out, in all modesty, some few suggestions anent what seem to the writer, in view of the foregoing facts, the methods most likely to prove effective in meeting the onslaughts of the present-day foes of the Church.

#### PERSECUTION OF THE EARLY CHRISTIANS.

While it would be senseless to deny that the Church has been frequently persecuted on the sole score of her religious teachings—of her peculiar doctrines—it is none the less true that a considerable part of the opposition she has met with—



it might be no exaggeration to say the larger part—has been due, not so much to her creed as to jealousy, or a dread of her ever-growing power over the minds and the political fortunes of men.

To begin at the beginning. It was the case with Christ Himself. It will be recalled that, when the priests and rulers took counsel together against the Master, it was not so much His religious teaching in itself that worried them, but rather the power which He was fast gaining over the populace, the fear that He would become eventually the dominant figure in the nation and gradually eclipse them. "If we let Him alone so," said they, "all men will believe in Him, and the Romans will come and take away *our place* and nation."<sup>1</sup> Had they been eager for the interests of Jehovah, they would have tried to sift out the good in His teaching, and would have joined forces with Him for the common welfare. But the purely spiritual side concerned them little, one way or the other. It was the dread of being shorn of their power and ousted from their lofty place that moved them. Again, when they had haled Him before Pilate, it was not a religious or doctrinal charge they brought against Him, but one strictly political. "We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that He is Christ the king."<sup>2</sup> They were well aware that a doctrinal charge would have had no weight with the governor; and besides they themselves doubtless believed that Christ was aiming at temporal sovereignty, an accusation which Jesus quietly but thoroughly refuted by His answer to Pilate: "My kingdom is not of this world".

To go further down the line. The self-same conditions are seen in the attitude of the Roman authorities toward the Christians of the first three centuries of our era. The followers of the Christ, like the Christ Himself, were persecuted, not so much for religious as for political reasons. Every student of Roman history knows that Rome was of all nations the most liberal and indulgent in the matter of creed or worship, going so far as to erect a temple, the Pantheon, to all the gods of all the peoples under the sun. The subject nations were

<sup>1</sup> John 11:48.

<sup>2</sup> Luke 23:2.

permitted not only to practise their various forms of worship at home, but even to carry their household gods with them to Rome itself. The very slaves were untrammelled in the outward expression of their beliefs.

In truth, there was nothing in its line comparable to the religious tolerance of the Roman empire, which imported its gods and its superstitions from almost every quarter of the then known world. Not only did Rome permit the introduction of every Eastern cult, but native Romans themselves in large numbers became adherents of one or other of these multitudinous sects. Just as in our own day and country some men and women are taking up the worship of the occult—Spiritism, Babism, and Bahaism, the Swami theosophy, Christian Science, and the rest—so in the days of imperial Rome, we know that many of the same crack-brained species adopted every new-fangled form of worship brought into the capital—the devotees of Isis and the Eleusinian mysteries worshipping side by side with the votaries of mighty Jove. And, to cap the climax, the cultured Romans of the empire—men like Cicero, Sallust, Horace—had really no religious faith at all. They were, for the most part, gross materialists, cynics, who considered the prevailing superstitions good enough for the common people, as a sort of moral police to keep them in order, but they would have none of it for themselves. As a rule, they conformed outwardly, like many prominent members of the Anglican Establishment to-day, for reasons of State polity, and to set an example to the proletariat; but that is about as far as it went. Their position is well expressed in the pithy question of Pilate to Christ: “What is truth?”

Why then, with all this marvelous tolerance, were they so bitter against the Christians? Why except only Christians from the otherwise universal freedom of worship? Surely, it was not because of anything in the peculiar beliefs of the Christians, for we have seen that anything and everything in the shape of religious belief passed muster in Rome. True enough, the Christians were pictured as worshipers of an ass, blood drinkers, and so forth. But it is hard to imagine intelligent men of the stamp of the Roman rulers giving credence to such ridiculous charges, particularly as they knew that some of the best type of the Roman citizen had joined the ranks of

the Christians. Besides, these senseless charges were amply refuted in open letters by such able men as Tertullian and Justin Martyr.

We must seek elsewhere for the explanation; and the only plausible explanation is that the Christians were hounded for political reasons. They were represented as a growing power hostile to Rome, and they gave color to the charge of hostility by their refusal to conform to the established customs, to take the usual tests, such as offering incense to the statue of Jove, worshiping the genius of the emperor, and the like. Even this latter does not seem to account sufficiently for their treatment. For the Jews too refused to take the above-mentioned tests of loyalty, and yet they were not only tolerated, but even protected, in the observance of the Mosaic law, and exempted from all services incompatible with their religion. It is evident, then, that the Roman government did not fear the Jews, and that it did fear the Christians.

The charge of conspiracy and sedition was one charge at least that would not down. No amount of apologetic testimony could offset it. The facts were plain and undeniable. The Christians might not be worshipers of the ass; they might not be murderers or cannibals; but they were unquestionably disloyal subjects of the emperor. They flatly refused the obedience which all the other sects yielded, with the single exception of the Jews, who were exempted. Therefore they must either be forced into submission or exterminated, not for their beliefs, but for their politics; not because they adored the Christ as God, but because they were enemies of the empire, intriguers against the established order of things, trying to set up an empire of their own.

There was undoubtedly much in the character and policy of Christianity to foster this belief on the part of the Roman rulers. The Christians had openly proclaimed that their message was to all men, and that they proposed to take in the entire world, Jew and Gentile, bond and free. Christianity was not, like the other sects, a mere local form of worship, but a universal, world-wide type of religion. No wonder the authorities came to look upon it as a menace to Roman rule, as a political rival. It was but natural that they should consider the matter from a purely temporal standpoint. They knew

nothing probably of Christ's answer to Pilate: "My kingdom is not of this world." And besides, it is more than likely that the hostile Jews did all that lay in their power to impress upon the rulers the notion that the Christian scheme was set up as a serious political rival of the Roman empire. "Since the days of the Apostles," wrote Tertullian, "the Synagogue has always been a torrent of persecution."

Even such generally humane and moderate emperors as Trajan, Antoninus Pius, and Marcus Aurelius regarded Christianity as dangerous to the very existence of the empire, as a secret society seeking to undermine the political constitution of the State, and they persecuted it as such. To all Rome's rulers alike, humane and inhumane, the Christians were "*hostes publici imperatorum, legum, morum Romanorum. Irreligiosi in Caesares, hostes Caesarum et Populi Romani*".

#### THE MODERN ANTI-CATHOLIC CAMPAIGN.

In the American commonwealth, as in the Roman empire, universal tolerance in religious matters is the vogue. No matter how outlandish the tenets of a sect, it has little difficulty in getting, and keeping, a footing here, so long as it refrains from making itself a public nuisance. To say nothing of the numerous old-line sects, there are newer and crazier fads springing into existence almost monthly; and all of them—Doukhobors, Christian Scientists, free-lovers, Babists and Bahaists and Theosophists—are perfectly at home among us. Occasionally, it is true, a member of some ultra sect is haled before the courts; but this is never done on account of his private beliefs or public worship; it is rather because he has violated the law of the land by some grossly immoral practices. As a rule there is a spirit of indifference, or amused toleration, for all creeds, even the most outlandish.

There is one sole exception. And here again comes the parallelism between the imperial persecutors of early Christianity and the anti-Catholic bigots of to-day. As in the Roman empire all creeds save one—the Christian—were tolerated, so now, in the American Republic, all save one—the Roman Catholic—are allowed to pursue their way unmolested, provided they keep within the limits of the civil law. There is this one striking difference however, that whilst it was

chiefly the Roman *government* that persecuted the early Church, here the government itself oppresses none. The oppression comes from a certain element of the people, and a considerable proportion of this persecuting element styles itself Christian, and, no doubt, considers itself preëminently Christian. As in the case of imperial Rome, so here again we may well ask: Why this exception? Why do the anti-Catholic bigots pass lightly over, or altogether ignore, the vagaries of the lunatical sects—some of them downright immoral—to concentrate all their rage upon the Church Catholic? It cannot be purely and simply a matter of doctrinal differences; else why not attack those who dissent from them far more than we do? Doubtless the matter of doctrinal difference does enter into the question in the case of a comparatively few, a handful of religious fanatics. But I am speaking of the rank and file, of men, for instance, like Watson and his ilk, who certainly are not much concerned one way or the other with dogmas or creeds. Of course a certain number of the densely ignorant or grossly stupid are influenced by the reckless charges of immorality brought, from time to time, against the Church and churchmen; but this number is comparatively small; and while the despicable sheets that cater to these few have, no doubt, their part in arousing opposition to the Church, they cannot account for the antagonism of the majority.

It is the same old story, the story of Rome over again—jealousy of our steady growth, and a fear that we may become the dominant political factor in this American Commonwealth. And they think, or pretend to think, that that is precisely what we are aiming at. When they attack our teachings, it is not, as a rule, because of their objection to the teachings in themselves, but rather because they want to prejudice and embitter ignorant non-Catholics against us, in order to hinder and hamper our rapid progress. The assaults on Rome's doctrines are generally a means to an end, and that end is to clip our wings if possible and prevent us from flying higher. The dogmatic feature, with most of them, is something altogether secondary and subservient; the diminution of our so-called political power and prestige is primary. That is always at the bottom of every move they make against us. They themselves make no secret of the fact that fear of our political ascendancy is

the mainspring of their bitter antagonism. On the contrary, they proclaim it aloud. As the present writer has stated, in an article on this subject:<sup>3</sup> "Conference after conference has gone on record in bitter opposition to the 'favors' heaped upon the 'Romish Church' by U. S. Government officials. . . They are practically unanimous in censuring the President for suspending Valentine's order requiring the Sisters in the Government Indian schools to doff their religious garb—a mean, petty, narrow-minded little bit of spite work."

In that same year (1912) the United Presbyterian General Assembly in session at Seattle, called aloud to all the lovers of *civil* and religious liberty to sit up and take notice, and arm themselves in time against "the machinations and usurpations of that ancient foe of human liberty, the Papacy, which, as it gains in numbers in the nation, is becoming bolder and more menacing by means of its alliance with politics and politicians". And only last year the General Assembly of the Southern Presbyterian Church reiterated the above-quoted denunciation of the Catholic Church for her alleged participation in politics: "The Assembly views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Church of Rome which is, and always has been, a menace or a blight to *civil* and religious liberty of every kind wherever it has obtained a foothold; it views with serious concern the dangerous apathy pervading all classes of Protestants in this country touching this menace". And this, by the way, from that very sect which Thomas Jefferson more than once characterized as "the most intolerant, the most tyrannical and ambitious of all the sects", and which he considered the greatest menace in his own day to the peace and freedom of the young Republic. Though it may not be strictly relevant, or absolutely necessary to the end he has in view, the writer feels that it will not be a waste of valuable space to give the words of the Sage of Monticello on this subject. They may prove very useful some time or another in defending the Church against the attacks of this most venomous sect. In the ninth volume, page 358, of Jefferson's Works (quoted by Archbishop Spalding in his *Miscellanea*,

<sup>3</sup> *The Catholic Standard and Times*, 15 June, 1912, "The Wail of the Vanquished."

vol. II, p. 605), we find the following: "The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration (?) and freedom of opinion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. Their ambition and tyranny would tolerate no rival if they had the power. Systematical at grasping at an ascendancy over all other sects, they aim at engrossing the education of the country, are hostile to every institution they do not direct, are jealous at seeing others begin to attend at all to that object". And on page 322 of the same volume, we find the following letter to a Mr. Wm. Short: "The Presbyterian clergy are the loudest, the most intolerant of all the sects, the most tyrannical and ambitious; ready at the word of a lawgiver, if such a law could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which their oracle Calvin consumed the poor Servetus because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to reëstablish by law that holy inquisition which they can now only infuse into public opinion". And this is the sect which is bitterest in its opposition to the Catholic Church, on the score, forsooth, that the latter is inimical to civil and religious liberty. "The Protestants are alarmed," writes the Rev. Fredk. Lynch, in *Christian Work* (6 February), "because the Catholic Church is making a concerted attempt to get more and more political power by electing officials as Catholics to the State and National offices; and utterances have been made that might give ground for this apprehension". Before a recent election in the city of Baltimore circulars were widely distributed calling on the lovers of liberty to vote against all Catholics, and all who were known to favor the Catholics, the letter *C* being placed after the names of all such, so that the voter might make no mistake; and the reason given was that the Roman Catholic Church rules Baltimore, and that 80 per cent of the appointments under the present municipal administration were Roman Catholic. Many more instances might be given, but these will suffice. We all

know that the Baltimore incident has been, and is being, duplicated throughout the country, and the bigots are carrying on everywhere an active campaign, either open or covert, against every Catholic who stands for office.

But why should they object to the political power of Catholics any more than they object to the political power of the Baptists and Presbyterians and Methodists? Many of them are perfectly well aware that Catholics have proved themselves thoroughly loyal citizens and staunch defenders of the Republic, in time of war as well as in time of peace, in the army and navy and civil life. Why, then, their bitterness against Catholic officials? It is because they are obsessed, or pretend to be obsessed, with the dread that, after all, and in spite of all apparent evidence to the contrary, Catholics are not at heart loyal, that their "loyalty" is all on the surface, merely apparent, a matter of expediency, a matter of "must"; that their first duty and first loyalty, even in political matters, is to the Pope; that the Pope has political designs on this country; and that, when the time is ripe, when the Catholics are in political control, they will turn the country over to His Holiness.

Truly, it is difficult to understand how men with a single grain of intelligence could harbor such, worse than childish, fears. Yet we know for a certainty that this is the case. There can be no doubt that many of the rank and file are perfectly sincere in their contention that Catholics are absolutely subject to the Pope in purely political matters, just as we are in matters of faith, and that we consider the Sovereign Pontiff just as infallible in the one as he is in the other; that, at a word or a nod from him, we would forswear our allegiance forthwith to the Commonwealth, and even take up arms against it. These people are frequently the victims of unscrupulous schemers of the Titus Oates stripe who are making either financial or political capital out of the credulity of their dupes.

Here too are found the identical conditions that flourished in imperial Rome. The Christians of those days were accused of all sorts and descriptions of crimes, crimes that never entered even into their imaginations, much less into their lives. Prominent among these crimes, as we have seen, was that of



sedition, conspiracy, disloyalty. They were charged with being a vast secret society working underhandedly for the overthrow of the Roman empire. No amount of reasonable explanations on the part of the Christian apologists could make their enemies think otherwise. So now, in the great Republic of the West, the enemies of the Catholic Church make the self-same charges, and all our efforts to disabuse them of their senseless notions are unavailing.

The reader may recall what Dr. Washington Gladden had to say on this subject less than a year ago. "It is being whispered now in Protestant circles that the Catholics are meeting by stealth from night to night in the basements of their churches to drill for the impending insurrection. If the church has no basement, it matters not; the story is just as freely told and just as freely believed. Rumors will be heard of consignments of arms being delivered by night to Roman Catholics; they are apt to come in coffins; that adds a shudder to the tale and makes it more enticing. Forged documents will be printed and privately circulated—documents purporting to have been issued by the Roman Catholic hierarchy—giving instructions to the faithful in which they are authorized and instigated to commit various crimes against their Protestant employers and neighbors, and intimating that Mother Church will absolve them from the guilt of all such offences." Following his reference to the furore caused during the A. P. A. outbreak, by a ridiculous document sent out by these scoundrels as a papal encyclical, Dr. Gladden says: "Such hysterical fears will soon be agitating hundreds of thousands of breasts in this enlightened land. It is quite impossible for any one to forge a tale of horror or treachery or villainy which will not be eagerly accepted by millions of Christians in this country concerning their fellow-Christians when these religious lunatics begin to be epidemic. . . . The conflagration of hate is already well started, and it will probably sweep over the land. No argument could extinguish it. There are millions of Protestants who are incapable of believing anything but evil of Roman Catholics. Traditional rancor colors all their vision whenever the name of the Pope is mentioned."

We Catholics could say nothing stronger than Dr. Gladden says in this article of his; and if we said anything even half

as strong, we would surely be accused of lying by these rabid enemies of the Church. The doctor's paper contains about as serious an indictment of the unscrupulous foes of Catholicity as has ever been drawn; and it proves that, far from exaggerating their devilish devices to injure us, we are wont to fall considerably short of the whole truth. It must be evident, too, to every reader of Dr. Gladden's utterances that he is not surmising or guessing; he has no reason whatsoever for overdrawing the picture of bigoted hate against the Church of Christ. Those whom he excoriates are his own co-religionists. He is not drawing on his imagination; he has the facts at command, and he gives them. He has watched, and tried to stem, the torrent of anti-Catholic hatred for twenty years or more; so he is perfectly sure of his ground. His article shows conclusively that the leaders of these outbreaks are not the victims of a delusion, but thoroughly deliberate, downright, systematic vilifiers. As the Doctor says, they lay their plans so cunningly that their slanders are not likely to be detected until the harm has been done. For instance, a leader of the A. P. A., or the "Guardians of Liberty", living in Toledo, will not usually bring charges against the Catholics of his own city, but rather against those of Columbus or Cincinnati, and vice versa. The people who hear these accusations have no means of verifying or disproving the statements immediately, and by the time the real facts are brought to light, the evil has been wrought, or prejudice is so strong that the truth will not be listened to, even if it be as self-evident as that two and two are four.

Mr. James Cooper, a Freemason (a man after Dr. Gladden's own heart), writing in *The Continent* (Presbyterian), says: "I am pleased to read your article on the circulation of detestable forgeries of oaths of Catholic societies, etc. It seems incredible that any one of ordinary common sense cannot see the absurdity of any such things on the part of any class of people in this twentieth century." Nevertheless it is a sad fact, as he himself admits, that millions do accept such lies. The only plausible explanation is that, where Catholics are concerned, the bigots are lacking in ordinary common sense; their prejudice is so deep and so bitter that it puts them beyond the pale of the laws of sense and reason. No lie so

enormous or so palpable, no charge so absurd, no crime so monstrous, but that it will easily pass muster when directed against the hated Catholics. The history of imperial Rome over again in almost every particular, the very same gullibility.

In brief, the rank and file of the foes of Catholicity to-day labor under the same delusion that blinded and embittered the pagan oppressors of primitive Christianity—the notion that the Church is aiming at temporal power, that it is, in the words of the Presbyterian General Assembly, “a politico-religious organization”, and that its spiritual side is only a means to an end, something in the nature of a cloak to cover its political designs and plans for the conquest of the world. Like the old Romans, the hate-crazed modern bigots lose sight of the fact that Christ’s kingdom is not of this world, that the primary end and aim of the Church is the salvation of souls, that she *does* want to conquer the world, but for Christ, not for motives of self-interest. As Dr. Gladden observes, nothing that we may say or do will have any wholesome effect on the leaders of these anti-Catholic movements; they find it too lucrative a business to give up. Nor on a large percentage of their dupes, for the reason that they are so wretchedly entangled in the meshes of prejudice that it is well-nigh impossible to extricate them. There are many, however, sincere but misguided persons, whose minds are still open to conviction, who are willing and eager to know the truth; and, needless to remark, it is our duty to endeavor to set such people right by presenting the Church’s side in the manner best calculated to appeal to them. The suggestions offered by the writer will seem, no doubt, commonplace enough; but, in view of the reasons for the existence of present-day anti-Catholic bigotry, they seem to be the best that can be given.

#### THE ANTIDOTE.

As the principal motive offered by themselves for their opposition to us is the belief that the Church is a “*politico-religious organization*”, the political part primary and the religious secondary, our first and foremost effort should be to disabuse their minds of this false notion; to prove from history that, whatever isolated and irresponsible individuals may

have done to give grounds for this indictment, the Church as such has never interfered in political matters except where the interests of souls were at stake; that the kingdom of the Church, the kingdom of Christ, is not of this world, and that it is only when the kingdoms of the world clash with the interests of Christ's kingdom that she deems it her duty to interfere—in the words of Peter to the Sanhedrim: "We must obey God rather than men". Show them, from the pages of authentic history, that the Church, far from being, as her enemies assert, "that ancient foe of human liberty wherever she has gained a foothold", she has been, in reality, all through the ages, the staunchest defender of liberty and the most relentless foe of oppression; that it was invariably to her that individuals and nations turned throughout the Middle Ages for relief from the tyranny of their rulers. If she took up the gauntlet against a Frederick the Second and a Henry the Fourth of the Holy Roman Empire, a Napoleon, etc., it was not for political reasons, but because those rulers were interfering with her lawful rights, and indirectly with her work for souls. She has never sacrificed principle to expediency; never truckled to the world's potentates to gain political advantages at the expense of the faith. She suffered the loss of England and the friendship of its king, at a most critical juncture, rather than yield in a matter of principle.

Emphasize the fact that the Pope is not, and is not considered by Catholics, infallible in matters purely political; and, furthermore, that he does not, and never will, meddle with the purely political views of Catholics, much less make any attempt to withdraw them from their allegiance; that, far from being hostile to our institutions, he has repeatedly expressed his good will toward them, and his admiration for the American people; it is utterly ridiculous to suppose that he has any designs on our country in the way of temporal sovereignty, and that, even if he had (an altogether improbable supposition), Roman Catholics would not only be free to disregard them, but even to offer every possible resistance to the attainment of his object. As Daniel O'Connell once put it: "My faith is Rome's; my politics are my own".

Give them to understand why it was that the Pope did, as a matter of fact, maintain his temporal sway over the former

Papal States—the origin and *raison d'être* of the temporal power—that he might be independent, freer to carry on his work without let or hindrance from meddlesome rulers. Point out the danger that lies in the subjection of the Pope to any temporal sovereign—from the history of the Avignon Popes, for instance. The temporal power was held, not for its own sake, but rather as a means to an end, and that end was the freedom of the Church from the tyranny or intermeddling of European monarchs.

No doubt there is a groundless fear in the breasts of many that, should Catholicity ever become powerful enough in this land, she would try to bend all to her own way of thinking, or at least to an outward conformity—that, whenever and wherever it is possible, she uses coercion to increase her membership. We can assure them that there is absolutely no fear of that. The Church in the days of her power and influence did most certainly try to prevent designing men from drawing away or misleading her own, and she still tries it, and will keep on trying. But as for resorting to force to bring about “conversions”, she has never done it and never will do it. On the contrary, she will accept none but willing and convinced worshipers. It is only after a thorough course of instruction that she consents to admit non-Catholics to membership. She will not permit them to take a leap in the dark.

Finally, try to open their eyes to the facts that stare us in the face and that prove beyond the shadow of a doubt that Catholics are among the most loyal citizens of the Commonwealth, and that their persecutors, on the other hand, are disloyal to the spirit and essence of the American Constitution. Says Dr. Gladden: “Instead of listening to horrible tales of what Catholics are doing in distant places, sit down and make out a list of all the Catholic men and women you know, in business, in professional life, in the shops and factories, in the kitchens; put down their names and think them over, and see whether you will be able to convince yourselves that these men and women are capable of doing the kind of things which these tales attribute to them”.

The Rev. Edwin F. Snell, of Chicago, a Congregationalist confrère of Dr. Gladden, said, in a sermon preached by him last summer: “The bitter hatred of some Protestants for all

that is Roman Catholic is one of the scandals of the present situation of Christianity. There is a paper published in Kansas devoted to the Christlike task of spreading the most nauseous reports about Roman Catholics. Simple-minded people are apt to believe that what they see in print must be true, and the seeds of hatred and suspicion are being sown in the minds of a multitude of Protestants all over the country. . . . We do not know what beautiful Christians there are among the Catholics because we do not know them. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brother. Man for man, I will trust the ultimate patriotism of my Catholic as of my Protestant neighbor," etc.

It is not the Catholics, but the bigots, who are acting in a way best suited to disrupt the American Republic. The Catholic Church, as history proves, has ever been the strongest bulwark of national, as well as of religious, unity, while Protestantism has always been a source or principle of disintegration and disunion both politically and religiously. This too is proved by the course of history. We have seen what Thomas Jefferson thought and said of the Presbyterians, perhaps the bitterest and most active of our enemies. He considered them, and not the "Romanists", the greatest "menace to the peace and freedom of the Republic". And what he said of the Presbyterians of his day, we may be sure he would say still more emphatically of the whole army of present-day Catholic-baiters. With all of them it is a case of plain jealousy. We refer of course to the leaders and active spirits in these movements, and not necessarily to their dupes. They want, as Jefferson so well put it, no rival; they want to secure a monopoly of political influence and interference. They would not raise the slightest objection to a union of Church and State provided theirs were made the State church. They do not hesitate to form alliances with the politicians to secure the passage of their silly "blue" laws. They want all the freedom for themselves and all the repression for others. They are traitors to the American Constitution, trying to undermine it, running directly counter to its fundamental principles, and totally at variance with its spirit. And, of a surety, if they are bad citizens, they are infinitely worse Christians;

clamoring for the oppression of their fellow-men in the name of liberty; and instilling into the hearts of their dupes hatred of their fellow-Christians in the name of the religion of Jesus Christ, the God of love. Such agitators are neither American nor Christian; they are not of Christ, but of antichrist.

Appeal to their sense of reason and justice—to those of them at least who *have* any sense of reason and justice—whether it is fair and square to assume that Catholics will be disloyal in time to come when they have before their eyes every evidence that these same Catholics have been so thoroughly loyal throughout all the past history of the Commonwealth. Is it not the natural assumption, in the absence of positive evidence to the contrary, that they will conduct themselves in the future as they have conducted themselves in the past?

These considerations, it is true, are not likely to have much, if any, weight with many of them, for, as the poet puts it:

But jealous souls will not be answer'd so.  
They are not ever jealous for the cause,  
But jealous for they are jealous; 'tis a monster  
Begot upon itself, born on itself.

But they may possibly influence the thousands of honest dupes who know us not as we are, but only through the distorted medium of lying hearsay.

Of one thing we may rest assured: that, if we were going backward instead of forward, dying of inanition, our foes would let us severely alone; they might even, in the flush of victory, bring themselves to give a word of hypocritical sympathy to the vanquished foe. But the sight of our onward march, of our steady growth in numbers, power, and influence has the same effect on them as the shaking of a red rag before the eyes of a maddened bull. That is the reason for the existence of the execrable sheets which print such foul and filthy libels.

It is, no doubt, superfluous to remind the clergy that a little persecution is good for us. Every student of Church History is aware that the Church was never stronger, from a spiritual standpoint, than in the days of her greatest afflictions; and never weaker spiritually than in the heyday of her prosperity. As competition is the life of trade, so is opposition, in a sense,

the life of the Church. No worse evil could befall an individual or an institution than to have absolutely plain sailing, without opposition or resistance. Continuous, unlimited prosperity is the surest means of making men, whether singly or collectively, succumb to one of the worst of diseases—dry rot. Men need opposition to stir up their fighting blood. Tertullian tells us that “the blood of martyrs was the seed of Christians”; and we know that, instead of weaning the Irish and Poles from their allegiance, persecution only served to grapple them more firmly, with hooks stronger than steel, to their outraged mother. These frenzied outbursts hold no danger for the Church herself; but a long stretch of unbroken peace and prosperity might prove dangerous, not indeed to her existence, but to her vigorous life. In the words of Dryden, she has

oft been chased with horns and hounds,  
And Scythian shafts and many-winged wounds  
Aimed at her heart; was often forced to fly,  
And doomed to death, though fated not to die.

So it has been since the days of Christ, and so it will continue till the Church Militant has been merged in the Church Triumphant.

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#### THE MUSIC OF THE BIBLE.<sup>1</sup>

THE recent publication of a new edition of the late Sir John Stainer's well-known work, *The Music of the Bible*, with additional illustrations and supplementary notes by the Rev. F. W. Galpin, M.A., F.L.S., calls for a more extended notice than would be expected if merely placed under the category assigned to book reviews. This extended notice seems all the more desirable inasmuch as there is no single Catholic work in English available for the student of Biblical Music.<sup>2</sup>

At first blush the title of the present work is in reality a misnomer, because as a matter of fact any definite account of

<sup>1</sup> *The Music of the Bible*: John Stainer, M.A., Mus.Doc. New edition by the Rev. F. W. Galpin, M.A., London, Novello & Co.

<sup>2</sup> I take no heed of the fanciful melodies printed by Kircher and Fetis.



the music or musical instruments of the Bible would amount to little more than scientific theories, for we do not know for certain the shapes of the instruments used by the Jews, save the Sacred Trumpets (as figured on the Arch of victorious Titus) and the Shophar or Ram's Horn—both ritual instruments. Nor yet do we know any faithful versions of the Jewish psalmody, nor have any specimens of these melodies come down to our day. Moreover, an examination of the music in present-day synagogues can give little help, and would merely furnish partial traditions of the music of the *second* Temple. Stainer well puts it when he says that "not one Jewish bas-relief to tell the shape of their musical instruments now remains". However, to make up for this, a study of the various instruments mentioned in the Bible as derived from the outside influences of Egypt and Assyria and Phoenicia must undoubtedly prove helpful, especially in the light of the researches of De Sarzec, Peters, Flinders Petrie, Glaser, Garstang, Hogarth, the White Fathers of Carthage, Sir Arthur Evans, Dr. Halbherr, and Miss Boyd.

When Stainer published his work in 1879, our knowledge of the arts and social customs of Eastern nations was more or less based on the works of Botha and Layard in Assyria, and of Mariette and Wilkinson in Egypt. During thirty-five years much new and unforeseen light has been thrown not only on the art of Assyria and Egypt, but also on Crete, Phoenicia, Asia Minor, and prehistoric Greece. Added to these discoveries—especially the marvels of Minoan civilization—we are to-day in a much better position to trace the sources and evolution of musical instruments, and their distribution, than in the days of Carl Engel,<sup>3</sup> who was Stainer's chief authority.

It may be convenient to take a survey of the book, chapter by chapter, and to point out the more important conclusions arrived at by M. Galpin. In a few cases I take the liberty of dissenting from some of M. Galpin's views, but in most cases he is an eminently safe authority, and his supplementary notes are so valuable that it is a pity he did not write an entirely new treatise.

<sup>3</sup> Many of Engel's theories were based on incorrect restorations of ancient instruments.

Chapter I deals with the Hebrew Kinnor or lyre. Convincing reasons are given for the identification of the Kinnor with the lyre. It was the national instrument of the Hebrews and the favorite of King David, and was akin to the Kissar, an Arabian form. Probably it came from Western Asia, and it appears in the Minoan civilization of Crete about the year 1400 B. C. Recent discoveries point to the fact that the typical forms of lyre and guitar were distinct fully two thousand years before Christ, while incurved sides were known by 1000 B. C. As is now generally agreed, the guitar derived its origin from the hunting bow, and it came to Western Europe through the Romans. Ancient Egyptian lyres were furnished variously with from ten to eighteen strings, and were of considerable size and power. Evidently the Kinnor was played with the hand (I Kings 16: 23).<sup>4</sup>

Chapter II discusses the Nebel and the Nebel-Azor. According to St. Jerome, St. Isidore, and Cassiodorus, the Nebel was a small triangular harp, somewhat similar to the Assyrian instrument. The typical Egyptian harp was bow-shaped, whereas the Assyrian was triangular; but both forms were without the fore-pillar, as was also the ancient Irish harp, a specimen of which is still to be seen at Ullard. David was a performer on the Nebel as well as on the Kinnor, and it is safe to say that the Nebel was the instrument of Egypt *par excellence*. The term has been absurdly translated as a psaltery, a lute, a viol, and even a bagpipe! As to the Nebel-Azor it is merely another form of harp, in a developed stage, and generally consisted of ten strings. The Nebel is identical with the classical Nabla, and was introduced to the Greeks and Romans by the Phoenician traders. M. Galpin discusses the suggestion made both by Engel and Chappell that its name is a "transliteration of the Egyptian word Nefer". He also adds that there can be little doubt as to the word Shalishim (I Sam. 18: 6), meaning "three", denoting the three-stringed guitar, which was known to the Greeks as the pandoura, and to the peoples of the Eastern Mediterranean countries of to-day as the tamboura.

<sup>4</sup> All the Scriptural references in Stainer's book are to the *Authorized* version, but I give them as found in the Catholic version.

Chapter III explains the instruments called Sabeca and Psanterin. The former was a triangular harp, called Sambuca by classical writers. Stainer's opinion that the instrument was necessarily made of elder wood (*Sambucus*) cannot stand; and the original word is Sabeca, or in Syriac Sabka, the *m* in sambuca being merely a phonetic insertion. In the Assyrian carvings the use of the plectrum with the Sabeca is much in evidence. Stainer falls into a more serious error in equating the Psanterin with the dulcimer. There is a wide difference between the medieval psaltery and the dulcimer. The former was plucked by the fingers or by a plectrum, whereas the dulcimer is struck by several hammers. In fact, no representation of the true psaltery has come down to us. Engel's "Assyrian dulcimer" is in reality a triangular harp. The true psaltery came from Asia, and is akin to the Chinese *kin* and *tche*, and the Japanese *koto*. On the other hand, the dulcimer, which originated in Western Asia, about the eighth century, came to Europe with the Crusaders, who called it *Doucemelli* ("dulce milos"), whence the present name.

Chapter IV not only deals with Kithros ("cithara"), but endeavors to explain a number of words found in the inscriptions of the Psalms, e. g. Gittith, Aijelet, Jonath, Shushan, Alamothe. The cithara was an elaborated lyre, and is much quoted in the Bible. It survives in the zither of to-day. Stainer is not so happy in discussing the "obscure words used in the headings of the Psalms". The Rev. F. L. Cohen, the most recent writer, and one who is well versed in the traditions of the Synagogue, is inclined to the view that Gittith, Aioleth, Javanith, Susan, Elamith, mean the Gathite, Aeolian, Ionian, Susian, and Elamite modes, corresponding to and paralleling the geographical titles of the Greek modes. On the other hand, Professor Cheyne considers that these words are generally corruptions of the names of clans or guilds; thus Alamothe means "of Salmoth", or the Salmeans, a division of the Temple singers, and Sheminith stands for "of the Ethanims" or Nethinims, a well-known body of Temple servants. M. Cohen takes Alamothe and Sheminith, when applied to the Nebel and Kinnor respectively, to mean trained female singers and dancers when sung to the sound of the Nebel, and male singers when sung to the Kinnor. The Rev.

E. Capel Cure regards *Selah* as a musical interlude, or a sound-picture, or a primitive form of "programme music".

Chapter V deals with the terms *Khalil* (*Halil*), *Machol*, and *Mahalath*. The *Khalil* was an oboe, having a double-beating reed. The flutes or flue pipes were of two kinds, namely, vertical and transverse; but it is well to note that the latter form did not come to Europe till the eighth or ninth century. Recent discoveries at Pompeii have shown that the Greeks and Romans were acquainted with devices for stopping additional holes on their reed-pipes, by means of revolving rings of metal. The *Khalil* was mostly used at funerals, and it is included in the list of instruments in connexion with the gift of prophecy. Double pipes have been found in the tomb of the Lady Maket, *circa* 1100 B. C. *Machol* probably means a flute, though it has been translated as "dances" or "dancing". It is frequently associated with *toph*, e. g., "cum tympanis et choris". St. Jerome translates it as "per chorum", and Aquila renders it "for dancing". *Mahalath* or *Machalath*, which occurs in the titles of Psalms 53 and 88, has received various interpretations, but it is not improbable that it has a musical significance and probably refers to *Khalil*. In the case of "*Mahalath Leannoth*", the addition of *leannoth* (to answer) would appear to signify *antiphonal* singing in which one class answers the other.

Chapter VI is devoted to the *Ugab* or *Organ*. This instrument is in reality a development of Pan's-pipe, a collection of vertical flutes, blown across the open ends. It is not unlikely that the Greek *μόναυλος* was furnished with some kind of whistle-head. To those who object that the organ was not known in the first century of the Christian era, it is merely necessary to quote Ctesibeus and Hero of the second century before Christ for the *Hydraulus* or water organ, while it is certain that the *Magrephah*, which stood in the Temple of Jerusalem, and which had ten pipes to each note, was a pneumatic organ. Strangely enough, the word *Ugab* has three distinct renderings in the Septuagint, namely, *Kithara* (Gen. 4: 21), *Psalmos* (Job 21: 12 and 30: 31), and *Organon* (Ps. 150: 4)—that is to say, Guitar, Psaltery, and Organ. Although Stainer could not trace the use of organs in Christian churches prior to the sixth century (580), we have quite a

number of references to the instrument in the fourth century. Neither form of organ was the Mashrokitha or Mishrokitha, referred to in the third chapter of Daniel (verses 5, 7, 10, and 15). Its Greek rendering is Syrinn.

Chapter VII deals with the Sumponyah—which has been absurdly translated as “dulcimer” in the Authorized Version. Stainer and Galpin both agree that the Sumponyah, also known as symphonia, was a bagpipe. It is akin to the Arabian Souqqarah, and was blown by the mouth, as was also the ancient Irish Piob, and the Indian Magoudi. Professor Garstang discovered a sculptural Hittite slab at Eyuk, dating from 1000 B. C., in which is seen a figure playing on the bagpipe or sumponyah. M. Galpin suggests that the figure really represents “a jester with a performing monkey”, but there seems little room for doubt from a close examination of the slab or of the photograph of same now before me. Professor Garstang adds that the instrument is clearly a bagpipe of the kind referred to in the Acharnians of Aris-tophanes:

And do you, all of you  
Bumblebee pipers from Thebes  
Blow the dog's tail with your horn-pipes.

Chapter VIII treats of the Keren, Shophar, and Khat-sotsrah, the three important Hebrew trumpets. The Keren is translated as “cornet” in the Protestant version of the English Bible, but it was certainly some form of trumpet. The Shophar has survived to the present day, and is generally a ram's horn giving only natural harmonies. The Khat-sotsrah was a straight trumpet, regarding which Moses received minute directions. M. Galpin is careful to point out that the *tuba ductilis* of the Vulgate does not refer to a “drawn out” trumpet or trombone, but refers to the fact that the Khat-sotsrah was formed of “hammered” metal instead of cast, just as the Cherubim are stated to be “ex auro ductili”, or of beaten gold.

Chapter IX is concerned with Tseltslim, Metzilloth, and Pha-amon. Tseltslim means cymbals, a very ancient instrument, whereas Metzilloth and Pha-amon are regarded as bells or gongs. In the majority of cases, however, Metzilloth

is translated by "cymbals". Others incline to the idea of "castanets" or "nakers". Although Sir John Stainer equated "nakers" with castanets, the real interpretation is "drums". Moreover his derivation of "naker" from the material of which they were made, *nacre* being the French, and *nacar* the Spanish for "mother of pearl", cannot stand, and it is now agreed that Naker comes from *nacairé*, the name of a drum used by the Saracens and Arabs. M. Galpin adds that the use of bells was common in Asia long before they were to be found in Europe.

Chapter X discusses Menaaneim, Shalishim, and Toph. Only one reference occurs of Menaaneim, in II Sam. 6:5, and it has been wrongly translated "cornets". The Revised Version gives "castanets" in the text and "Sistre" ("sistris" in the Vulgate) in the margin, and we are safe in assuming that the instrument was a *sistrum*—akin to the crotala of the Greeks and Romans. The Shalishim or Shalish is variously rendered as a triangle, a Sistrum, and a fiddle. Stainer inclined to the view that it actually was a triangle, but recent research equates the Shalish as a three-stringed instrument, probably the long-necked guitar or tamboura. As to the Toph there is scarcely any room for doubt: it was a hand-drum. Stainer believed that the ancient drums could not be tuned, but M. Galpin points out that the Egyptians knew the use of bracing cords for tightening the skin heads of drums, as these were still attached to an ancient instrument found at Thebes in 1823. The use of the Toph at weddings is alluded to in the First Book of Maccabees.

Chapter XI touches on a vexed question, the vocal music of the Hebrews. This is a subject which needs further investigation, and the most that can be said is to leave the reader to judge how far the Hebrews caught the artistic spirit of their age. It is doubtful if the vocal music of the Temple was anything more than an irregular chant or cantillation. The oldest traditions of the Synagogue are found in the Neginoth—accentual cantillations of Scripture said to be evolved by the Massoretic school of Tiberias in the seventh century, from tradition. Although clearly defined traditions have come down as to the psalm singing in the second Temple, we can at best only theorize about the manner in which the

Psalms were rendered at the time of the first Temple. However, it is not unlikely that most of the instruments here enumerated were used, and that dancing of a solemn character found an accompaniment to the rhythm of the music. As to the musical system of the Hebrews, it was doubtless equal to that of Assyria, Phoenicia, and Egypt, and, if conclusions may be drawn from the scales still produced by ancient flutes and reed-pipes, the Temple music was based on a seven-note diatonic scale, and had chromatic and enharmonic intervals.

There are four valuable appendices. Appendix I gives the Classification of Musical Instruments: strings, wind, vibrating membranes, and sonorous substances. Appendix II gives the Hebrew names of known musical instruments mentioned in the Bible, with the usual Greek and Latin renderings found in the Septuagint and Vulgate versions. Appendix III gives the principal passages in which musical instruments are mentioned in the Bible; and Appendix IV gives the Accents of the Hebrew Bible, based on Driver and Ewald. An additional note deals with the Shophar in the Synagogue. There is also a good index.

It will thus be seen that the new edition of the *Music of the Bible* is almost a new work, and it will prove of the greatest advantage to those interested in the subject. There are over one hundred illustrations in the text, as well as music examples, and there are eleven plates of ancient Babylonish, Hittite, Egyptian, Minoan, and other instruments.

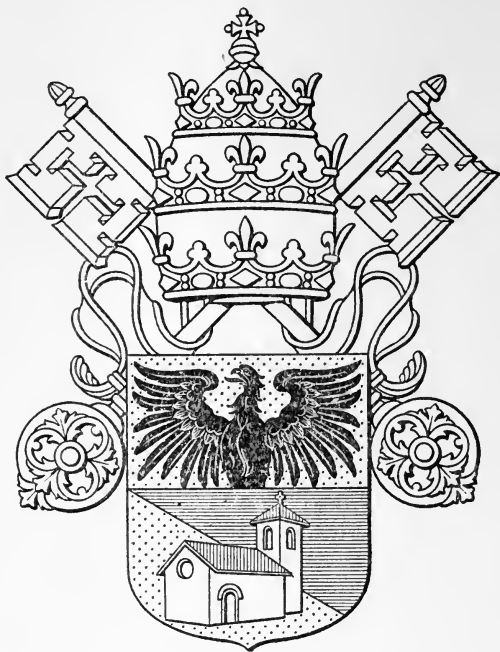
W. H. GRATTAN FLOOD.

*Enniscorthy, Ireland.*

## THE ARMS OF BENEDIOT XV.

An Introduction to the Study of Papal Armorial.

## II.



**I**N view of the fact that the arms of His Holiness Pope Benedict XV will presently appear in many American churches and other buildings under ecclesiastical control, it may be well that artificers in stone, fresco, glass, etc., and the clergy and architects who commission these craftsmen, be helped to understand somewhat more clearly than at present seems the case, the essentials of papal heraldry and its flexibility. The popular errors in connexion with this subject are so many and so deeply rooted that I have space to discuss but a few of them, and only those which seem most important from an architect's point of view.

First, however, it may be useful to explain in part how these errors have generally arisen, a matter very clear to the student of the history of heraldry but one well nigh of hopeless



confusion to the uninitiate. Woodward<sup>1</sup> exclaims with some bitterness: "Manuals of, and Introductions to, Heraldry have been sufficiently abundant. For the most part compilations from their predecessors, and showing very little original investigation or research, the *crambe repetita* has been dished up *ad nauseam*, but more advanced treatises . . . dealing more fully with particular branches of the subject than is possible in a general work, have been very few and far between." Since the Protestant Reformation English heraldic writers have had little concern with Catholic armory. Indeed, apart from this work of Woodward's, now hard to procure, I do not know of a single book in English, other than mere lists and studies of episcopal blazons, that deals exclusively with the confused subject of ecclesiastical heraldry. And Woodward's book, the work of an Anglican and a very conscientious scholar, unfortunately bristles with inaccuracies when distinctively Catholic heraldry is involved. More accessible to Americans is the avowedly cursory article on ecclesiastical heraldry in the *Catholic Encyclopedia*, by Mr. A. C. Fox-Davies. The author, a Protestant, had obviously little or no access to Catholic "original sources", and was at no pains to do more than expound Anglican usage and rehash Monsignors Barbier de Montault and Battandier. The illustrations, signed by Mrs. Fox-Davies ("C. Helard"), are largely literal reproductions from drawings by Herr Ströhl,<sup>2</sup> with no credit given. This article is a wholly regrettable feature of a distinguished publication.

In French there have been a number of minor writers on ecclesiastical heraldry, but it is advisable to take most of these *grano cum salis*. No other country, I think, has been so prolific of amateur heraldists who, innocent for the most part of scholarship, have been willing, in Woodward's phrase, to dish up the *crambe repetita* of their predecessors *ad nauseam*. Often the titles appended to these authors' names will impress the unwary: "Membre du Conseil Héraldique de France" is one of the most imposing and frequent. It has a reassuringly "official" sound—until one learns that the "Conseil Héraldique", recently defunct, was simply a voluntary association

<sup>1</sup> *Ecclesiastical Heraldry*, by John Woodward, LL.D. Edinburgh, 1899.

<sup>2</sup> *Heraldischer Atlas*, von H. G. Ströhl. Stuttgart, 1899.

of amateurs whose enthusiasm, judging from their publications, frequently outran their scholarship, and whose status had nothing whatever "official" about it. I have yet to find a work of first-class original research emanating from this source. Most of the writers go back to Vulson de la Columbière,<sup>3</sup> and then embroider one upon the other. Our Anglican friends have a pleasant term which they apply when one or another of them adds to his service some hitherto unknown or unaccepted bit of ceremonial or symbolism: they call it "fancy ritual". Among a small wing of the "High Church" party each tries liturgically to be "more Catholic than the Pope", and the results are sometimes astonishing. Well, with us Liturgy is a well-ordered science; but in heraldry, because of the very few authoritative decrees on the subject, we have many "fancy ritualists", each, seemingly, feeling in honor bound to read into the simple forms of ecclesiastical armorials more pious symbolism than his predecessor, and, when it comes to papal armorials, each striving, apparently, to be in his explanations "more Catholic than the Pope".

I wish to quote a certain number of statements from these wholly well-intentioned "fancy ritualists" and then to compare them with the actual official heraldic usage of the Sovereign Pontiffs. And I shall in most instances base my own conclusions on the pontifical coinage, for this reason: I know of no other continuous series of contemporaneous papal heraldic "sources" of equal authoritativeness or accessibility. To an heraldic archeologist an armorial seal is of the highest evidential value; but the Popes have never used seals bearing their official arms. The arms on papal monuments are of great weight with the student, but the evidence of these is not always strictly "contemporaneous", the funeral monuments in most cases being erected after the decease of the Pontiff, and the accuracy of the heraldry at times hinging chiefly on data supplied to the artificer by minor officials. But the papal coinage, armorial since John XXIII, 1410, furnishes us with evidence in each case necessarily contemporaneous and necessarily authoritative. To question the evidential validity of a papal coin issued with the official sanction of the Sovereign Pontiff

<sup>3</sup> *La Science Héroïque*, par Marc Vulson de la Columbière. Paris, 1644.

would be a fatuity from which even the most confirmed heraldic "fancy ritualist" would shrink. We have, then, a series of authoritative original sources the testimony of which cannot be impugned; and I shall draw freely from the great (and costly) work on the Vatican numismatic collection published at the command of Pius X.<sup>4</sup>

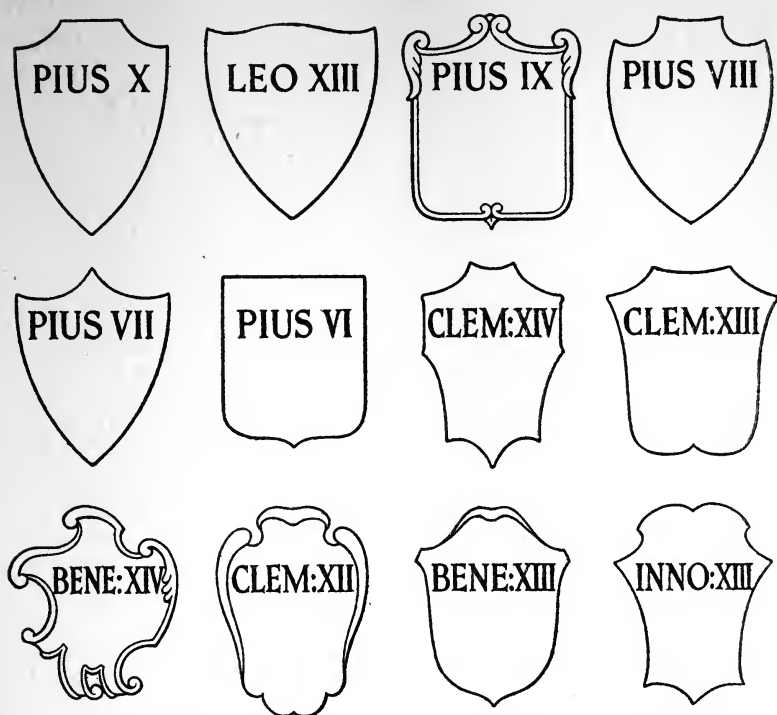
First as to the papal shield. Vulson de la Columbière, writing in 1644, gives the papal arms on an oval cartouche. His chief book, one of the most beautifully printed French works on heraldry in the seventeenth century, had an enormous vogue—and for nearly three hundred years most subsequent French writers have, parrot-like, repeated this oval, some even giving a symbolical reason why the Popes do not use a shield. A recent writer, an ecclesiastic, states with confusing brevity: "The Pope's escutcheon or shield is oval in shape". As a matter of fact the Pope's escutcheon or shield is nothing of the sort. The Pope's shield is a shield and his oval cartouche (on which his arms often but not at all necessarily appear) is an oval. The point involved is, fundamentally, not in the least an heraldic one, but one of architectural or decorative style. We owe to the Italian Renaissance, and, chiefly, to Bramante, the introduction of the architectural "cartouche" in papal heraldry. Before then, as any student of Gothic architecture knows, heraldry as a decorative adjunct of architecture was treated with a simple, effective realism: the stone was carved and painted as if an actual tourney shield was hung up, without additional framing or embellishment other than, at times, its own proper, heraldic "external ornaments" of mantling, etc. The angles of the shield lent themselves perfectly to the style of architecture of which they became a part. With the Renaissance, however, it became obvious to architects and decorators that the severely simple forms of actual shields did not always lend themselves harmoniously to this new style. The shields were therefore modified and brought into harmony with the other architectural details; often the shields were frankly abandoned and the heraldic figures were placed immediately upon a decorative panel, scroll, cartouche—whatever seemed most effective. The ovoid cartouche lent itself per-

<sup>4</sup> *Le Monete e le Bolle Plumbee Pontificie del Medagliere Vaticano*, da Camillo Serafini. Milano. Vol. I, 1910; Vol. II, 1912; Vol. III, 1913.

flectly to Bramante's style; and, of course, the general decorative character of the two most important papal structures in Rome, St. Peter's and the Vatican, was fixed for all time by this genius. Now right here must be sharply drawn the distinction between heraldry *qua* heraldry, and heraldry as a decorative adjunct to architecture. When heraldry is involved simply *qua* heraldry, that is when there is no question of conforming for the sake of decorative consistency to an arbitrarily determined "style", a coat-of-arms inevitably presupposes a *shield*, whether the arms are those of the Holy Father or those of his humblest armigerous subject. And both good taste and common sense dictate that the shape of shield to be employed shall correspond to one of the simple forms in actual use when heraldry was a practical operative matter, and not an affair of closet speculation or architectural experiment. When, however, the problem is purely one of decorative consistency, the craftsman is wholly at liberty to bring his shield or cartouche into harmony of line with whatever decorative style is for the time being paramount.

It is therefore due merely to the operation of ordinary good taste that in buildings with the particular architectural character of St. Peter's and the Vatican the papal arms should appear in decorative forms consistent with their environment. It is also perfectly natural that in the engraved headings of briefs, etc., issued from the pontifical palaces and offices, the same decorative heraldic style should persist. But it is a gross error for architects and other designers (and for writers on heraldry!) to feel, because the only example of the current papal arms they may have seen approaches, decoratively, this Renaissance, "Bramante" type (as does the heading of the "Analecta" in THE ECCLESIASTICAL REVIEW), that this form is the only proper one and rigidly prescribed. Blindly to follow this view is often to mar otherwise admirable work. For example, on one of the façades of the beautiful Gothic building of Boston College, designed by the distinguished architect Mr. Charles D. Maginnis, are seven coats-of-arms. Six of them are properly on Gothic shields; the seventh, the arms of Pius X, is, improperly, on a Renaissance cartouche, so cruelly out of harmony with the style of the building that it sets one's teeth on edge. The architect is to be acquitted of

blame, for on the original proposed drawings the design was a correctly consistent one. I adduce this strikingly unfortunate instance merely because this kind of error will constantly be repeated until the point I am discussing becomes perfectly clear to the clerical mind.



TYPES OF SHIELD USED BY SEVERAL MODERN POPES.

On the earliest armorial papal coinage, the simple Gothic shield is invariably used (of the shape called "Irish" by the same recent writer!). Not until the coins of Alexander VI, who commissioned Bramante to paint his arms over the Porta Santa of Saint John Lateran, does the oval cartouche appear. And on some of his coins the original shield is retained. Julius II's coins also show the oval, and then nothing but shields appear until the coinage of Paul III who uses the cartouche, but only on his minor coins. But it is needless to run through the long catalogue in detail. From it anyone not

blind can see that the papal heraldry has constantly, like every other heraldry, involved shield forms. For the sake of the doubting I have carefully redrawn the types of shields used by twelve modern popes: ten are drawn from their coinage; that of Leo XIII is copied from the papal arms embroidered on the fanons of that Pontiff's Jubilee tiara; that of Pius X is from the arms stamped on the bindings of the numismatic volumes, already cited, published by His late Holiness' command. Each shield, of course, was accompanied by the tiara and keys, but these are omitted from considerations of space. From these shields any student of "styles" can see how even the papal arms have been affected by successive decorative fashions. In the shield of Benedict XIV he will recognize the gay, fantastic style known as "rococo" or "Louis Quinze", in that of Pius VII an echo of the pseudo-classical, so-called "Adam" style of the last quarter of the eighteenth century (called by the before-mentioned writer the "Swiss and American" form of shield!), etc., etc. Some day, perhaps, but at the cost of wearisome iteration, we may get rid of the heresy that the Pope's "shield" is necessarily an "oval".

Like the papal shield, the tiara has also given our heraldic "fancy ritualists" much material for ingenious speculation and assertion. One is perhaps as good as another for a text. Let me translate from the Baron du Roure de Paulin,<sup>5</sup> "Chancelier de la Convention Internationale d'Héraldique" (no corporate name is too magnificent for these societies of amateurs to assume!). Speaking of the crowns of the pontifical tiara he says: "The *fleurons* have nearly the form of those of ducal coronets: one must take great care not to give them the appearance of fleurs-de-lis, as many French artists generally do." Here again the testimony of the papal coinage is useful. While it is true that on a majority of the coins the fleurons of the tiara are of the conventional form resembling the so-called "strawberry-leaf" of ducal coronets, yet coins of Sixtus IV, Clement VII, Alexander VII, Clement IX, Clement X, and others, show fleurons that an heraldic numismatist would unhesitatingly call fleurs-de-lis. However, I myself have not taken "great care" to avoid this form in my own drawing of

<sup>5</sup> *L'Héraldique Ecclésiastique*, par le Baron du Roure de Paulin. Paris, 1911. P. 11.

the tiara, for the simple reason that in it I have closely followed not heraldic drawings but a photograph in my collection of the actual Jubilee tiara of Leo XIII, on which the "fleurons" *are* fleurs-de-lis! The truth of the matter is that on this point, as on others, a certain amount of freedom has always been exercised. The crowns on one or two papal tiaras of the coinage show merely the old plainly-pointed coronets known to heralds as the "antique crown", a form still borne by many of the Roman princes. A designer to-day may fairly legitimately use whichever of these three cited shapes he pleases, although the last-named may well be abandoned as too exceptional. My only point is to indicate the decorative flexibility of these papal armorials—and the folly of generalizing, as do many of these writers, on insufficient data.

Again, however we may explain, archeologically, the origin of the tiara or, liturgically, its significance, we need not, as students of heraldry, pay undue attention to somewhat confusing statements like the following: "The three crowns, by heraldic tradition, and as can be *seen* [*italics mine*] on the tiara of the Pontifical Jubilee of Leo XIII, 1902, are of three different orders: the larger and lower one is a royal crown of fleurs-de-lis, the middle is a princely or ducal coronet, and the upper a count's coronet." Now the ornaments surrounding the rim of a ducal coronet are usually "strawberry-leaf" fleurons and those on the majority of counts' coronets large pearls. If the statement of my clerical friend, whom I am once more quoting, means that the three crowns are of different "orders" in the architectural sense of (visible) "forms", we have obviously been studying different tiaras of Leo XIII, and my friend's singular example is unknown to me. The confusion is probably one of language (my friend being a Swiss); for on every official version of the tiara which I have seen, actual or represented, the three crowns have been substantially uniform in design. So, also, different heraldists will give you different directions for the colors and ornaments of the tiara: it is at times of white stuff, or of silver, or of gold, with gold and jeweled crowns; it is lined with white—it is lined with red; the fanons are of white silk, of blue, of silver, etc., marked with from two to half a dozen black crosses. (The fanons of Leo XIII's tiara are, as before mentioned, sim-

ply embroidered with his arms.) Well, whatever kind of tiara the liturgist, on the one hand, or the heraldic "fancy ritualist", on the other, may construct, the conscientious heraldic craftsman may comfortably go ahead and within reasonable limits suit his own fancy. The tiara on Pope Benedict's letter heading, from which I have derived His Holiness's armorial bearings, is wholly of gold with silver fanons; as for the black crosses, we may safely put them aside for use on the archiepiscopal pallium.

Finally, as to the keys. Here our "fancy ritualists" break loose with a vengeance, but I will spare the reader the amazing intricacies of the minutiae they insist upon. Vulson de la Columbière was content to state that both keys are of gold. I am content to state that on the Holy Father's letter heading both keys are of gold. But in between is a vast array of heraldists insisting that one key *must* be of silver, and giving an astonishing number of reasons why. As a matter of fact, on many Roman monuments one of the keys *is* shown as silver, but one will find perhaps an equal number on which both keys are gold. Here, again, is a reasonable freedom. For my own part, I cannot see why these heraldic sentimentalists do not go to the logical extreme of their fancy, and make one key of iron or some even "baser" metal. But as a certain number of the Sovereign Pontiffs have been satisfied with the mere symbolism of two keys, *tout court*, irrespective of their tinctures, it would seem a matter of supererogation to insist on being "more Catholic than the Pope" in this respect. So, too, "the wards must always open in crosses": but the wards on many papal coins do not—it is enough that the keys are keys. Still, the symbolism of this point is so natural, and is found on so many examples of papal armorials, that it may well be carefully retained. Again, the keys "must" be tied together with a cord ending in tassels, of red—of gold—with some few authors, of blue. But the papal arms are often officially displayed without this cord (there are many examples in the coinage). Once more we are permitted a reasonable freedom; on some styles of design the cord is a very graceful addition, on others it would not be. The cords on the Holy Father's letter head are of gold. The position of the keys excites some writers who declare that they must always appear wholly



*above* the shield, between it and the tiara; others permit the shafts of the keys to descend behind the shield, the handles appearing half-way down. Here, once more some definite, recondite "symbolism" is involved. M. du Roure de Paulin on this point is very positive: to cross them their full length behind the shield—with the handles on the base line—is, he declares, a gross error—"une faute lourde".<sup>6</sup> I have not the temerity, however, to convict Pius VII, for example, of "gross error". In the illustration of one of his coins you will see how that Pontiff has permitted his arms to be displayed in a manner that would shock the good "Chancellor of the International Heraldic Convention". With this I shall rest my case.

From the foregoing discussion of papal blazons and the varying forms of the papal heraldic external ornaments, I have tried to show, first, how simple, rational, and clear have been the armorials of the Sovereign Pontiffs from Lucius II to His Holiness Pope Benedict XV—how free in their "charges" from the sentimentalities of the imaginative as opposed to the scientific students of heraldry. Secondly, how flexible has been the artistic rendering of these armorials, the Pontiffs permitting, within a definite range, the artistic temper of each age to express itself naturally in the decorative forms of their own armorials, serenely unhampered by the sciolistic "rules" with which self-constituted "authorities" have sought to restrict the practice of even papal heraldry.

The twelve coins in my illustration I have chosen either for their beauty, for their heraldic interest, or because they illustrate some point which I have endeavored to make clear in the foregoing discussion. They should be of high value to architects and other designers, as they express a variety of decorative styles and fall within a wide range of dates, as follows: 1. Benedict XIV, 1740-58, full rococo: note the absence of key-strings; 2. Clement X, 1670-76; 3. Sixtus IV: note the position of the keys; 4. Pius VII, 1800-23; 5. Leo X, 1513-22: note the lion-heads as handles of the keys; 6. Innocent X: note the Guelphic "chief" of fleurs-de-lis; 7. Innocent XI, 1676-89: note "the chief of the Empire", and the

<sup>6</sup> Op. cit., p. 12.

very graceful arrangement of the key-strings; 8. Alexander VII, 1655-67; 9. another coin of Leo X: note the lions, a unique instance of supporters on the coinage; 10. Innocent XII, 1691-1700; 11. Martin V, 1417-31: note the size of the tiara and its fleur-de-lis crowns; 12. Clement XI, 1700-21.

In conclusion, I would point out the fact, for the benefit of a few of our Ordinaries who have undoubtedly been misled by untrained amateur heralds, that a representation of our Saviour, of Our Lady, or of any Sainted Person, has never appeared on a papal coat-of-arms. *Reverentiae causa*, one would never appear on an episcopal shield, if the true nature of heraldry were more generally apprehended.

PIERRE DE CHAIGNON LA ROSE.

Cambridge, Mass.

### SOCIALISM OR FAITH.

#### XVI.—THE HEART OF A MAN.

**I**T was New Year's Day on the hills. A cleansing, freezing wind came sweeping down from Orrin mountain, down across the lesser uplands, cleansing all things. It brushed the light snow from the brows of the hillocks, leaving them bare and bald, and carried it down on its breath, a biting, bitter-sweet breath, to the valley.

A clear day, a cold day, a day when earth was as clean as heaven; a day white and bright lay like a new page for the New Year to begin upon. It was a day to set forth illimitable promise. All things might be done. All things were new. All dead things were buried, covered; a clean, sweet new sheet was spread over all.

Now let all men begin anew! A new life, a new heart, a new hope!

The diamond-dust snow crystals in the air bit into the nostrils and the throat. The breath of the wind was death to every thing that was unsound or unwholesome. But to healthy things it was life. It was spirit. It was courage and vigor. To the body, it was stamina and blood and strength. To the soul, it was a restless, irrepressible prompting for growth, for a bigger, better life; indeed, for a New Year.



PAPAL COINS FROM THE VATICAN COLLECTION



Nonie Gaylor was alone on the hill in the Catholic cemetery. She was half kneeling by the side of a little evergreen, carefully trimming off its rusted branches, so that it might be all fresh and green and glad to the New Year.

She was talking to Harry Loyd. She was sure that—where Harry was—he knew all about things. But then, how could he know all about things, just as they were, unless he heard them from her. There were so many things, and little meanings of things, that he could not possibly get right except from her.

His grave lay just at the foot of the little evergreen bush. But she was not thinking so much of the grave. She was able to shut her eyes and just feel that Harry was near and listening. She told all her little things to the evergreen as she worked lovingly among its branches.

Harry had to know all the things that had been happening in Milton. How John Sargent had arranged his Christmas presents. How Harry's brother, big, fierce, dour, Jim Loyd had taken Milton and all in it by the throat. How he had tried, tried with his hands, to kill John Sargent; and how God would not let him. And then how Jim Loyd and herself had knelt beside John Sargent and sent him away to God with a message for forgiveness. How they had all stood on the brink of terror, and chance had come staggering along on the arm of destiny and had changed everything. How the New Year, the new time, the new hope, had come for all of them.

Harry would want to know, from her, about it all. Now she could tell him how much his going had had to do with everything. She had not understood that before. And she had been very near to blaming God. Now she knew better. John Sargent had let her see how it had all worked out from that night when she had given Harry a good-night kiss and sent him whistling down the road with a prayer breathed after him. Now she could tell him how it had not been all in vain.

How blythe and brave her Harry had been that night, when they had found that they must wait a long time for each other. And she had been heart-sick and a little rebellious, because they had to help others and wait for their own happiness. How gaily he had said, "You're worth waiting for, Nonie: and old John W. Wait has nothing on me".

She fondled the boy's airy words over on her lips, as she had done many times; and as she would do so many, many times in the long roll of the years to come. And then, when she had told him everything, even down to the last word that John Sargent had growled at the world in his will, she prepared to go. Giving the little evergreen a final pat she said, half aloud:

"We'd have had to wait, anyway. Now we'll have to wait a little longer. You don't mind the waiting, do you? And I—it won't seem so long. Tell me, dear heart, that it won't seem so very long." But the evergreen only shivered a little in the North wind.

From the River Road a private road turned off and ran in between the two cemeteries. On the other side of it, stretching away up the far hillside, lay the general cemetery of Milton. As Nonie Gaylor stood up, a man was coming up the private road. He was a big man with a dark head and enormous, wide-spanning shoulders, who walked slowly with his eyes down upon the road beneath him.

It was Jim Loyd. She wondered. It was not like him to be coming up here on a day like this, or on any day. She supposed, of course, that he was coming here, for the road led nowhere else. But when he had come almost opposite her in the road, he turned, and climbing the stile on the other side of the road went into the other cemetery. In a moment she saw where he was going. Across the road, almost opposite to where her Harry lay, there stood an enormous, rough-cut, stark boulder of dark granite. Old Milton Sargent had seen it cut out of the heart of the hills. His bones had now lain under it for many years. Beside it was a new grave, showing up raw and brown through the drifting snow. At the foot of the new grave Jim Loyd stopped and stood there; bearing his black head to the North wind.

Nonie Gaylor watched him. He had not seen her, but she did not feel that she was spying upon him. She watched him frankly, and as she watched she saw the lines of his face and his great, rough figure soften, as though a galling burden of years had suddenly been lifted from him. And she understood. Through a rush of choking tears, she half smiled—a pale, sorrow-bitten little smile, nevertheless, a smile, of un-

derstanding and mothering sympathy. Big Jim Loyd was as foolish as she—coming to say things to the voiceless dead! How far away now seemed that time when she had feared this big man with his burning eyes and his grim, clamped jaw!

Now she began to understand how it was that he could come and talk to John Sargent. There had always been a sort of rough likeness between the two men. She saw it now—the same dark ruthlessness in the looks of both; the same unblinking way of fixing their eyes upon the thing they wanted, and going forward to take that thing, no matter what the cost; the same hard, contemptuous scorn of the ways and opinions of lesser men. Brothers in the mold they had been. She wondered if the leaders of men had always to have those same tyrannical, hard-driving ways. Were those the only ways in which men could be ruled and handled?

And what a fight these two men would have shown to the world if they had been put into it with equal weapons. They would have split the world between them. But, no, she remembered. They would not do that. They would not have divided anything, those two. They would have fought until one had killed the other and had taken all. But, if they had been friends, standing together in some great cause! Or, if they had been father and son!

Then she remembered that John Sargent had a son. Would idleness and money and the lure of life have done the same things to Jim Loyd—had he been born to them—that they had done to the actual son of John Sargent? Or would Jim Loyd, supposing that he had been educated and trained to take John Sargent's place in the world, have developed the same grasping, self-centred hunger for wealth and power that had made John Sargent what he was? She did not know.

How strange it was that the world should have so many jagged edges that would not fit together in any place. Just as you had one little part nicely arranged, you suddenly found that the whole thing was wrong everywhere else.

Loyd lifted his head, and, turning, saw her. He came out to the road and crossed over to where she was.

"Happy New Year, Nonie!" he said in a strange, quiet voice.

"I hope so, Jim; for us all," she returned thoughtfully. "I've just been telling Harry all about everything." She had not the slightest fear that he would wonder at her or fail to understand. Loyd stood uncovered looking down at the little bush that she had trimmed and at the whitened grave beneath it.

"It had to be so, I guess," he said finally, turning to her. "I suppose there was no other way. It had to be just so." The Jim Loyd who spoke was a man different, irrevocably different from the man that she had known. His eye was still steady. His head was held as high as ever. He looked, perhaps, stronger than ever. But it was a look of tried and chastened strength, a strength that knew that, after all, there was something that could curb it, something that could conquer it in the end. It was a strength—the greatest of all strength—that bowed itself to the hand of God.

Unconsciously he had taken the thought against which she had been rebelling a little—she could not see why God could not have arranged a world in which there were fewer jagged edges—and he had accepted it without question. The Jim Loyd of old had never accepted anything without question.

"It's all a challenge to us, Nonie," he said, after they had taken their silent leave of the dead. "He challenged us, and all the world will challenge us to make it a better New Year, to do better than he did."

"Can we do it, Jim?" she asked, as they came out into the road and started for home. "I know that I can do a great deal for the women. I am sure that I can save a lot of the hardship. But can we do it? It will take money. And was he right, when he said that there would be no profits? Can that be so?"

"No." Loyd spoke simply, with the assurance of one who has studied and who knows his ground. "He was wrong in that. At first the profits will not be as big as he has sometimes made. We have to look for that. We'll have to spend a lot of money, changing things. And we'll have all the big interests against us from the start. They'll spend money like water to down us. Because Mr. Sargent did just what he thought he would do. He threw an everlasting scare into all the big men who are making money out of labor. They will never forgive him. And they'll never let up on us.



"All the big iron and steel men are swearing agreements among themselves this minute not to sell us materials. But it's just as he said. Rich men can't hold together long. Their money, and the fear that they'll lose money won't let them. Some one of them will always sneak out of the agreement and sell to us. And he won't do it for the sake of the money either, that's the funny part of it. He'll do it because he's afraid some sworn brother of his may beat him to it."

"And are we all Socialists now, Jim?" the girl asked. "Somebody said we were."

"Socialists?" Loyd looked down at her, as though the word were new to him. "Nobody's a Socialist when he's got what he wants." The girl recognized the old Loyd in the words.

"No. That aint right, either." He caught himself up sharply, and Nonie Gaylor remembered that she had never before heard this man correct himself. "That aint fair: Socialism aint all just an appetite and nothing else. But—" he started to make it clear, only to find that he had not the words.

"I don't know," he began again. "But I think it's this way. Everybody in the world is a Socialist, if you'd let him have his own brand of it."

They had come now to the River Road, and both instinctively turned back for a look up the hill. It was Loyd who spoke:

"It all had to be—had to be, I suppose. But I don't know. I'd—I'd like to be able to wish away some of it." And she knew that some of the things which had been done had left a mark upon Jim Loyd which he would carry forever.

She turned quietly toward home, saying: "Our business now is to live and work. The rest is already in God's hands. He will look to it."

They went down the River Road, to begin the New Year, the new time of life, and work and service for men and women.

"You're a very busy man; I'll not stop to-day; I'm on my way to the train now," said Father Lynch, as he poked his head unannounced into the Dean's study where the latter sat writing a letter.

The Dean rose and hurried to place the favored chair for his friend. Because Father Lynch had come for what he knew would be an uncommonly interesting session of the monthly court which he held over Dean Driscoll and the Dean's doings—from which horses could not have dragged him away—it took an unusual amount of insistence, and some physical force, to get him relieved of his coat and seated. Even then, he continued to protest that—from all he heard—the Dean was too busy, too deeply engrossed in large affairs, to be interrupted. Finally, however, he settled down and opened his court. Without preface he made his charge.

“So you have gone over to the tents of Israel!” he said, eyeing the Dean sternly. “A man like you,” he continued, giving the Dean no time to answer, “that could never keep two dollars of your own together, going into dealings at your time o’ life with a—a Jew!”

“Oh,” said the Dean, catching the drift of the argument, “you mean the business of Mr. Sargent’s will. Well, you see, Father Patrick, there isn’t much for the executors to do. Mr. Sargent provided for everything so thoroughly that our work is purely mechanical.

“Seriously, though,” the Dean went on to explain, “the selection of Mr. Oppenheim showed remarkable foresight and insight on the part of Mr. Sargent. Mr. Oppenheim is a man of great wealth, with his fortune so placed that he is, so far as is possible, independent of all the combinations of great interests. There is no wiser or shrewder man in all America. And he is a Hebrew. This last means that he is of a race of people in whom respect for the wishes of the dead is one of their most indelible traits. No people in the world, perhaps, is so faithful to obligations placed upon it by death than is the Hebrew race.

“As you know, Father, John Sargent’s fortune, the Milton Machinery Company, was not merely a manufacturing plant. It was a great financial institution, with its own banks and its trolley franchises and its real estate here. The financing of such an institution, with the enormous credits that it must carry, requires the highest order of money genius. Without the strength and counsel of such a man as Oppenheim we should be helpless. By securing a man such as Oppenheim—

and securing him by an inviolable and sacred obligation—Mr. Sargent has left us in a position where we need fear nothing. To me, it is the very strongest proof that John Sargent, in spite of all, really meant to do a great and lasting thing with his money.”

“Dean,” said Father Lynch accusingly, “I am not being told the facts! It is inconsistent; all of it!” He had the air of a judge the dignity of whose court is being trifled with.

“John Sargent wrote that will three months ago,” he reviewed severely. “He came back here and took back his mill from the Governor on the strength of a promise that he made to the Governor. He intended to break that promise. He began to run his mill like a fiend. You’d think his main object was to crush and maim as many men as he could. All this I have on your word.

“He used the machinery of the county to drive an innocent man to state’s prison. He had you held up and pilloried in open court before the country. On Christmas Eve, itself, he turned out his old hands that had made his fortune, men and women, to starve through the winter. With his own hand he killed the little man.

“And all that time there was lying in his desk this will—a will that puts your Jim Loyd in a place of honor, his particular enemy! He gives his fortune to the people he was trying to kill and starve. He leaves you, another enemy, in the place of nearest friend.

“Do you expect any sane man to believe all this? It’s out of all reason, I tell you, Dean. No man, no madman, could be so inconsistent! You have not told me all,” he charged flatly.

The Dean was silent for a moment. What was there to say? Father Lynch was in the right. Nothing could explain the contradiction between the things that John Sargent had done in those last months, and the will which had all that time lain in his desk. He himself had known the man. He had stood beside him and talked with him when he was dying, but he was as far from understanding as Father Lynch could be. Finally he said gravely:

“You are right, Father Patrick, there is one thing that you were not shown—one thing that could not be brought into

court. Without that, all the rest is wrong and contradictory and unbelievable. It is—the heart of the man. He took that with him—to show it to Almighty God. He trusted no man to see it.”

This was ground on which Father Lynch had no jurisdiction over the Dean. They had come to the confines of the Kingdom of God, wherein, Father Lynch had always said, the Dean’s proper parish lay. The two friends sat awhile in silence. Years of unbroken, unstrained friendship lay back of them and between them. Their understandings went beyond the range of clumsy words.

“I do not understand,” said the Dean, breaking the pause. “The heart of a man is a wonderful and many-folded thing. There are places in it that the man himself has never explored, that he knows nothing about. The things that a man is saying or doing or thinking, even, have little to do with what is or may be in his heart.

“I only know this: John Sargent saw everywhere ‘Every man’s hand against him’. His men fought him. The Governor was against him. His own friends tried to ruin him. He struck out, viciously, madly, at everyone that fought him. He was set upon bringing his enemies to their knees. He wanted to kill or crush them all. He fought as a man fights who has no hope in this life or in another—if you and I can understand what such a man feels. He fought on, without mercy and without reason.

“It may be that his will and the statement that went with it told the whole story. It may be that, of all his enemies—as he conceived them—he hated most the rich friends who betrayed him. It may be, as he said, that he gave his fortune to his workmen merely to put into their hands a weapon against all rich men. It may be that he simply wished to make his men carry on his own undying grudge against the men of his own class. He seemed to think that this was his reason. Probably it was, as far as he knew his own heart. But this was not all. No, I am certain that there was more.

“He was fighting for his life, we have to remember that. You and I know nothing about what that means to a man like him. There is nothing on this earth that could mean to us what money and power and success meant to him. We have

no way to measure the things that he did and felt. If he had been able to beat all his enemies in his own way, he would not have done what he did. If he had been granted a son after his own kind, he would not have done what he did. If he stopped to think of reasons, these are some of the reasons.

"But, beneath all these things, I believe John Sargent was in his heart a workingman. He thought he belonged to the class of rich men, the natural masters of men. He did not. He loved work done by the hands of men. He understood men who worked with their hands. In the blood, he was brother to them. He knew what they thought and felt. Near the end, even while his mind and his body were fighting them, his heart went back to them. He knew their thoughts and their longing for a chance at better things. In the end his heart wanted to give them that chance, even though his mind told him that it would do them no good, and even though his will fought against it.

"Circumstances, accidents, what you may call it, left the victory to his heart. He gave the men their chance.

"You see, Father Patrick, I am a very wise man," the Dean concluded.

"Are you?" Father Lynch asked, with such a face of wooden gravity that the Dean burst out laughing.

"I am," he said, recovering himself. "I have given you good and wise reasons on a thing that neither I nor any other man knows anything about—the heart of a man. No wise man could do more. But, when I have expounded to the full, there is still this to be said: I have seen little children holding up their hands to God for John Sargent! When we have said all our wise saws over the matter, we may well come back to that. I believe those little ones had their way. For their sakes, God did put one great and good thing into the heart of John Sargent. This, I believe."

"Amen!" Father Lynch agreed firmly.

After a little he questioned shrewdly:

"Will it work, Dean? I see the papers all saying that it is impossible, that you cannot run a year, that you will run into debt, that you cannot find markets, that you cannot get the work out of the men as Sargent did. Will it work?"

"It will," the Dean answered stoutly. "John Sargent was a strong and successful man. But there was never a time when he could not have hired a president to do all for his company that he did.

"Give Loyd one year, and, with the help that he has from Streckno and Flinn and Nonie Gaylor, he will do more with that mill than John Sargent could ever do. The papers are wrong. This is no amateur experiment. The mill will be run with as strong a hand as ever was held over it. But it will be the hand of the men themselves. Trust them. They will show you wonders."

"This Loyd is your Socialist?" Father Lynch inquired.

"He said he was a Socialist," the Dean admitted.

"And what does he say now?"

"He is not much of a talker," said the Dean slowly. "He is a man whose heart has passed through a riot of pride and fire and suffering, which he thought was the end of the world, and he has come out on the other side, only to find God standing there with His finger on it all.

"Jim Loyd was never a Socialist, in the sense we mean. He could not be.

"To-day he is simply a great man, with a world of suffering behind him, with the traces of it upon him; and with a power of good before him.

"Maybe it took something of Socialism to help make him what he is. But it took more, a great deal more, of lasting, deep faith in God to bring him through it all."

"Will you tell me, Dean: What is this Socialism?"

"Father Huetter will tell you," said the Dean craftily.

Father Huetter stood in the doorway.

"So, you've come to it, Father Lynch? Well, you're the last man we might have expected. But they all do. It's in the air. You couldn't escape it."

"I don't feel it yet," said Father Lynch; "but I might, if you'd tell me what you're talking about."

"Socialism," said Father Huetter unabashed. "You were just asking about it. Everybody is asking about it. Everybody wants to know what it is."

"Why don't they read the books. You told me to do that once. I read a basketful of them last week. A few of them

had some wise old conundrums that I used to hear my grandfather conning over to himself, back in 'sixty-eight when the potatoes were bad. The rest was bosh."

"It isn't the kind that's in the books, Father Lynch. It's the kind that's in the air. The kind that goes from one man's heart to another man's heart. It's the kind of Socialism that makes one man see the burden pressing into the other man's back; it's the kind that makes a man start and turn red when he sees a child coughing in a factory; the kind that makes a man want to fight and work for a better world to live in; the kind that wants to make the world sweeter and kinder, and fitter for Christ!"

"Dean," said Father Lynch, "this young man has got hold of a part of the Sermon on the Mount and he thinks it's Socialism."

But Father Huetter swept on:

"John Sargent did not know what he was doing! He did not know why he was doing it! He did it because he could not help it! There is a spirit stirring in this great land. It is a spirit of helpfulness and understanding. It is whispering to high and low a message which says that hopeless, helpless misery and suffering do not belong in this world. The power of that message does not lie in laws that may be written. It does not lie in constitutions that may be framed. It lies in the thousands, the millions of hearts that are echoing it. The cry of those hearts came to John Sargent when he knew it not. It made him do that which he would not.

"It is the cry of the broken man: It is the cry of the heart-sick woman. It is the cry of the hungry child. It is the cry of the unborn: all crying to be let live and love!

"And they *will* be heard!

"Socialism? This *is* Socialism—the old, old Socialism: *Thou shalt love thy neighbor as thyself.*

"Likewise: it is Faith."

[THE END.]

RICHARD AUMERLE MAHER, O.S.A.

*Havana, Cuba.*



## Analecta.

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### S. CONGREGATIO CONSISTORIALIS.

#### DECRETUM DE ORDINARIO CASTRENSI IN ITALIA DURANTE BELLO.

Rectus ordo et iusta ecclesiasticae disciplinae ratio postulant, ut quod in plerisque aliis regnis et civitatibus factum est, in Italia quoque obtineat, et sacerdotibus qui magno numero militibus in praesenti bello terra marique dimicantibus adsistunt, Antistes aliquis seu Ordinarius donetur a quo spiritualiter pendeant.

Quam ob causam Ssmus D. N. Benedictus Pp. XV eligendum censuit, et hoc Consistoriali decreto elegit Revmum Angelum Bortolomasi Episcopum Derbensem et Emi Archiep. Taurinensis Auxiliarem: eumque cum dispensatione ab obligationibus quibus qua Auxiliaris Episcopus tenetur, durante novo munere, Ordinarium proprium constituit clericorum et sacerdotum omnium sive saecularis sive religiosi ordinis qui in praelio aut in castorum hospitalibus seu in navibus hoc bello perdurante operam suam praestant ut sacramenta et spiritualia subsidia militibus administrent.

Hi itaque omnes, cuiuscumque ordinis sint, dum militibus deserviunt, cessante quolibet privilegio vel exemptione, memorato Antistiti qua Ordinario proprio in exercitio munerum



sacerdotalium parebunt. Facultates quas Apostolica Sedes ipsis nuperrime tribuit, nonnisi subordinate et dependenter ab eo exercere poterunt.

Ab eo pariter, non vero ab aliis, si quae dubia in sacro ministerio exercendo occurrant, consilia et directionem postulabunt.

Ad hunc finem Summus Pontifex praefato Antistiti facultates omnes necessarias et opportunas hoc ipso Consistoriali decreto tribuit et largitur.

Eius itaque erit, initis cum auctoritate militari consiliis, sacerdotes approbare qui sacrum ministerium penes militares copias sive terrestres sive maritimas exercent, auditis tamen prius ipsorum Ordinariis, ut cognoscere valeat an tanto muneri exercendo sint pares: et eius pariter erit facultates eisdem tribuere, et data iusta causa cum militaris auctoritatis consensu pro sua conscientia ab officio eos amovere, vel a sacris interdiceret, appellatione quacumque remota et monitis in singulis casibus propriis singulorum Ordinariis.

Denique cum per se et immediate Rmus hic Ordinarius omnibus postulationibus satisfacere forte non valeat, conceditur ut unum vel plures sacerdotes suos Vicarios seu Delegatos nominare valeat, cum facultatibus necessariis ut in aliqua dissiata militum statione vel in classi eius locum teneant, et urgentibus necessitatibus congrue provideant.

Praesentibus valituris contrariis quibuscumque non obstantibus.

Romae, die 1 iunii 1915.

✠ C. CARD. DE LAI, Episcopus Sabinensis, *Secretarius*.

L. \* S.

✠ THOMAS BOGGIANI, Archiep. Edessen., *Adessor*.

## S. CONGREGATIO CONOILII.

INDULTUM VI CUJUS ORDINarii S. F. AMERICAe DISPENSARE VALENT SUPER LEGE ABSTINENTIAE ET JEJUNII, PROROGATUM EST AD ALIUD DECENNIIUM.

*Beatissime Pater.*

Cardinalis Archiepiscopus Baltimorensis nomine etiam omnium et singulorum Ordinariorum Statuum Foederatorum Americae, iisdem perdurantibus causis, petit benignam proro-

gationem Indulti S. Congregationis de Propaganda Fide diei 15 Martii 1895 ad decennium concessi et anno 1905 ad decennium prorogati, vi cuius ipse et praedicti Ordinarii dispensare valent super lege abstinenciae et ieiunii "in iis circumstantiis locorum et personarum, in quibus indicaverint veram existere difficultatem observandi legem communem abstinenciae."

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S. Congregatio Concilii, auctoritate SSmi D. N. Benedicti PP. XV, attentis expositis, Cardinali Archiepiscopo Baltimorensi ceterisque Ordinariis Statuum Foederatorum Americae petitam prorogationem, in terminis et forma praecedentis Rescripti, benigne impertita est ad aliud decennium.

Datum Romae die 3 Junii 1915.

J. CARD. CASSETTA, *Praefectus*.

L. \* S.

O. GIORGI, *Secr.*

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## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

30 November, 1914: Mr. Alexander Rawlinson, of the Archdiocese of Westminster, made Chamberlain of Sword and Cape, supernumerary.

22 December: Mr. Alexander Wilmot, Cape of Good Hope, made Chamberlain of Sword and Cape, supernumerary.

23 February 1915: Monsignors Thomas Tynan and Edward Burke, of the Diocese of Kildare and Leighlin, made Privy Chamberlains of His Holiness.

17 March: Mr. James Smith Brennan, Wilmington, Delaware, made Chamberlain of Sword and Cape, supernumerary.

26 May: R. P. Felix Guerra, of the Salesian Congregation, appointed Administrator of the Metropolitan See of Santiago de Cuba, and Titular Bishop of Hamatha.

30 May: R. P. Joseph Petrelli appointed Apostolic Delegate to the Philippine Islands and Titular Bishop of Nisibi.

1 June: The Most Rev. Edward J. Hanna, D.D., Titular Bishop of Titopolis, promoted to the Archiepiscopal See of San Francisco.

*1 June:* The Right Rev. Joseph S. Glass, C.M., Ph.D., D.D., Rector of St. Vincent's Church, Los Angeles, appointed Bishop of Salt Lake.

*7 June:* Messrs. G. Damian Leclair and Cleophas Roy, of Montreal, made Knights of the Order of St. Gregory the Great.

*8 June:* Monsignor Denis Savage, D.D., Rector of St. Peter's Church, Montgomery, Alabama, made Domestic Prelate of His Holiness.

Monsignors MacQueen and John C. Meaney, Aberdeen, Scotland, made Domestic Prelates of His Holiness.

## Studies and Conferences.

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The Roman documents for the month are:

CONSISTORIAL CONGREGATION announces the appointment of Mgr. Angelo Bortolomasi as Ordinary for all clerics and priests, both secular and regular, enrolled in the Italian Army and Navy, during the present war.

S. CONGREGATION OF THE COUNCIL extends for another period of ten years (1915-1925) the indult first granted on 15 March, 1895, to the Bishops of the United States, empowering them to dispense workmen and their families from the law of abstinence and fast under certain conditions.

ROMAN CURIA gives official list of recent pontifical appointments.

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### THE CENSUS OF CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I believe that "Foraneus" has done us a service in pointing out the patent inaccuracies of the census of Catholics in the United States, as published in the *Official Catholic Directory*. The editor of the *Directory* is not to blame: I know him to be very painstaking; every effort is made by the publishers to secure exact information, and I am sure that, so far as the *Directory* proper is concerned, it is as correct as may be. It is in the enumeration of Catholics that the inaccuracies are to be found. The figures are furnished to the editor by the chancery officials of each diocese, and these figures are compiled from the annual reports of parishes filed in each diocesan chancery. Ultimately, therefore, the inaccuracies are to be assigned to the individual parish priests, who make the annual reports of their parishes to the diocesan official.

These annual reports call for answers to the following questions:

Number of Families:	{ Catholic .....
	{ Mixed .....
Number of Souls .....	

The figures furnished are tabulated according to parishes and missions and the total is arrived at with the aid of a trusty adding machine. Year by year there is an unexplainable variation in the answers to the questions respecting the census.

One year we had to report a falling-off of 5,000 in the Catholic population of the Diocese of Indianapolis, and the next year there was an increase of 7,000. Needless to say, there was no substantial basis for either the decrease or the increase, for, in the diocese, there had been neither an exodus, nor fatal epidemic, nor defections from the Faith; neither had there been any unusual immigration to the diocese or wonderful conversions to the Faith during the year of increase. The figures relating to baptisms, marriages, and deaths were taken from accurately kept records and indicated a normal growth over the previous year, during both these years of abnormal decrease and increase.

The cause of the inaccuracies in our census is the absence of what might be called a standard in estimating a "Catholic" family. Some pastors record as "Catholic" families those only who contribute to the support of the Church; others, only those who habitually attend Mass or receive the Sacraments; others, all those who, when known to them, would not refuse the ministrations of the priest in a last sickness or would wish for their families Christian burial. One pastor, who enumerated as Catholics of his parish only those whose names were recorded as contributors, was succeeded by a pastor who looked upon every one who had not positively defected from the Faith as a Catholic to be counted, and so the wide variation in the census return of that parish was accounted for. Until we agree as to a standard of what constitutes a Catholic family or individual Catholic, we are going to go awry in our statistics. In some dioceses the census return of population is made the basis of the diocesan taxes; that is, the assessment of the parish for the Seminary, Orphan Asylum, Infirm Priests' Fund, and Cathedraticum tax is so much per family or so much per capita. To say nothing of the inequality of such a basis of taxation, a pastor, conscientious in giving his census of population, is practically penalized for his accuracy. It is small wonder, therefore, that some pastors count as Catholics those only who contribute to the parish. Why should the parish be taxed, he asks, for those who are not an asset in the parish finances?

The only sure way to ascertain the population of a parish is to make a house-to-house census or visitation. In rural

parishes, towns, and even small cities this can be, and is, done, so that the exact number both of families and of individuals is ascertainable, provided of course we are agreed as to what constitutes a "Catholic" family or individual. In the larger cities, with their big transient population, exact figures can not be obtained; even a house-to-house census, unless it is very well organized and taken up in two or three days, will fail to discover all those who ought to be counted as Catholics, and who are actually discovered later through sick-calls, baptisms, or other exigencies of parish work. The population of such a parish can only be estimated. But what is the basis of a proper estimate? Some multiply the number of known families by an arbitrary average, five to the family, as the Detroit Diocese has done. But this average, it would seem, is too high for most localities. The same and other objections may be made to an arbitrary "birth-rate" estimate, that is, estimating the population by multiplying the number of baptisms reported by the "birth-rate". The birth-rate is not the same in contiguous and homogeneous populations; for example, take four of the States of the Cincinnati Province in which there is practically the same character of population. The figures are from the U. S. Census of 1910:

<i>State.</i>	<i>Population.</i>	<i>No. of Births.</i>	<i>No. per 1,000.</i>
Ohio .....	4,654,897	100,969	21.8
Michigan .....	2,785,247	63,566	22.5
Indiana .....	2,639,961	56,309	21.5
Kentucky .....	2,027,951	60,732	30.

Or take the census returns of the See cities in these States:

<i>City.</i>	<i>Population.</i>	<i>No. of Births.</i>	<i>No. per 1,000.</i>
Cincinnati .....	363,591	7,003	19.2
Cleveland .....	560,663	13,596	24.2
Columbus .....	181,511	3,281	18.
Detroit .....	465,766	11,900	25.5
Grand Rapids .....	112,571	2,693	24.
Indianapolis .....	233,650	4,522	19.
Louisville .....	223,928	3,458	15.4

Here you have a variation of the birth-rate—in the States from 21.5 per 1,000, to 30. per 1,000; in the larger cities, from 15.4 per 1,000, to 25.5 per 1,000. In none of the States mentioned and in none of the cities given is the rate as high as that suggested by "Foraneus"—32 per 1,000. The birth-

rate shown for these four States and the seven cities is for the general population; it does not follow, however, that this rate is applicable to the Catholic population, in which the birth-rate is certainly higher than that of the general population—at least ten per cent higher. The average birth-rate of these States is 23.95 per 1,000; the average birth-rate of the seven cities is 20.75 per 1,000 of the general population. If you add ten per cent to the rate to represent the Catholic population, you have, for the States a Catholic average birth-rate of 26.34, and for the cities 22.83 per 1,000.

The diocese of Cleveland gives its population as 392,000; its number of baptisms as 15,860. The birth-rate of Ohio is 21.8 per thousand of the general population; if you add 10 per cent for the Catholic population you have a rate of 23.98 per thousand, and this multiplied by the baptisms would give a population of 379,322. The number of baptisms multiplied by the general Catholic average of the four States, 26.34 per 1,000, would give a population of 417,752; but if multiplied by the general average of the cities, 22.83, would give but 362,083 population. This is a variety of estimation that will suit both pessimist and optimist.

But, after you think you have determined the Catholic birth-rate, can it be employed as a basis of estimate to all parishes alike? In the same city are to be found parishes with a low birth-rate, because composed of old-established families; new parishes in some newly-plotted city additions to which betake themselves young home-builders, among whom the birth-rate is obviously higher; as also parishes made up of peoples from Eastern Europe with a still higher birth-rate. The difficulty of establishing an arbitrary birth-rate to estimate our city populations is great.

But leaving aside these speculations as to estimates, whether we actually count our population, head for head, or arrive at some approximate number through a basis of estimate, we ought, at least, to publish figures that are not obviously incorrect. An examination of some of the returns in the *Official Catholic Directory* for 1915 yields some curious results. Take for example the figures reported from the ten dioceses in the Province of Cincinnati. The totals of the populations of these dioceses given in the *Directory* of 1914 was 1,548,987.

The totals of the population of these same dioceses for the year 1915 is given as 1,571,929, an apparent increase of 22,942. But when you add to the population reported in 1914 the natural increase as represented by the number of baptisms and from this sum subtract the natural decrease by deaths, the result is a very substantial loss, as the following table will show:

Population in 1914 .....	1,548,987
No. of Baptisms, 1915 .....	62,109
Total .....	1,611,096
Deduct Deaths .....	26,012
Net Population .....	1,585,084
Population Reported 1915 .....	1,571,929
Net Loss .....	13,155

Diocese.	Population, 1914.	No. Baptisms, 1915.	No. Deaths, 1915.	Population, 1915.	Net Inc. or Decr.
Cincinnati ...	about 200,000	7,454	3,843	about 200,000	Decrease 3,611
Cleveland ...	about 380,000	15,860	5,699	392,000	Increase 1,839
Columbus ....	101,179	4,736	3,542	101,179	Decrease 1,194
Covington ...	60,500	1,684	893	60,400	Decrease 891
Detroit .....	344,000 (Families 68,800)	13,187	4,872	344,000 (Families 68,800)	Decrease 8,315
Fort Wayne ..	112,187	5,665	1,950	117,186	Increase 1,284
Indianapolis ..	127,051	4,642	1,978	127,955	Decrease 1,760
Louisville ....	105,570	3,898	1,567	110,209	Increase 2,308
Nashville ....	18,500	970	248	19,000	Decrease 222
Toledo .....	about 100,000	4,013	1,420	100,000	Decrease 2,593
Total .....	1,548,987	62,109	26,012	1,571,929	

Applying the same process to each diocese, that is, by adding to the population reported in 1914 the number of baptisms reported in 1915, and from this sum deducting the number of deaths reported in 1915, one ought to have approximately the population. But compare this approximation with the figures of population reported in the *Directory* of 1915 and you have the following:

Cincinnati, Net Decrease .....	3,611
Columbus, Net Decrease .....	1,194
Covington, Net Decrease .....	891
Detroit, Net Decrease .....	8,315
Indianapolis, Net Decrease .....	1,760
Nashville, Net Decrease .....	222
Toledo, Net Decrease .....	2,593
Total Net Decrease .....	18,586



Cleveland, Net Increase .....	1,839
Fort Wayne, Net Increase .....	1,284
Louisville, Net Increase .....	2,308
	<hr/>
Total Net Increase .....	5,431
	<hr/>
Net Loss in the Province .....	13,155

In these calculations I have not taken into account either immigration into the dioceses or emigration from them. The population of these States is stable with a normal growth. Whatever of emigration to other States there may be, is more than compensated for by the inflow of foreign immigration, especially in the Dioceses of Detroit, Fort Wayne, and Cleveland. These have received in recent years large accretions from Southeastern Europe, yet Detroit shows the greatest net decrease in population. I have taken the dioceses of the Province of Cincinnati merely as typical—not as horrible examples of inaccuracy. The same may be said of other dioceses taken at random: Green Bay shows a net loss of 4,181; Denver, net loss 4,639; La Crosse, net loss 6,185; Davenport, net loss 632; Lincoln, net gain 4,193.

Now no one believes that there has been a real loss of 13,155 in the Catholic population of the Province of Cincinnati, or in the other dioceses cited. The Church in all these dioceses is well organized and flourishing. The number of churches and schools is constantly increasing; the clergy are active and zealous. In no section of the country is Catholic education on a better footing than in the Central West, as shown by the number of its schools, colleges, and religious communities of teachers. Indeed, I believe that the dioceses of the Province of Cincinnati are proportionately stronger in the matter of Catholic schools than other dioceses in the United States. There has been no notable defection from the Faith in these parts. In point of fact, the number of adult baptisms reported from each of these dioceses shows a large number of conversions to the Faith.

What then is the matter? Nothing to cause alarm. We are not in agreement as to the basis of an enumeration; we have no uniform system. "To count," says Dr. Johnson, "is a modern practice; the ancient method was to guess." We have been following the ancient method, and our figures are wrong; that's all.

FRANCIS H. GAVISK.

*Indianapolis, Indiana.*

## THE ETHICS OF WAR.

The chapter "De Bello" in our scholastic text-book of philosophy—Donat, Reinstadler, Gredt, or, if one has in mind the older generation, Liberatore, Signoriello, or Zigliara—was generally the last chapter in the book, and if one did study it at all, it had little actual interest. Now, however, since war has, unfortunately, a very great actual interest, and the ethics of war is so generally and so loosely discussed in newspaper, magazine, and pamphlet, it may not be entirely without profit to go back to the principles definitely, if somewhat baldly, set forth in our manuals of ethics. There is, undoubtedly, much confused thinking to-day about the ethics of war. "War is wholesale murder and nothing else"; "war is a return to the morality of the Stone Age"; and, on the other side, the justification of war as "a biological necessity", or the falling back on other considerations equally materialistic, certainly not ethical in our sense of the word. By some the possibility of a just war is denied absolutely, and from the discussion of the causes of war there is ruled out the only consideration that can justify it at all, namely, the consideration of rights. Thus Dr. Charles W. Eliot, speaking in 1913, says: "The causes of war in the future are likely to be national distrusts, dislikes, and apprehensions, which have been nursed in ignorance, and fed on rumors, suspicions and conjectures, propagated by unscrupulous newsmongers, until suddenly developed by some untoward event into active hatred or widespread alarm which easily passes into panic."<sup>1</sup> If these are the only causes of war, of course every war is a crime; if no question of right is involved, no war is justifiable. Let us go back to the text-books.

There we find not only a unanimity of opinion but a surprising uniformity of treatment. It would not be fair, perhaps, to say that one author copies the other verbatim. It is evident, however, that all adhere closely to the doctrine of St. Thomas in II, IIae, XL, art. 1, and merely comment on the conditions which are there laid down. They all take for granted, with St. Thomas, that war is a source of evil, physical, moral, intellectual—a point which needs no elaboration.

<sup>1</sup> *The Road toward Peace*. Boston, 1915. Pp. 31-2.

This, however, is far from the contention that war is an evil *in se*, or that it never can be justified. It is justified, says St. Thomas, if three conditions are fulfilled. First, it ought to be undertaken with the authority of the supreme ruling power in the state; secondly, war ought not to be waged except for a just cause; thirdly, it ought to be waged with the right intention. In all of these there is reference, as St. Thomas explains in his development of each point, to rights violated or about to be violated by an enemy state. For example, the individual may not declare war, because, if his right is violated or threatened, he has recourse to the authority of the law courts; while the ruler may declare war, because, when the right of the state is in question, he has, if peaceful negotiations fail, no other recourse but war, and it is obligatory on him to protect the rights of the state—"cura reipublicae commissa est principibus".

Again, when we come to the second condition, namely, a "just" cause, it is a question of right; a right must be violated or threatened, an injury must have been done or be contemplated. An act of discourtesy, an obstacle placed in the way of a state's expansion, a disturbance of the balance of power, or even the attack on an ally to whom the state is bound by treaty, is not a just cause except when any of these violates or threatens the right of the state. It is clear that a nation may not wage war in order to increase its commerce, but it may make war when its right to increase its commerce is infringed.

Finally, the third condition, namely, that the intention in declaring war must be just, rests once more on the question of right. "Tertio requiritur ut sit intentio bellantium recta, qua, scilicet, intenditur vel ut bonum promoveatur vel ut malum vitetur." There follow two quotations from St. Augustine to the effect that war should not be waged for gain, nor for love of dominion, but "for the sake of peace".

This insistence on the principle that war is a means to an end, namely, the defence of rights, is central in the doctrine of St. Thomas. In the Commentary on the Politics of Aristotle we find that even in the matter of preparedness for war, the question of right must not be overlooked. "Omnes curae et praeparationes eorum quae ad bellum, *ad repellendum violen-*

*tias vel ad impugnandum alios secundum rationem rectam, bonae quidem sunt et eligibiles; non tamen in hoc consistit optimum reipublicae vel civitatis. Non enim gratia huius quaeruntur alia, et ipsum non propter aliud sed ipsum gratia alterius finis.*" This is merely an elucidation of Aristotle's pithy saying: "All the business of war is to be considered commendable, not as a final end but as a means of procuring it."

It is only on this ground that war may be justified. Rights are anterior to war, persist during war, and are, after war, irrespective of victory or defeat, what they were before war. War is a defence of these rights, the only defence that the world has so far recognized. But, since right cannot be on both sides, is not one part necessarily in the wrong? Right, say the moralists, is on one side objectively; but subjectively both sides may be right, and for those who take part in the war that is enough. Recently a Catholic periodical in one of the countries involved in the present war was confronted with the case of a soldier who is obliged to fight, though he is convinced that his country is in the wrong. It declined to discuss the problem, and we cannot but approve the decision.

To come back to our text-books, Zigliara has this to say by way of introduction to his thesis: "*Ex his quae narrat S. Augustinus videtur quod Manichaei . . . docuerunt bellum in se esse illicitum, sicut et illicitum christiani bellare affirmarunt saeculo XVI Æcolampadius, Lutherius, aliique. Quem quidem errorem forte renovare pertenant illi, qui exaggerando belli mala, pacis statum per fas et nefas servandum esse contendunt.*"

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#### ECCLESIASTICAL HERALDRY IN AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Those of us that are interested in heraldry as a necessary phase of historical work admire Mr. la Rose's skill, and his ingenuity in devising arms for some of our bishops. In connexion with this last activity it might be worth while to draw attention to certain peculiarities in Irish genealogies, as many of the new bishops here are Irish by birth or descent. These peculiarities make the appropriation of a coat-of-arms at times very difficult. For example, in the New York, Philadelphia, Pittsburgh, and Chicago city directories there are literally

thousands of O'Neills, but not one of them has any more right to use the O'Neill arms than he has to put the Hapsburg eagle on his letter paper, and the same is true for most Irish names. A man named, say, O'Neill or O'Conor may have been from a family which in comparatively recent time was called O'Gallagher, O'Heyne, or MacMurrough; or he might be Norse, Danish, Cambro-Norman, English, and be really no more O'Neill or O'Conor than Jones.

In any large Irish clan there was one family in which the chieftaincy was hereditary, and the remainder of the clan were the followers of that family, bearing the family name whether they were really akin, or merely immigrants into the clan, adopted prisoners of war, impressed serfs, or the like. There are O'Neills in Spain who are of the O'Neill family, which is one of the most noble in the world, but the O'Neills in America are merely "O'Neill's men". Cousinship never ceased in medieval Ireland, and scores of persons in any large clan were connected with the chief's family in degrees which might appear ridiculous to outsiders. Hundreds of persons, however, in the clan had only the name in common with the chief. Sea clans, like the O'Flahertys, the O'Dowds, the O'Driscolls, and the O'Malleys, made it a regular practice to cruise along the coasts and impress sailors as they needed them, and most of these impressed men remained in the clan of their captors and took the clan name. On such a raid in 1523 the chief of my own clan was killed in Donegal after he had filled three large galleys with O'Gallaghers and MacSweenys to be used as oarsmen. Of course, the descendants of these externs, or of anyone else who can not prove kinship to the armiger family, are not justified in appropriating so intimate a possession as a coat-of-arms.

Again, in Ireland there were often several families at the heads of clans which had the same name, but were not related, and might be the whole width of the island apart, like the O'Tooles of Wicklow and the O'Tooles of Mayo. It is well in appropriating arms to be sure of your locality. There were seven O'Kelly clans, three O'Neill clans, at least five O'Conor clans, ten MacDermott clans, nine O'Donnell clans, six O'Connell clans, seven MacWilliam clans, and so on indefinitely. All Gaelic clans necessarily had either O or Mac in the name

—Mc is merely a contraction, like gent for gentleman. A Gaelic name that has lost the O or Mac is commonly a peasant name, and not armigerous.

Most of the Irish noble families are either extinct or they have left Ireland. The O'Kellys of Hy Maine were nearly all killed in the Battle of Athenry in 1316, but the O'Kellys of Aughrim, who were related to them, have been in Belgium since 1651. The O'Donnells of Mayo are a cadet family of the O'Donnells of Tyrconnell; the O'Donnells of Galway are another clan; the O'Donnells of Spain are also of the family. Some of the O'Conors and O'Briens are still in Ireland, and I understand there is a branch of the O'Briens here in the United States. The O'Sullivans are extinct. The Burkes and Bourkes are practically extinct—the families holding their titles are aliens. The Irish MacDonalds are a branch of the Scotch Clan Ranald, but these MacDonalds of Ireland are in Austria and France, if they are still in existence.

William de Burgo was the first of the Bourkes and Burkes, and the MacWilliams, Williamsons, one Gibbons clan (to which Cardinal Gibbons belongs), one Philbin clan (the other Philbins are a Barrett sept), one MacDavitt clan, the MacMeylers, one FitzHenry clan, the FitzHuberts, and several others, are all branches of the Burkes. The MacAdams and the Stantons are the same family; so are the Prendergasts, the FitzMaurices, the MacMaurices, and the Morrisises. Jordan and Sheridan are the same name; Fox and Sinnott; Brehoney and Judge; O'Fergus and Ferguson; MacNeill, Neilson and Nelson; MacShane and Johnson; Sir William Johnson of New York was a MacShane, and his MacShanes were O'Neills. MacHugh, MacCue, Hughes, Magee, MacKay, Keyes, are all the same name; so are Maginnis, MacAngus, Innis, Ennis; so are Magrath, MacCraith, MacCrea, Ray, and Wray; so are O'Quinn, Cohan and Coons. An Irishman named Green, White, or Grey, once had a Gaelic name, but if he is Brown he is likely to be English in origin. Names of towns, like Smerwick, and Galbally (a pure Irish name) were imposed by the English on Gaelic-named families. Dorsey is Galway Irish, D'Arcy is Cambro-Norman, but these names are confused. Delaney is Gaelic, but it takes a Gallic twist at times. I have seen even Du Gan.

AUSTIN O'MALLEY.

**SECLAR DEVICES IN EPISCOPAL COATS OF ARMS.**

In order to remove the misunderstanding that has arisen in some quarters regarding the decree on episcopal insignia or coats-of-arms, as given in the July number (pp. 75 and 82), it is well to point out that the decree does not prohibit a bishop from adopting as his personal insignia his family coat-of-arms, secular or other, but forbids the addition thereto of any *secular* titles of nobility, coronets, devices, or other distinctive marks which show the nobility of his family or nation. For instance, swords, Legion of Honor decorations, and the like, are not to be added. Exception is, however, made of any secular dignities that belong to the see, and of the two knight-hoods within the gift of the Sovereign Pontiff, namely, Malta and the Holy Sepulchre.

The purpose of the law is to establish in this matter uniformity and equality among those to whom it applies, that is, Patriarchs, Archbishops, Bishops, both residential and titular. The same law had been made effective for the College of Cardinals as early as 1644.

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**THE OATH OF SECRECY IN EPISCOPAL ELECTIONS.**

*Qu.* The consultors and missionary rectors of a diocese constituting the electoral board are required by recent legislation to take an oath of secrecy before proceeding to the selection of a *Terna* to be sent to the bishops of the province. Does this oath continue indefinitely? Or, are the electors freed from the oath when the new bishop has been named and approved by the Pope?

*Resp.* The decree of the S. Consistorial Congregation, dated 30 March, 1910, ordains that the electors take on oath "de secreto servando circa nomina quae in discussionem veniunt et circa ea quae ex maiore suffragiorum numero probata manent". The reasons for this provision are set forth in the preamble to the decree, and among others is this: Some excellent ecclesiastics are unwilling to have their names brought forward in election because of the public discussion and the inconveniences that may ensue therefrom. This reason, it seems to us, would hold after the appointment has finally been sanctioned. The newly-appointed bishop would not wish to have the diocese discuss the number of votes he received,

and the others whose candidacy was discussed at the election would most likely be even less willing to have the matter become public. There are other considerations of public policy which should further incline one to believe that the obligation of secrecy lasts indefinitely, or at least until the election and the result of it have passed into a condition of remoteness, so that, like memoirs, diplomatic correspondence, and other such material, they have ceased to be privileged, and have become legitimate matter for historical investigation.

### THE FAST BEFORE HOLY COMMUNION.

*Qu.* Is a person about to be operated upon allowed to receive Holy Communion without fasting? The patient is to be operated upon at eight o'clock in the morning, and receives what is called a liquid breakfast at three or four the morning. Can such a person receive Holy Communion? It is understood that there is neither question of Viaticum nor of the decree of 7 December, 1906.

*Resp.* The decree mentioned by our subscriber refers to the well-known privilege by which persons confined to bed by sickness may, under certain conditions, receive Holy Communion once or twice a week or once or twice a month, according to circumstances, even though they have broken the natural fast by taking liquid food. In 1907 the S. Congregation of the Council decided that this privilege could be extended to persons who, although not confined to their beds by sickness, are seriously ill, and, in the opinion of their physicians, could not observe the strict natural fast until Communion-time. Theologians thereupon debated<sup>1</sup> whether this dispensation applies to those who are able to leave their houses, but cannot, in the opinion of their physicians, observe the fast. The question is decided in the negative, because a decree containing a dispensation is to be interpreted strictly. There is, of course, the alternative of applying for an indult to the S. Congregation of the Sacraments. In the case proposed, it seems to us, the decree does not apply; there is no habitual inability to remain fasting, and a very practical solution would be that, whenever possible, the chaplain or the attendant priest would advise the patient to receive Holy Communion the day before the operation is to be performed.

<sup>1</sup> *Mon. Eccl.*, XIX, 280.



## PARISH BOUNDARIES SHOULD BE DEFINED.

*Qu.* In his article in the July number, on the Dismemberment of Canonical and Missionary Parishes, Dr. Selinger quotes the principle laid down by the Council of Trent, and reiterated by the Rota in a recent decision, that only "one pastor (is) in authority within the boundaries of a parish". Would it not be of practical benefit to have an authentic interpretation of all the terms in this principle? There is no question as to the term "pastor". But what is the scope of the term "authority"? And what is to be understood by "boundaries of a parish"? Does authority refer to all the pastoral functions as laid down in Canon Law? And is it to be understood that only "one pastor" can licitly and *validly* perform these pastoral functions? As for the boundaries of a parish, do conditions as they exist, at least, in our Western States, come within the meaning of parish boundaries as interpreted in this principle? In some of our dioceses none of the parishes has definite boundary lines, officially sanctioned by the bishops. The usual custom followed is for the faithful to attend the nearest church. Many serious abuses have sprung from this custom, one of the worst being the ever-increasing custom of dissatisfied parishioners leaving their rightful parish and attending the neighboring church. The matter becomes highly practical when there is question of the validity of Sacraments.

It would be interesting to many of our Western pastors if you would give an opinion as to the following practical case. It is practical because cases of this kind turn up time and again in our Western States. St. A's Church is situated six miles from St. B's Church. Each has its own pastor, but no definite boundaries have been given the parishes. John, a parishioner of St. A's Church, living half a mile from the church, becomes dissatisfied with his own parish, and decides in future to attend St. B's Church, five miles and a half away. He pays his dues there and is accepted as a full-fledged member on the ground that there are no definite parish boundaries. John's daughter wishes to marry a parishioner of St. A's parish. The banns are published in both churches, but the marriage is performed in the presence of the pastor of St. B's Church, on the ground that the family of John attended St. B's Church.

Would this marriage be valid? In the light of the principle laid down by the Rota it could hardly be anything but invalid. Both parties to the marriage reside within what would be ordinarily considered the boundaries or territory of St. A's Church. A delegation is neither asked for nor given the pastor of St. B's Church.

Your esteemed opinion regarding the scope of the principle "one pastor (is) in authority within the boundaries of a parish" would

certainly be read with the keenest interest by all pastors, but particularly by those who must contend with conditions as depicted in this case.

W. N. B.

*Resp.* The validity of the marriage cannot be called in question, since it took place in the parish of St. B. in the presence of the pastor of St. B. It is desirable, nevertheless, as W. N. B. suggests, that parish boundaries be defined, in country districts and in city parishes. Indeed, this is becoming more and more a matter of necessity, and "Let the priests settle these questions themselves" will no longer serve the purpose of diocesan administration.

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### THE "ORATIO IMPERATA" AGAIN.

*Qu.* On page 72 of the July REVIEW a decree of the S. Congregation of Rites (23 December, 1914) says that an *Oratio Imperata* "ab Episcopo pro re gravi dicenda erit in omnibus et singulis duplicibus primae classis exceptis sequentibus diebus, nempe, Nativitas Domini, Epiphania, Feria Va. in Coena Domini, Sabbatum Sanctum, Pascha, Ascensio Domini, Pentecostes, Festum SS. Trinitatis, et Corpus Christi". A friend of mine claims that the Pope's *Oratio Imperata pro Pace* which we say now should be omitted likewise on the days enumerated in this decree. His reason is that such seems to him to be the mind of the Church. Please tell us whether or not his view is correct.

*Resp.* The decree quoted by our correspondent covers two points. The S. Congregation was asked: (1) When a bishop orders a collect *pro re gravi* to be recited even on double feasts of the first class, should it be recited on all such feasts, without exception? To this the S. Congregation answered by excepting the feasts mentioned in the decree. (2) When the bishop simply orders a collect *pro re gravi*, without mentioning double feasts of the first class, when should the collect be omitted? The answer to this is: "On all doubles of the first class, on the vigils of Christmas and Pentecost, and on Palm Sunday". It is to be noted that, in doubles of the first class, if the collect is recited, it should be recited *sub unica conclusione* with the prayer of the day. Finally, there is on record a letter of Pius IX in the form of an Apostolic Brief prescribing the Col-

lect *De Spiritu Sancto*, "in omnibus missis et ubique", without any exception.<sup>1</sup>

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### THE TIME FOR SINGING THE BENEDICTION AT MASS.

*Qu.* In some churches there obtains the custom of singing the Benedictus immediately after the Sanctus, before the elevation. A subscriber would kindly inquire if the custom is against the rubrics, or if it is permissible. It seems to me there is a recent decision by which it is allowed.

*Resp.* Wapelhorst (9 ed., 1915, p. 179) says "peracta ultima elevatione, quam statim *Benedictus* subsequi debet", though he does not cite his authority. Decree N. 2682 ad 31 of the S. Congr. of Rites says it should be sung "post Calicis elevationem", and a later decree (N. 4243 ad 6) reiterates this prescription. The date of the latter decree is 16 December, 1909.

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### THE DOGMATIC DEFINITION OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY AS AN ARTICLE OF FAITH.

An active propaganda is being made by a French priest to urge the Holy See to define as an article of faith the belief that the Virgin Mother of Christ was at her death bodily translated into heaven.

It may be said without exaggeration that there is no part of the Catholic world where the Assumption of Our Lady is not a living article of faith, although it is not dogmatically defined as such. The universal and constant exercise of the devotion of the Rosary, with its approved meditation on the "Glorious Mysteries", is sufficient proof of this fact. The Holy See could therefore have no doubt as to the Catholic sentiment on the subject; and a dogmatic definition when called for can meet with no practical argument against the existence of a universal and constant belief. The judgment as to the opportuneness of ratifying this universal belief, by stamping it with the definition of a dogma of Faith, must rest with the Holy See, and the present agitation appears to us somewhat like children urging their father to declare solemnly that his and their love for their mother is justified. There may be contingencies when such solemn declaration is called for; but of this

<sup>1</sup> See *Decr. S. Cong. Rituum*, N. 3211, 3 July, 1869.

the father is the proper judge. In the present case the reasons for asserting the Assumption of Our Lady as a dogma can be no less clear to the Sovereign Pontiff than they are to the faithful at large. To urge "private revelations" of some anonymous person, however devout and worthy of credit in the eyes of individual Catholics, appears like discrediting the value of the universal Catholic sense, which accepts the Assumption of Our Lady as a fact, and the arguments of the Abbé add nothing to the opportuneness which may ultimately move the Holy See to define it as a dogma. Such appeals are superfluous when we consider the facts in the case and the method according to which the Church ordinarily proceeds in matters of this kind.

Somewhat unsound is the statement made in the appeal that "the Supreme Pontiff alone can without fear of error declare if the Assumption of Mary is of Apostolic Tradition". What the Holy See can declare is "that the Assumption is a revealed truth". The fact of its being an Apostolic tradition is subject to historical investigation. The proof of the historical fact may add to the motives of credibility, but it has, properly speaking, nothing to do with the inspiration that guides the Sovereign Pontiff in declaring that the Assumption of Our Lady is a dogma of faith. The furtherance of the cause is therefore entirely unnecessary until the intimation comes from the proper source, as we may well expect the Holy Father to be alive to the needs of our time. In the case of the Immaculate Conception there was much less universality, not only as to the acceptance of a universal tradition, but as to the nature of the Catholic belief, since some of the Fathers and Doctors of the Church were by no means clear as to the terms of the faith. In order to settle the doubts, apart from other special reasons that made the definition of the dogma of the Immaculate Conception opportune, appeals from bishops were quite in order. The same is true about the dogma of Infallibility. But regarding the Assumption there is no dissenting voice of any authoritative value in the Church, and the definition is purely a question of opportuneness. Of this no one can judge better than the Sovereign Pontiff who surveys the conditions of Catholic devotion from a central height, and it would hardly seem to need any agitation on the part of private individuals to bring it home to him.

# Ecclesiastical Library Table.

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## RECENT BIBLE STUDY.

### AN AMERICAN MYTHIC CHRIST.

I. **Two Extremes.** During the past scholastic year we gave most of our attention, in this department of the REVIEW, to the Christological errors that one notes in the various rationalistic schools of twentieth-century search and research for the Christ of history. Outside the Church, Biblical scholars have gone almost completely and hopelessly away from the traditional Christ, true God and true Man. Anglican scholars are now battling to save from wreckage in their communion the belief still held by the few in "the Holy Trinity and the Incarnation as contained in the Apostles' and Nicene Creeds, and in the *Quicumque vult*".<sup>1</sup> Presbyterian ministers are again fighting the battle that has been waging off and on for some twenty-five years against the ever-increasing unorthodoxy of Union Theological Seminary.<sup>2</sup> The German Lutheran scholars are past the day of battle for the Divinity of Christ; among them the belief in the very Godhead and very Manhood of Jesus Christ has been practically given up. Such is the judgment of Dr. Loofs, Professor of Church History in the University of Halle-Wittenberg, given in his Haskell Lectures, under the auspices of Oberlin College, at Oberlin, Ohio, 1911. He assigns five reasons to show "that orthodox Christology does not agree with the New Testament views". There is nothing new in the five reasons; we waive them, and call attention to the statement that follows. It bears witness to the present position of German Lutherans in Christology:

Those who are impartial enough to see this [i. e. the force of the five reasons] are thereby convinced that the old orthodox Christology cannot give us the correct interpretation of the historical per-

<sup>1</sup> Cf. *The Basis of Anglican Fellowship in Faith and Organisation*. An open letter to the Clergy of the Diocese of Oxford. By Charles Gore, D.D., Bishop of Oxford. London: A. R. Mowbray & Co. Fifth impression, p. 3.

<sup>2</sup> Cf. *Does the Presbytery of New York need Visitation?* A survey of the present condition of the Presbytery of New York as shown at its Spring meeting, 1915. By the Rev. John Fox, D.D., a Member of the Presbytery. New York, 1915.

son of Jesus. And there is hardly a single learned theologian—*I know of none in Germany*—who defends the orthodox Christology in its unaltered form. And all modifications which can be observed lie in the direction of removing the most obvious mistake of the orthodox Christology by doing more justice to the humanity of Christ.<sup>3</sup>

1. *Denial of the Divinity of Jesus.* And how is it Dr. Loofs does “more justice to the humanity of Christ”? By denying His Divinity. Like Principal Fairbairn,<sup>4</sup> the Lutheran doctor denies the union of Divine nature with human in one Person, Jesus Christ, and allows only a vague immanence of the Divine in Jesus by the indwelling of God. Here is a good summary of this rather common Lutheran Christology:

For us the three following thoughts . . . are the most valuable: first, that the historical person of Christ is looked upon as a human personality; secondly, that this personality, through an indwelling of God or his Spirit, which was unique both before and after, up to the end of all time, became the Son of God who reveals the Father and became also the beginner of a new mankind; and, thirdly, that in the future state of perfection a similar indwelling of God has to be realized, though in a copied and therefore secondary form, in all people whom Christ has redeemed.<sup>5</sup>

2. *Denial of the Humanity of Jesus.* This position of Dr. Loofs and most Protestant writers on Christology is one extreme—that of “doing more justice to the *humanity* of Jesus”. To prove Jesus to have been very Man, they deny he was very God. The other Christological extreme is just as peculiar a way of “doing justice”. To prove Jesus to have been very God, it is denied that he was very Man. Members of the first school throw over the Gospel narratives as utterly untrustworthy records, mere proofs of the evolution of the Christian conscience by its concocting and swallowing the doctrine of the *Divinity* of Christ. Members of the second school have no more respect for the Gospel narratives, and take them to be mere proofs of the evolution of that very same most gullible

<sup>3</sup> Cf. *What is the Truth about Jesus Christ?* Problems of Christology. By Friedrich Loofs, Ph.D., Th.D. Scribner's, New York. 1913. P. 184.

<sup>4</sup> Cf. “Another Congregational Christology,” *ECCL. REVIEW*, April, 1915, p. 489.

<sup>5</sup> Loofs, *op. cit.*, p. 236.

and convenient Christian conscience by its concocting and swallowing the doctrine of the *humanity* of Jesus.

We have cursorily examined the opinions of two leaders of this mythic school of Christology—Dr. Smith of Tulane University, New Orleans, and Dr. Jensen, of the University of Marburg. These two scholars, together with other exponents of the so-called Christ-myth, differ in the sources they assume for their supposititious myth. They agree in the general thesis that there never was an historical Jesus, the founder of Christianity; and that the whole Christological fabric is no more than the evolution of some form or forms of pagan worship.<sup>6</sup>

Dr. Jensen is an Assyriologist. This is the only reason to hand for his fanciful conclusions from fancied parallels between the Gilgamesh-myth and the Christ-story. Heedless of the very many discrepancies between the two stories, he squeezes various parts of each into a groove of his own fancy,<sup>7</sup> and straightway sees that the Christ-story is only a working over of the Gilgamesh-*motif*. We cannot see how these "deadly parallels" can be taken seriously. Professor B. W. Bacon rates them rightly when he says, "Jensen's New Testament criticism is elaborate bosh".<sup>8</sup>

II. Smith's Abnormal Mentality. No less elaborate is the bosh that makes up our American theory of a mythic Christ—that of Dr. W. B. Smith.<sup>9</sup>

The forerunner of Dr. Smith was J. M. Robertson.<sup>10</sup> This highly imaginative critic held that the Christ of the Gospels is merely a syncretism of mythological ideas that have been taken over from Judaism and paganism. The chief Judaistic element of the Christ-myth he thinks was borrowed from an Ephraimitic mythological sun-god named Joshua. Moreover, the stories of Buddha and of Krishna are pointed to as sources of the New Testament Christ. Following the traces of Robert-

<sup>6</sup> Cf. "The Mythic Christ," *ECCL. REVIEW*, May, 1915.

<sup>7</sup> Cf. *Das Gilgamesh Epos in der Weltliteratur* (1906); *Moses, Jesus, Paulus* (1909).

<sup>8</sup> Cf. *Hibbert Journal*, July, 1911, p. 739.

<sup>9</sup> Cf. *Ecce Deus*. Studies of Primitive Christianity. Open Court Co., Chicago. 1912.

<sup>10</sup> Cf. *Christianity and Mythology* (1900), *A Short History of Christianity* (1902), *Pagan Christs*; *Studies in Comparative Hierology* (1903, second ed., 1912).

son, Smith trumps up certain pagan Jesus-cults, and from them claims to derive his Christ-myth.

The mainspring that keeps the cogs a-going of Dr. Smith's vagaries is an abnormal mentality.

1. *A Normal Start.* From the very start, the doctor sees clearly that he is against the normal mentality of ages past in matters of Christology. He cannot deny that the New Testament presents Jesus as true God and true Man, and admits that history has accepted the New Testament portrait:

That this Being, this Jesus, is presented in the New Testament, and accepted in all following Christian history, as God is evident beyond argument. It is made clear on almost every page of the New Testament with all the clearness that can belong to human speech. There is no debating with any one who denies it. But it is equally clear that He is also presented as a man, as conceived, born, reared, hungering, thirsting, speaking, acting, suffering, dying and buried—and then raised again.<sup>11</sup>

2. *An Abnormal Vagary.* Such is, in very truth, the New Testament picture of Jesus the Christ. Such is Christian history's verdict of the God-Man. Yet, says this infallible professor of mathematics, both the New Testament and Christian history are wrong! True, the normal mentality of New Testament times and thereafter has accepted this union of two natures in one Person. Yet this normal mentality was utterly wrong, says Smith.

For reason, constituted as it now is, the God-man is a contradiction in terms, an incongruity with which it can have no peace, with which it can never be reconciled. The ultramontane is right—to accept this fundamental notion is to abjure reason.<sup>12</sup>

This whack at the *ultramontane* is in Dr. Smith's most felicitous style. To be mathematically correct, why not tell us how many ultramontanes say that "to accept this fundamental notion is to abjure reason"? Who writes such stuff? Where? The mystery of the Incarnation is not within the reach of reason unaided by God's revelation, but it contains nothing contradictory to reason. No one, whether ultramontane in loyalty or ultra-rationalistic in disloyalty to the Christ, has

<sup>11</sup> *Ecce Deus*, p. 5.

<sup>12</sup> *Ibid.*, p. 6.



any need to take leave of his reason by the act of faith in the Incarnation of the Second Divine Person.

Yes, there is such need! For "the God-man is a contradiction in terms" unto the reason of man! Then, has the reasoning of man down the centuries been hopelessly wrong, and that, too, in the most important thing of life? Precisely, but reason then was not "constituted as it now is"!

"Reason, constituted as it now is," finds the God-man "an incongruity with which it can never have peace, with which it can never be reconciled". No proof is given by the doctor as he flings this gratuitous insult at the normal mentality of Christian history. Such mentality is to him abnormal. And—

It is only with normally acting intelligence that we are here concerned. Such intelligence must resolve the antinomy God-man into its constituents; it must affirm the one and therewith deny the other.<sup>13</sup>

3. *Due to Christological Astigmatism.* The pity is, the doctor fails utterly to understand what the Church holds and teaches about this dogma. Chalcedon's formula "very Man and very God" is merely brushed aside as a contradiction not worth analyzing! Dr. Smith's is readily seen to be a very abnormally astigmatic vision of Christian revelation. The result is that a hopelessly distorted and blurred picture of the hypostatic union is thrown upon the retina of his mind. This astigmatism in mental structure seems to be ever on the increase, despite all of Dr. Smith's Christological studies. Why, he does not even begin to understand what the Church means by the classical formula of Chalcedon, "very Man and very God". He writes:

We must conceive him precisely as he is represented, both as God and also as Man. But suppose this be impossible, in spite of all learned subtleties about the essential divinity of Humanity (which, of course, in a certain sense, may and must be accepted)? Again the answer of Orthodoxy is unequivocal: though we cannot think it, nor understand it, yet we must *believe* it none the less; and this, it is said, is the victory of faith.<sup>14</sup>

What a hopeless muddle! "The learned subtleties about the *essential divinity of Humanity*"! What are those subtleties?

<sup>13</sup> Ibid., p. 6

<sup>14</sup> Ibid., p. 5.

Whose are they? Who ever held the *essential divinity of Humanity*? Such a theory were as understandable as the essential femininity of masculinity or the essential elephantiasis of jackassery. Most assuredly, "We cannot think it, nor understand it"! The learned doctor is quite right when his mathematical instinct rejects the formula:

Humanity = essential Divinity.

He is hopelessly wrong when his pagan instinct caricatures the Incarnation as the essential equation of Divinity to Humanity in Jesus. It is false to say "we must believe" that the humanity of Jesus is essentially the same as His Divinity. The Incarnation is, indeed, a mystery; but it is not an absurdity. A mystery surpasses the understanding; an absurdity contradicts the reason. It is beyond our limited intelligence to find out without revelation that one and the same Divine Person can have Divine nature and human; but we do not stultify ourselves in our humble acceptance of the dogma. There is nothing against reason in the Incarnation. The Divine Person is of infinite virtue; the human person is finite. A finite person is limited to one nature; an infinite is not. There is nothing of folly in limiting the finite; it were folly to limit the infinite. We avoid that folly. We believe, on the authority of God revealing and not on the authority of reason researching, that the eternal and infinite Second Person of the Blessed Trinity, without change in His divine nature, took to Himself human nature. In this wise, one and the very same Divine Person, Jesus the Christ, was very God by His Divine nature and very Man by His human nature. Oneness of human personality necessitates oneness of nature. Oneness of divine personality does not necessitate oneness of nature. The humanity of Jesus is not His essential Divinity. This is not what "we must believe". Such absurd belief is not said by any one of normal mentality to be "the victory of faith".

**III. An Instance of Abnormality.** From the hodge-podge that Dr. Smith publishes in the pretence to establish his Christ-myth, read any chapter and you will wonder if the man means to be taken seriously. We open his book at random and examine the chapter on "Jesus the Lord".<sup>15</sup>

<sup>15</sup> Ibid., pp. 135 ff.

1. *A Normal Philology.* The start is, as usual, normal and even scientific. Philological facts are presented that are undeniable. Jesus of the New Law is the very same God as Yahweh of the Old. Κύριος is the Septuagint rendering of Yahweh, and the same is the distinctive appellative of Jesus. "Lord, the Lord, the Lord Jesus, the Lord Christ, all mean one thing, and only one thing—namely the Supreme Being—the Jehovah of the Hebrew, the God of the Greek."

The term *Lord* is applied to Jesus in the "very earliest layers of New Testament deposit"; and, at times, without a clear discrimination between the God of Israel and the God of the Christians. "This notable and indisputable phenomenon seems to exclude positively every theory of a gradual deification of the Jesus."<sup>16</sup>

Quite so. At the very beginning of the Church, on the first Pentecost Day, Peter preached the Divinity of Jesus and called Him "the Lord our God": "May all the house of Israel know most certainly, that God hath made to be Lord and Christ this very Jesus whom ye have crucified. . . . The promise is to you and to your children and to all that are far off—whomsoever *the Lord our God shall call*."<sup>17</sup>

The phrase the *Lord our God*, "Dominus Deus Noster", is Κύριος ὁ Θεός ἡμῶν. The pronoun ἡμῶν refers to the set phrase Κύριος ὁ Θεός and not merely to ὁ Θεός. For the article would likely be omitted, were the noun Θεός to be defined by ἡμῶν. On the other hand, the article is most important if Κύριος ὁ Θεός be taken as a set phrase. ὁ Θεός means *the God*—"one thing, and only one thing—namely the Supreme Being, the Jehovah of the Hebrew, the God of the Greek". Moreover, Θεός, defining Κύριος, would naturally have the article. In the light of this exegesis, we see that Peter, at the very beginning of the Church, taught that one and the same Person was crucified and was God; in fact is "our Lord the only God"—that is to say, "our Yahweh the only God".

In the same sermon and to the same purpose, Peter<sup>18</sup> refers to Jesus the words of David, "Yahweh said to my Lord, sit thou on my right hand".<sup>19</sup> The Hebrew reads Adonai for

<sup>16</sup> Ibid., p. 136.

<sup>18</sup> Acts 2:34.

<sup>17</sup> Acts 2:36, 39.

<sup>19</sup> Ps. 109:1.

"my Lord". This name was so distinctive of the Supreme Being as to be read in place of the unutterable Yahweh. The vowels of Adonai were appended to the consonants of the tetragrammaton *IHWH*.

The identification of Yahweh with Jesus in divine nature dates from the very beginning of the Church. The name Yahweh, *Κύριος*, Lord, is the "name which is above all names", the name given to Jesus by God because of the Kenosis. And so it is only fitting that "in the name of Jesus"—not *at the name of*, but "in the name of" or *because of the might of Jesus*—"every knee should bow" in worship of His Divinity and "every tongue should confess that the Lord [i. e. Yahweh] Jesus Christ is in the glory of God the Father"—i. e. is identical in nature with God the Father.<sup>20</sup>

All this the doctor would admit; some of it he expressly writes. His philology is correct.

2. *Atrocious Theology*. We say that, in this chapter, the doctor's philology is correct. It must not on this account be inferred that Smith's meaning is ours. Far from it! He uses high-sounding words that might, to the unwary, have a true theological ring, might sound at least the note of the Divinity of Jesus. Not so! Smith's theology is atrocious! His meaning of the deification of Jesus is not at all our meaning of the Divinity of the Lord. We mean that, from the outset, the Church was conscious of the real Divinity of Jesus. The doctor means that, from the outset, the Church was conscious of a distorted deification of Jesus, a mythic deity named Joshua in the Old Law, a Judæo-Hellenistic pagan cult-god. That cult-god was named Jesus in the New Law, though no such God-Man ever existed. Such reasoning is a gratuitous insult to the mind of man; it is an atrocity!

The cause of this abnormal and atrocious finish of the doctor's system of Christology is his utter lack of logical sequence of thought. His logic is infantile, inexcusable in a professor of Mathematics, nothing better than wild and wordy theorizing. It is in his atrocious conclusions from philological facts that Dr. Smith stretches his imagination abnormally far beyond the bounds of reason.

<sup>20</sup> Phil. 2:7-11.

We may compress all the doctor's theorizing into two syllogisms that show the sham and the shame of his prostitution of a noble mathematical mind :

1. If Jesus was accepted as God by the Church from her very start, He was not Man. But Jesus was accepted as God by the Church from her very start. Therefore He was not Man.

2. Every humanized deity is no more than a pagan cult-god. But Jesus was a humanized deity. Therefore Jesus was no more than a pagan cult-god.

The doctor would probably not admit that all his erudition might be squeezed into such silly syllogisms. Yet not one whit more does he prove than follows from the atrocious major premises of the two arguments.

3. *Due to Sham Reasoning.* Pretence of better argument the doctor makes, but only pretence. For instance, he thinks that "doubts and questionings concerning the human character of Jesus make themselves heard both in and out of the New Testament";<sup>21</sup> but "no trace of such a scruple is to be found in the great mass of the New Testament Scriptures". From this unproved and gratuitous statement, the doctor jumps to the conclusion that, therefore, the "humanizing of the Hero" was early understood to be symbolical; and the few doubts came from a few materialists. They misunderstood this symbolism and took it all to mean that the Church taught the Incarnation of the Deity. This misunderstanding grew. The *error of materialism* gradually became so dominant as to put down the *truth of symbolism*. Smith runs on :

Then the champions of this materialism would naturally begin to recommend it in writing; they would declare it was the truth, and the only truth, and they would proceed to denounce the non-progressive adherents of the elder view as old fogies, as heretics, and as schismatics.<sup>22</sup>

This is only a piece of arrogant and arrant nonsense in the doctor's most happy mode of progressive assertion. What proof has he of this triumph of *materialism* over *symbolism* after the early faith of the Church had been lost? The Epis-

<sup>21</sup> Op. cit., p. 137.

<sup>22</sup> Ibid., p. 137.

ties of John! They probably were written about 100-110 A. D. From c. 29 A. D. to c. 100 A. D., during the seventy years of so-called evolution of the early Christian conscience that Smith and other rationalists take for granted, the *Materialists* grew stronger and put their *Materialism* into writing. Such a *Materialist* was John! Such writing were his letters! He was all wrong. He missed the truth that Jesus was "an over-earthly being to whom a certain earthly career was ascribed only *symbolically*". He denounced "the non-progressive adherents of the elder view as old fogies, as heretics, and as schismatics". And yet his *Materialism* was all wrong!

So argues Dr. Smith from two passages of St. John against the heretics of the time:

I Jo. 4: 2. "By this is the Spirit of God known. Every spirit which confesseth that Jesus Christ is come into the flesh, is of God; and every spirit that divideth Jesus, is not of God. And this is antichrist, of whom ye have heard that he cometh; and he is now already in the world."

II Jo. 7. "For many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh; this is the deceiver and the antichrist."

The doctor concludes:

Here, then, at that comparatively early date, in the bosom of the Church we find these antichrists, whose offence was not that they *denied the Christ*, but that they rejected the coming in the flesh *as an historical fact*.<sup>23</sup>

Unconcernedly Smith takes sides with "*these antichrists*", rejects "the coming in the flesh as an historical fact", and throws over the authority of John as opposed to that of the "familiar old fogies left behind on the primitive standpoint".<sup>24</sup>

We hope this examination of one chapter of *Ecce Deus* will help the reader to understand how void the book is of logical reasoning.

WALTER DRUM, S.J.

Woodstock, Maryland.

<sup>23</sup> Ibid., p. 138.

<sup>24</sup> Ibid., p. 139.

## Criticisms and Notes.

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**SOME THOUGHTS ON CATHOLIC APOLOGETICS.** A Plea for Interpretation. By Edward Ingram Watkins, M.A. St. Louis, Mo.: B. Herder. 1915. Pp. 154.

**TRENDS OF THOUGHT AND CHRISTIAN TRUTH.** By John A. Haas. Boston: Richard Badger. 1915. Pp. 329.

Now and again one comes across a book written by a non-Catholic which one is glad to welcome as a really valid auxiliary in the defence of Christian truth. Such a book, for instance, is Colonel Turton's *The Truth of Christianity* (New York, Putnams)—a work so singularly honest, thorough, clear, felicitous, practical, that it has won the approval of countless readers who differ widely from the author as regards the motives of their assent to religious truth. Another ally of notable apologetic force appears in the second of the two books above. The author is a Lutheran minister and President of the Lutheran College of Muhlenberg, Pennsylvania. His denominational and official position therefore show that neither the entire body of truths which the Catholic Church maintains to be divinely revealed is believed by him, nor that the articles of faith which he does accept are assented to by him on essentially the same motive which conditions the Catholic act of faith. Nevertheless, Professor Haas is the heir of the primary truths of Christianity. He apparently believes in the Incarnation and we presume in other traditional doctrines. His book before us is a noteworthy study of the present trends of thought as they make toward or away from Christianity as he sees it.

The reviewer couples his book here with a recent publication on Catholic apologetics, because it supplements the latter at many points, whilst it offers everywhere abundant materials and suggestions for completing the program which the Catholic apologist proposes. Both writers, though differing widely in the content and motive of their respective faiths, visualize the Christian concept of truth and life as it lives in the world of to-day; and each studies that concept as it affects the leading currents of thought and is in turn affected by them. Both writers hold fast their funds of faith, which can in no jot or tittle be lessened or altered; but each pleads for an interpretation of Christian truths in terms which the modern mind, steeped in and modified by so many and such diverse currents of ideas, feelings, movements, will listen to and can understand.

Mr. Watkins declares his purpose to be simply this—To non-Catholics he would say: Do listen to what Catholics have to say for their creed. To Catholics he would say: Do speak so that non-Catholics can and will listen (p. vii). Often, it is too true, indeed, that non-Catholics will not listen because the Catholic who would give an account of the faith that is in him has not really assimilated the truths which he believes to the other contents of his mind. The doctrines lie within his memory as an ill-digested, unhumanized mass. He has not wrought them out within his own consciousness. Hence, when he would explain them to another he can give scarcely more than formulæ which have little or no meaning to his interlocutor. "He speaks in a tongue"—utters the language of a by-gone age. And so it is that Mr. Watkins pleads again and again for apposite interpretations of doctrine. And that he may not beat the air, he gives some happy illustrations of what he pleads for. He points out what effective use may be made of the drama, the opera, science, history, comparative religion. Moreover he shows that he is alive to the special difficulties and dangers resulting from the wide spread of pantheism at the present time, a spirit and tendency which under the specious guise of spiritual monism infects the more intelligent classes and in the cruder, though no less insidious, form of materialistic monism engulfs the half-educated masses. The book is therefore at once an instructive manual of apologetic and an eminently practical and suggestive guide in methodology.

Those who are familiar with apologetic methods may perhaps be of the opinion that there exists already a sufficiently ample literature on the subject. The French language has been in recent years especially prolific in this direction; and not a little of the product has percolated into English. Nevertheless there will be no question that there is room and that there should be a warm welcome for this timely little volume. But now that Mr. Watkins has so clearly pointed the way to the needed reinterpretation of Christian truth, it may be hoped that he will take up the actual interpretation thereof—that having spoken to the point on apologetics he will do equally good work in apology. It is well to have the method; let us now have the subject wrought out on the lines so aptly suggested. There is undoubtedly even more abundant room for works on apology than on apologetics. *Sperandum fore ut—*

It may be noted in conclusion that the volume has a place in the Catholic Library (Vol. 17), a series the prior numbers of which have from time to time been noticed in this REVIEW.

Mr. Haas justly conceives of Christianity as a great world religion and in accordance with its universality and finality as having



a definite world view. This world view is surrounded and permeated by countless other world views, or rather it comes into contact with various currents or trends of human thought with which it must possess relations of more or less agreement or difference. The trends of thought here discussed are principally scientific and philosophical; artistic and literary are not considered. The actual tendencies are, first, the leading modes of thinking, and, secondly, the problem of truth itself which is so widely discussed in these days. The author finds four centres about which the discussion of the leading trends cluster: (1) the problem of quantitative or mathematical thinking, which however does not enter into such immediate contact with Christian truths as does (2) the problem of inductive thinking—the transition from the particular to the universal in relation to the Christian type of thinking from the universal to the particular. Here of course comes in the value of comparison, analogy, hypothesis in relation to Christian truth. (3) The third centre embraces three trends: the mechanical, the biological, and the psychological; while the fourth (4) relates to the social viewpoint of the age—the interrelation of society and the individual—and the philosophy of history. Each of these trends or current attitudes is taken up, analyzed, and its bearings upon Christian truth discussed.

Beyond, however, all these tendencies of the modern mind there lies the problem of truth itself. To this problem various solutions have been proposed; the absolutist, the mysticist, the pragmatist, the vitalist, the neo-realist. Each of these appellations stands for a specifically different interpretation of truth. All of them cannot be true; none of them is wholly false. Each of them has some relation for or against Christianity. What are these elements of favoring truth or opposing error? The second half of the volume before us is devoted to detailed answers to this question. The discussion of the answers manifests wide reading, keen analysis, remarkable insight, just discrimination, and an independence of judgment. The work deserves the serious attention of students of philosophy and apologetics.

With not a few statements a critical reader may find himself at variance. For instance, at page 39 we note: "the law of minimal change in the effect of a stimulus upon sensation." Of course there is no such "law". At best the minimal changes in the effect are vague and varying. Again, it is somewhat excessive to speak of mathematics as "the one certain constructive side of the mind" (p. 31). Any logical process, inductive or deductive, which proceeds from true premises, whether in physics or metaphysics, results in certitude. There is no sufficient justification for giving mathematics the primacy of certainty. Rather does that honor belong to logic,

or, as Aristotle held, to metaphysics. These, however, and other such that might easily be noted are the lesser defects in a work that possesses many excellences to commend it.

**HISTORY OF THE CATHOLIC CHURCH FROM THE RENAISSANCE TO THE FRENCH REVOLUTION.** By Dr. James MacCaffrey, Professor at Maynooth, Ireland. Vol. I, pp. 438; Vol. II, pp. 484. B. Herder, London and St. Louis. 1915.

In a preceding work of almost equal compass with the present one, Dr. MacCaffrey sketched the main outlines of the Church's history during the nineteenth century. In the two volumes at hand he surveys the historical field from the beginnings of the Renaissance down to the second half of the eighteenth century. The two works, therefore, taken together will be found to contain a very fair outline of Church history from the outgoing of the Middle Ages to the dawn of the twentieth century, while they provide for the student a highly serviceable companion to expand the corresponding period narrated in briefer outline in the author's manual of Church history for the use of schools and colleges. Professor MacCaffrey therefore has gone far toward constructing a graded series of books that only awaits the development of a work similar to the present one that shall treat of the early and medieval Church, and thus be in the hands of students an excellent introduction to the entire history of Christianity.

It need hardly be said that in the volumes before us the author has essayed a task very much more difficult than that which he completed with such notable success in the work alluded to above. The events narrated in the former undertaking lay closer to hand and were relatively of a simpler character and so demanded much less research in order to manifest their origin and consequences. Contrariwise with the times and the doings of peoples prior to the Reformation. The causes that brought about the vast upheaval of the sixteenth century are of course sufficiently obvious, and are easily classified as religious, intellectual, including moral and social, or rather political. To discern these agencies in their actual functioning, to discover their interplay, to bring to light their results and that in the various nationalities—all this calls for profound insight, judicious discrimination, and an impartial sense of justice. It is not overstating things to say that these qualities, in proportion to the compass of the work, stand out in the present narrative. The causes that brought about the Reformation are clearly traced. The progress of the movement inaugurated by Luther in Germany, modified in Switzerland by Zwingli, propagated in the Northern countries by physical

violence, by Calvin in France and the Low Countries—these salient outlines are luminously set forth in the first volume. Here too is given a succinct exposition of the counter-Reformation—the Council of Trent and the activities of the Popes and those of the religious Orders; the propagation of Catholic missions. Here likewise come in the controversies of the theological schools; while the political and intellectual results of the Reformation are made manifest in the brood of heresies, Gallicanism, Febronianism, Jansenism, Quietism, and the rest; and its still more radical effects are shown in the spread of rationalism, the multiplication of sects, the growth of secret societies, the suppression of the Society of Jesus.

The second, which is also the larger of the two volumes, is taken up entirely with the Reformation in Great Britain, the major part being devoted to the religious revolution forced upon Ireland and the unceasing persecution of its down-trodden but faithful people. The foregoing summary of contents may suffice to direct the interested reader to the work itself. The various chapters are introduced by references to sources and cognate literature. On the whole the work is clearly and interestingly if not vividly written, and as regards matter, method, and style worthy of the great ecclesiastical institution from which it emanates.

**PRAGMATISM AND THE PROBLEM OF THE IDEA.** By the Rev. John T. Driscoll, S.T.L. Longmans, Green & Co., New York. 1915. Pp. 301.

Pragmatism is not a dead issue, but rather a living problem with which the present age is called upon to grapple. In America no other system of philosophy has become so popular and so widely diffused as this strange theory, which readily surrenders all the claims so stoutly maintained by the metaphysicians of old. Perhaps this is the chief reason why it appeals so strongly to the modern mind, which is inclined to be careless about the interests of objective truth, but much concerned about its own appreciation and interpretation of the reality presented to its perceptions. Its popularity in America in particular, however, is accounted for by the strong emphasis it places on the volitional element, a feature which is bound to win favor with a practical and active people. The man of action shapes and fashions his environments according to his plans; he stamps everything he touches with the imprint of his own personality; he rests not until he has molded circumstances to suit his purposes. This temper cannot fail to influence his philosophical tastes and preferences. An interpretation of reality which makes the will supreme, subordinates truth to volition, and proclaims that the ob-

jective world is cast in the mold of our ideas, must have for him an almost irresistible fascination, which may easily override the objections of his calmer and soberer judgment.

The principal merit of the present volume lies in the fact that it clearly brings out this seductive element lurking in Pragmatism, which its exponents most assiduously try to disguise. As a flaw in a gem can only be detected by careful focusing of the light, so it requires concentration of thought to discover the proton pseudos of a philosophical system. Once this has been disclosed, the way for a successful refutation is prepared. The author rightly claims that the most vulnerable part of Pragmatism is the mistaken and distorted notion of the idea on which it is built up. Without great difficulty he demolishes the pragmatist pretensions by establishing the true character and the representative force of the idea. Against Royce he proves conclusively that the idea is an intellectual, and not a volitional, process, and that the former's construction of the object of the idea as embodying a purpose to be realized is utterly erroneous and untenable. This point being gained, the claims of Pragmatism lose their foundation and collapse in themselves. After this central attack which strikes at the very heart of Pragmatism, the author reviews the various forms it has assumed. We become acquainted with the empirical pragmatism of William James and Prof. Dewey, the metaphysical or absolute pragmatism of Josiah Royce, the Humanism of Prof. Schiller, and lastly the Creative Evolution of Henri Bergson. Special credit is due to the author for having unmistakably shown the close relationship and fundamental identity between Bergsonianism and Pragmatism, which to many may, at first blush, seem somewhat surprising; however, the preponderance of the volitional element and the contempt for the intellect, common to both systems, would immediately suggest this kinship to the close observer.

The parts of the work which are devoted to the dissection of the different phases of Pragmatism are masterpieces of keen and searching analysis, that is not baffled by the glittering of a diction devised to mislead and to obscure the true meaning of words by a judicious setting and a false play of colors; for, Royce, as well as Bergson, is a wizard of words and, by the charm of language and illustration, invests whatever he chooses to state with an insidious air of plausibility. The words of these philosophers are frequently quoted, leaving no doubt that the author has really grasped and fairly and frankly rendered their respective opinions, and at the same time illustrating how perplexing it is to disengage the genuine sense from their peculiar phraseology and to reduce it to terms of everyday speech. But this is a common fault of all subjectivist philosophers, who habitually wrench words from their accepted uses, to adapt them to

modes of thought diametrically opposed to the experiences of mankind.

A final chapter contrasts the soundness of Scholasticism with the airy speculations of Pragmatism, and it is not difficult to decide on which side the balance inclines.

The volume constitutes a noteworthy contribution to the literature of philosophy. The author is an able champion of truth and possesses the rare faculty of presenting his subject in an attractive and striking manner. Every page bears the earmarks of wide reading and gives evidence of penetrating criticism. The book will help to dispel the false glamor in which Pragmatism has become enwrapped, and may bring many an earnest seeker after the truth back to a sound philosophy.

C. B.

**BREVIS CURSUS PHILOSOPHIAE.** Auctore A. Lechert, M.D.A., S.Th.  
et J.U.D. Desclée & Socii, Romae. Vol. I, pp. 302; Vol. II, pp. 375;  
Vol. III, pp. 335. 1915. (May also be had from the Very Rev.  
A. Lechert, M.D.A., 880 Brunswick Avenue, Trenton, N. J.)

There is at present no dearth of excellent manuals of scholastic philosophy; yet we would not say that there was not room for another one, provided it presented some individual features which save it from being a more or less exact duplicate and copy of what exists already. Substantially the matter of our Catholic philosophy has become fixed and crystallized so that there exists little or no scope for originality or even individuality in that direction. In fact, the impersonality and objectivity of scholastic philosophy partake of the majestic and impressive immutability of our faith; there is something sublime and reassuring about it. In the manner of the exposition, however, there is ample opportunity for the infusion of the personal element and a great demand for the individual touch. Something of this sort we find in the three volumes which we owe to the indefatigable pen of the learned and experienced author of this *Brevis Cursus Philosophiae*.

What strikes the reviewer as a very happy departure from the customary mode of presentation is the consistent application of the catechetical method to the vast domain of philosophy. Every teacher will tell us that, not only in religion, but in all departments of human knowledge, no method is better adapted to the needs of beginners and none insures more gratifying results. Wherever precision and accuracy are of primary importance, there the questionnaire method will be the safest to follow. The question, if at all well formulated, will have the effect of focusing the attention of the pupil and of concentrating the light on a definite portion of the field of vision.

It is this particular feature which commends the new manual to our favorable consideration. The author avowedly writes for tyros in philosophy, and he places in their hands a book which they will have no difficulty to understand. The difficulties arising from the linguistic medium of a foreign idiom have been reduced to a minimum, as the Latin of the author is of the simplest kind, reading very easily, yet withal flowing smoothly. Students do not look in their text-books for depth or exhaustiveness, which only serve to bewilder the novice; they look for clearness of statement and lucidity of expression and are content if, at the outset, they are familiarized with the essentials of the branch they must study. When we say that the work under review meets these requirements, we at the same time suggest its necessary limitations. But, after all, a class book should first answer the needs of the student and appeal to his tastes.

C. B.

**SELECTIONS FROM THE SCOTTISH PHILOSOPHY OF COMMON SENSE.** Edited by G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow. - Chicago and London: The Open Court Publishing Co. 1915. Pp. 274.

Students of philosophy will usually prefer to have the systems and opinions of the great leaders of thought placed before them in the original text rather than in the digests or transcripts furnished them by writers of manuals on the history of philosophy. The Open Court series of philosophical classics makes therefore a special claim on the attention of those who are interested in this department of knowledge. The scope of the series does not embrace the complete works of the great thinkers, but only such portions as will suffice to introduce the reader to their special viewpoints and characteristic opinions. And so in the volume before us, besides a helpful preface by the editor, we find the introduction to the Philosophy of Common Sense by Thomas Reid, the real founder of the Scottish School. The text of Reid occupies about two-thirds of the book, the remainder being taken up with the excerpts from the works of the less influential followers, Adam Ferguson, James Beattie, and Dugald Stewart.

Philosophical thinking in America was in earlier times largely contributed by the Scottish school, and in more recent times the influence of the "common sense" trend of speculation was considerably extended through President McCosh of Princeton, who, if not the profoundest, was one of the sanest thinkers this country has produced. The weakness of the "common sense" point of view is its appeal to an instinct or feeling, even though that impulse be called

rational or intellectual, as the criterion of truth. If the intellect does not (or cannot) reflectively perceive the final grounds of its judgments, it gives its assent blindly and in so far is impelled to a non-rational surrender to the object, and consequently its judgment being blind is no judgment at all. Notwithstanding this radical defect in the system, its adherents, and especially Thomas Reid, are Scottishly shrewd and canny. They have penetration and insight. They say many wise and prudent things, things worth attending to and holding fast. The pity is that the influence of the school has waned in English philosophy and has yielded place to a vague idealistic or materialistic monism. The student will lose nothing by perusing the chapters from Reid, and even from Dugald Stewart, contained in the present neat little volume.

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## Literary Chat.

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The problem of unemployment, like that of poverty, of which, indeed, it is one of the leading constituents, is always with us. The time has gone by when the problem can be ignored, as has been too long the case, or set aside as the inevitable consequence of laziness or inefficiency. People are waking up to the fact that unemployment is the result not so much of individual causes and the shiftlessness of "won't-works" as of automatic activities of our present industrial organization. The problem has called into being the American Association on Unemployment, which has held two national conferences on the subject. The reports of investigations of the second conference held in Philadelphia last year (28-29 December) have recently been issued in the *American Labor Legislation Review* (New York, June, 1915). It is a most instructive study embodying the results of much intensive expert investigation into conditions, causes, and remedies.

The remedies proposed are summed up under four headings: 1. Establishment of public employment exchanges; 2. Systematic distribution of public works; 3. Regularization of industry; 4. Unemployment insurance. These constitute "the practical program", outlined by the editor, Mr. John B. Andrews, who further suggests such helpful policies as encouragement of industrial training, agricultural revival, constructive immigration measures, exclusion of child labor, reduction of excessive working hours, constructive care of the unemployable. Obviously these measures commend themselves to common sense, but the reduction of them to practice calls for much experience as well as economic prudence. At any rate the clergy who are interested, as they should be, in the perplexing problems of unemployment will do well to take note of the information and suggestions contained in this brochure.

One reads so much of "scientific management" of industries, and the resulting increased "efficiency" both of labor and machinery, that one hardly pauses to inquire what precisely is covered by this economic terminology. The wealth of industrial facts and activities to which the terms relate will be found to be greater and more interesting than one might suppose until the whole subject is seen unfolded historically and critically in such a monograph as has recently come from the pen of Dr. Horace Drury, Instructor in Economics and Sociology at the Ohio State University, under the title *Scien-*

*tific Management* (Studies in Economics, etc., No. 157, Columbia University Press, Longmans, Green and Co., New York).

Devas's *Manual of Political Economy* in the Stonyhurst Philosophical Series still remains unsurpassed as an introduction to that branch of knowledge; though the text-book by Fr. Burke, S.J., possesses special merits, seeing that it takes more account of American conditions. Those who use Devas will find a Synopsis of the Manual recently made by Fr. Hugo, of the English Dominican Province, a useful addition. The pamphlet contains barely fifty pages of text and consequently is simply a brief outline. Nevertheless it may prove serviceable as a time-saver. (London: Washbourne.)

Father F. M. Lynk, S.V.D., presents in a new variation the inexhaustible theme of the Lord's Prayer (*The Lord's Prayer*. Mission Press, S.V.D., Techny, Ill. 1915). He has endeavored to attune its heavenly harmonies to the ears of the little ones; and, we may add, he has succeeded well. He strikes a note that is sure to go to the heart and to awaken pious echoes in the breast of the reader. The booklet is profusely and artistically illustrated and will make a most appropriate and acceptable gift for parish school graduates.

Another small volume from the same press deals with the life and missionary labors of Father Richard Henle, S.V.D., who fell a victim to the Chinese uprising in 1897. The earthly career of the martyred priest was filled with many edifying incidents, and one cannot linger over the pages of this simple biography without feeling a wave of religious enthusiasm sweep through one's heart. Such inspiring examples will do more than anything else to arouse the apostolic spirit in the Catholic youth of America. The Society of the Divine Word is to be commended for its untiring literary activity and the good work it is doing in this line. (*Life of Father Richard Henle, S.V.D.* Techny, Ill.)

Our eyes are turned toward the East, where nations that seem to have been asleep for centuries are beginning to bestir themselves. Through the veins of the huge Chinese giant a new life is pulsating and he is reaching out to come into living contact with our world. Hence we become interested in the characteristic civilization, culture, and world-view of the Celestials. Paul Carus has engaged in the meritorious work of familiarizing us with the Chinese world-conception and ethical views, through the pleasant medium of a drama that centres about the life of China's great philosopher and moralist, Confucius (*K'ung Fu Tze*. A Dramatic Poem. The Open Court Publishing Co., Chicago. 1915). He is splendidly equipped for this task, being well versed in Oriental lore, nor lacking the finer graces of literary composition. We learn that the Chinese are an ethical nation and conspicuous for the social virtues of thrift, temperance, honesty, loyalty, and respect for authority. A better understanding of the good points of other races will promote among men the sentiment of universal brotherhood and make for mutual tolerance.

To the historian nothing is more disconcerting than the dearth of documentary evidence concerning the subjects about which he wishes to write. More care should be devoted to the preservation of important documents, in order to facilitate the task of the future historian, and to ensure a correct verdict of posterity about our own times. Thus, M. de Lestrangé was well advised when he undertook to gather the various materials bearing on the religious situation in France during the war (*La Question Religieuse en France pendant la Guerre de 1914*. Documents. P. Lethielleux, Paris). This collection will in course of time become an extremely valuable mine of information for the historian. Reluctantly we glean from its pages that irreligious rancor has not abated much in France, even under the stress and strain of a terrible war.



The study of Patrology is coming into its own. Manuals treating of this branch of theological science are multiplying and increasing in usefulness. To the number of those already existing a new one of superior merit has been added (*Istituzioni di Patrologia ad uso delle Scuole Teologiche*. Sac. Dott. Ubaldo Mannucci. Tipografia Poliglotta Vaticana, Roma. 1915). The author enjoys a high reputation for ripe scholarship and earnest historical research, both of which qualities are reflected in his work.

We had occasion recently in these pages to mention a study of the works of Bl. John Ruysbroeck, a study which, though written by an author who, we believe, is not a Catholic, Miss Underhill, nevertheless reflects truly the mind and spirit of the great contemplative. It is a pleasure here and now to recommend a translation of the *Gradus Amoris*, Love's Gradatory, by Mother Jerome. The booklet, which appears in the Angelus series, contains a sketch of Bl. John Ruysbroeck's life, prefacing the translation of the opusculum. In beautiful language that mirrors depths of spiritual contemplation, the little treatise makes plain the steps by which the soul ascends to union with Love supreme. Needless to say, the work is a spiritual classic, doctrinally sound and eminently practical. The neatly-made little volume wins its way into the booklover's heart. It will slip no less easily into his pocket, and he will want to give it to his friends who appreciate the things of the soul. (New York, Benziger Brothers.)

Another charming booklet whose theme and manner of speech no less than its outward appearance should win for it a hearing, is *Memorials of Robert Hugh Benson*. The story of the life of the illustrious writer is briefly but sympathetically told by Blanche Warre Cornish; an account of the Cambridge Apostolate is given by Shane Leslie, and some anecdotes of Hugh Benson are recounted by Richard Howden. The whole is a reflection of the *vie intime* of a great literary artist and a worthy priest. The little volume is well illustrated with attractive photographs and makes an acceptable gift book (New York, P. J. Kenedy & Sons).

Still another little volume that carries its own happy message to the pastor and the lambs is entitled *Shall I be a Daily Communicant?* by Fr. Francis Cassilly, S.J. It is a "chat with young people" that should bring and hold Catholic youth to the salutary practices of daily Communion. The booklet may be had in paper or cloth at very reasonable rates from the Loyola University Press, Chicago, Ills.

Father F. Cassilly, S.J., has a happy way of captivating the attention and winning the good-will of young people. The appeal is a strong and tender one, based on solid theological arguments; it avoids the provoking exaggerations and inaccuracies in which some writers on the same subject have indulged through misguided zeal. The excellent booklet should be put in many youthful hands, for it deserves the widest possible circulation and will produce untold good.

That Father Cassilly knows how to speak both to the mind and heart of the young is further proved by his other small volume on vocation, bearing the title *What Shall I Be?* The two little books, though treating of different themes, have this in common that the effect of daily Communion is apt to induce serious thoughts on vocation, and to lead to a more generous self-oblation and to a closer following of Christ's footsteps. (America Press, New York.)

Number one of the "Teresian Pamphlets, devoted to the cause of the Catholic Church in America", is entitled *The Lay Apostolate*, by M. A. Malloy, A.M., Ph.D. It is issued from the College of St. Teresa, Winona, Minn. The writer makes a stirring appeal to the Catholic laity to rise politically and socially in defence of the Catholic cause. The pamphlet is neatly made and

invites reading. It should have a wide circulation amongst clergy and people. Perhaps the tone is a bit too vehement and the laity are "handled without gloves". It may well be that the fault is not so much with the laity that they are not more zealous as regards the general interests of the Church. Usually they follow where and as their clerical leaders march. *Qualis rex, talis grex—qualis sacerdos, talis populus.*

Since the brochure is numbered as first of a series, the author probably has in mind some more definite suggestions as to special work and programs for the lay apostolate. The future numbers of the series will doubtless be welcomed and they will react upon the present issue to make it a still more potent stimulus to zeal and efficiency.

The Franciscan Sisters of St. Rose Convent, La Crosse, Wis., have succeeded in compiling an excellent text-book of History of the United States for Catholic Schools. It is a revised and enlarged edition of *American History Briefly Told*, which was published some years ago by the same community of religious teachers. The book has passed the test of approval by practical experience in its use as a school-book. The matter is presented in succinct form, is up-to-date, including the Pontificate of Benedict XV and the European War, and is well printed and illustrated by a Chicago firm of standing. (Scott, Foresman and Co.) Teachers who look for a good summary of American History, including Catholic activities, will not be disappointed in this volume. There is a brief foreword which gives suggestive notes to the teacher and indicates an efficient method of teaching history in the parish school.

Father Martindale, S.J., has written a second volume of his series "In God's Army" entitled *Commanders-in-Chief*. The two commanders are St. Ignatius Loyola and St. Francis Xavier. The object of the little book is not so much to furnish a new biography as rather to outline some of the prominent figures of the Society of Jesus so as to make their characters stand out intelligibly within a very brief compass. Like the previous sketches in which the author pictured for us St. Aloysius Gonzaga, St. Stanislaus Kostka, and St. John Berchmans, the two "Commanders-in-Chief" are here studied from the point of view of courage and activity in the service of Christ. A third volume, to appear later, is *Captains of Christ*. Fr. Martindale's style is out of the common. It radiates living energy, and one has to fill in an occasional ellipsis by way of interpreting the author's meaning, where he uses apostrophe instead of plain writing. (Benziger Bros.)

*All Hallows' Manual*, 1914-1915 (Browne & Nolan, Dublin), presents its usual series of attractive sketches, well illustrated and informing, regarding the activities of the noted Irish College of All Hallows. There is the customary Chapter of Days, the College Memorabilia, Letters from alumni abroad and in the mission fields, the doings of the Societies of the College, here and there a literary gem from Dr. O'Mahony, together with the usual catalogue and prospectus. The editor deprecates all odious partisanship in the present war, and finds justification for the action of Irishmen who have taken voluntary part in the conflict by enlisting in the English army. That is fair enough, but it is unnecessary to disparage the German attitude. Patriotism is a virtue because it implies love of country; it does not mean either hatred or detraction of an enemy who feels that he is forced to assert his own patriotism. It is by no means true that the treatment of Belgium implies hostility of Germany to the Catholic Church. Catholics in Germany enjoy greater liberty in the exercise of their religion and Catholic education than they do in England, France, Russia, or even in the United States.

The schools of the Venerable Don John Bosco have produced ripe fruits for religion in the youth under his care, and not a few have left a permanent record of a remarkable degree of sanctity. Among these was a young lad who

died at the age of fifteen, after having spent three years in the institution of the saintly founder, who was moved to write this biographical sketch of Domenico Savio. Bishop Casartelli in his introduction to the book draws a sort of parallel between the late Sovereign Pontiff Pius X as a little boy and young Domenico Savio. Domenico in some way foreshadowed the future activity of Pius as the Pope of the Blessed Eucharist, for he was admitted to First Holy Communion at the age of seven and thereafter remained a daily communicant. This feature of the life of the saintly boy makes him as it were a special model for the youth of our time, just as St. Aloysius has been in the past. (B. Herder.)

*Fourteen Eucharistic Tridua* (B. Herder), by Fr. Lambert Nolle, O.S.B., answers the need of a series of preparatory exercises by which frequent communicants, and especially children exposed to thoughtlessness and distractions, are brought to a realization of the sublime dignity of the Blessed Eucharist. Indeed, these exercises are meant chiefly for children who have been instructed in the primary truths of the Catholic faith and the essential requisites for the reception of Holy Communion. For the latter it is desirable to have a sort of brief retreat several times a year, so as to move them to becoming recollection and the making of devout resolutions. The exercises here presented are suitable for different ages of children. They consist of seven elementary lessons, and of fourteen presentations of scenes from the Bible accompanied by reflections that appeal to the imagination. Grown people might use them with equal profit to reverence and as a safeguard against routine in the preparation for Holy Communion.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

LOVE'S GRADUARY. By Blessed John Ruysbroeck. Translated, with Preface, by Mother St. Jerome. (*The Angelus Series*.) Benziger Bros., New York, Cincinnati, Chicago. 1915. Pp. 168.

LE GUIDE SPIRITUEL ou le Miroir des Ames Religieuses. Par le Bx. Louis de Blois. Traduit par M. l'Abbé F. de Lamennais. Précédé d'une Préface du traducteur. Nouvelle édition suivie des Maximes Spirituelles de Saint Jean de la Croix. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1915. Pp. xvii-184. Prix, 1 fr.

GUIDE IN THE WAYS OF DIVINE LOVE. By Abbé Granger, Canon of Bayeux. Benziger Bros., New York. 1915. Pp. 61. Price, \$0.25 net.

WHY CATHOLICS HONOR MARY. By the Rev. Joseph H. Stewart, author of *The Greater Eve*. Benziger Bros., New York. 1915. Pp. 47. Price, \$0.15 net.

OUR LORD'S LAST WILL AND TESTAMENT. By the Rev. Herman Fischer, S.V.D. Adapted for America according to the third German and the first English edition by E. Ruf. Mission Press S.V.D., Techny, Ill. 1915. Pp. 236. Price, \$0.60.

THE CALL OF CHRIST. An Appeal to the Youth of America to help spread the Gospel in Heathen Lands. By the Rev. Herman J. Fischer, S.V.D. Mission Press S.V.D., Techny, Ill. Pp. 56. Price, \$0.05.

THE PRACTICE OF MENTAL PRAYER. By Father René de Maumigny, S.J. Second Treatise: Extraordinary Prayer. Translated from the fourth edition with the author's corrections and additions. Translation revised by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. 293. Price, \$1.25; postage extra.

FOURTEEN EUCHARISTIC TRIDUA, BASED ON BIBLICAL TOPICS. For Catechists and Lay People. By Lambert Nolle, O.S.B. B. Herder, St. Louis. Pp. 258. Price, \$1.00.

THE LIFE OF DOMINIC SAVIO (whose cause for Beatification and Canonization was introduced 11 February, 1914). Translated from the original work of the Venerable Servant of God, John Bosco. With a Preface by His Lordship Bishop Casartelli, Bishop of Salford. Salesian Press, Surrey Lane, Battersea, London; B. Herder, St. Louis. 1915. Pp. 129. Price, \$0.60.

#### HISTORICAL.

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# THE ECCLESIASTICAL REVIEW

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## AN ASPECT OF PROHIBITION.

THE priest's first interest in any proposed reform is the religious interest. Religion is the aspect under which he naturally considers and discusses all programs of social betterment, although he does not thereby exclude other aspects, such as the economic and the hygienic. Religion, therefore, is the aspect under which the present writer proposes to consider Prohibition. In the present paper the economic and hygienic aspects of the problem are not considered. They can safely be left to the protagonists of either side. Indeed, the religious aspect of Prohibition is one to which too little attention has been paid. This is to be regretted. Catholic priests, especially, would do well to give it more attention. Not only is it part of their duty to do so, but, I venture to say, it is only by doing so that they can form a comprehensive judgment on this complicated problem.

Prohibition strikes me more and more as a phase of Protestantism in its decline, as a sort of last stand made by the disorganized followers of Luther. Certainly it is in spirit utterly alien to the genius of Catholicity. Perhaps just at present total abstention from alcohol may be necessary to a race that is becoming more and more nervous. Men in 1915 cannot stand the amount of liquor consumed by their grandfathers in 1860. Be that as it may, Prohibition as a principle is not congenial to the genius of Catholicity. But Prohibition as such is entirely according to the spirit of a sect—be that sect Protestant or Manichean; especially in the decay of the historic life of a sect. Let me explain this in detail.

## I.

Catholicity is essentially temperate—mind the word. Temperance implies the rational use of *all* things; Catholicity by its very name indicates such an attitude toward all things. It teaches all truth, is meant for all men, and touches all the instincts and pleasures of man no less than all his sorrows. Hence it is that in medieval times, when all men were Catholic (except a few sects here and there), religion influenced all phases of human activity—politics, industry, labor, art, architecture, war, love, amusements, etc. The Pope brought emperors to Canossa; the bishop sat in national councils; the priest blessed the labor of the farmer; the artist found his best patrons among the clergy; the gildsman labored lovingly over cathedrals. Everywhere all things were touched, guided, tempered, ennobled and beautified by religion. This is the very essence of Catholicity—to make use of everything, to turn everything to good. But not to destroy or prohibit anything except that which is always and hopelessly evil.

Hence, you will look in vain in the history of the Church for “Prohibition” of anything. True! She blessed those who out of love of a higher life gave up marriage and wealth and wine and any other enjoyment of the senses. But never did she impose this asceticism upon the people at large. Nay, more. She persistently condemned the idea of prohibition wherever it appeared. And this happened invariably when she found herself opposed by a sect.

A sect is of its nature likely to run to prohibition at some stage of its career. A sect necessarily loses the proper perspective of life. Based upon a half-truth, it can never see the whole. Hence it must ever go to an extreme. Temperance is impossible to it. Just run casually over the long list and see how invariably they have not known temperance.

The early Dualistic sects, like the Manichean, for instance, prohibited marriage, killing of animals, injuring of even vegetable life, prohibition of even manual labor and, of course, of intoxicants. Its successors in the early Middle Ages, such as the Cathari and Albigenses and Patarini and Bons Hommes, likewise prohibited these things. Centuries later we find the Anabaptists condemning ownership of private property, the Quakers condemning the taking of oaths, military service, the

theatre, music, dancing, games of hazard; while to-day we have Evangelical Protestantism condemning all drink (and likewise well-nigh every form of pleasure). So runs the long, weary list. They are all alike. Particularism, a one-sided view of life, is the characteristic of every sect that ever existed.

There is however this quality of a sect, namely, that while extravagant asceticism is bound to come at some period of its existence, it is indifferent as to whether it comes at the beginning or the end. But come at some time it must. It characterized Manicheanism and Albigensianism in the beginning; then, like true sects, these necessarily went to the opposite extremes of sensual indulgence. But with Protestantism it has come at the end. With the exception of a few fanatics, the early reformers, like Luther and Calvin, or yet later, like Wesley, were pretty easy-going, above all tolerant in the matter of drink. Prohibition as such was as unthought of by early Protestantism as it has always been condemned by Catholicity.

The reason for this is plain. Early Protestantism did have strong convictions, however heretical they were. In other words, it had some virility, some intrinsic sustaining power. But the decay had to come, as decay must come to any sect. Protestantism as Protestantism is to-day with its back to the wall. It knows that; and so it grasps blindly at the nearest weapon of safety. Hence, no longer able to defend itself on theological grounds, it seeks to stave off the inevitable by a desperate recourse to Prohibition as an issue. What I wish to drive home then is that extravagant asceticism and irrational prohibition are the hallmarks of a sect as a sect. A sect's very genius is intemperate—be it on the side of sensuality or restraint. A sect either gives utter license or absolute prohibition at some era in its life. But it never can be temperate. It is born in intellectual intemperance and must necessarily live on intemperance.

Catholicity is essentially temperate. She condemns no enjoyment of the senses absolutely; she merely regulates that enjoyment within the bounds of reason and revelation. Catholicity essentially knows psychology, i. e. she understands man. She knows he must have play as well as work. So she is easy with his foibles. She is kind, tolerant, good-humored, broad-

minded, yet unyielding in principle, as all big men are. In no way does the Church show so plainly her claims to be universal than precisely in this very capacity to temper all human activity. And in no way does Protestantism show itself so hopelessly a sect as in just its intemperate way of prohibiting things with such an amazing ignorance of human nature.

I repeat, Prohibition as prohibition is utterly alien to the spirit of Catholicity. But it is essentially characteristic of a sect. Protestantism, being a sect, was bound to come to Prohibition at some time or other. It cannot help itself. And I further believe that the present wave of Prohibition sweeping our country is very largely an aspect of Protestantism, a sort of Protestant revival with all the earmarks of the movement of a *sect*.

## II.

That Prohibition is very largely a wave of Protestant revivalism is yet further indicated by the fact that Protestantism and Prohibition are both essentially emotionalism unregulated by reason: both are symptoms of unhealthy sentimentalism, a sort of degenerate mysticism. The hopelessly sentimental and irrational emotionalism of Protestantism necessarily would drive it into Prohibition, given an inviting environment, just as it is driven into all other isms, both theological and social.

Protestantism is hopelessly emotional in a perverted manner. This may sound strange to one accustomed to regard Protestantism as a revolt of the intellect against tradition. And yet it is true. Protestantism by one of the many contradictions structurally inherent in it is forced to run into the extreme of either crass rationalism or worse sentimentalism: sometimes into both at the same time. For the very plain reason that it is not and never can be Catholic, i. e. it can never harmonize all the elements of human nature: because it hopelessly separates the various parts of human nature, disturbs spiritual equilibrium and thereby lets heart and brain run riot without that mutual control of one over the other characteristic of a healthy nature.

For instance, it started off with an exaggeration of the rights of reason, postulating as its Magna Charta the amazing falsity that everyone has the right to think as he pleases—sheer men-



tal anarchy. In consequence rationalism came into vogue. All the old Catholic culture of the emotions passed as superstitions: ceremonial, vestments, decoration of churches, pious practices, all withered before this dry rationalism which attained its fiercest heat in the eighteenth century.

With the beginning of the Romantic movement in the early nineteenth century the reaction toward the emotions set in strongly. And now we are witnessing the culmination of this reaction. Whilst doctrinally Protestantism is (as it must ever be) rationalistic, that very fact is driving sincere, devout Protestants into an extreme of emotionalism out of sheer disgust with an empty creed and a yearning for spiritual sustenance. Unable to reconcile the rights of both reason and heart, it alternately gives license to either. And so just now we are witnessing a very saturnalia of rotting sentimentalism throughout devout Protestantism. Billy Sunday, Christian Science, the amorphous platitudinarianism of Mr. Bryan, the diseased ravings of Alexander Dowie, and all the other religious "spores" growing up over night—all are symptoms of the diseased imagination of modern Protestantism.

Now it seems to me that this wave of Prohibition falls in the same category. All of us grant of course that the evils of drink are fearful. But it is as to the remedy that Protestantism is all wrong. Never well versed in psychology (or even physiology) it cannot understand the temperance which, while recognizing an evil, checks its own impatience in destroying the same. Protestantism can see only one thing at a time, can administer to only one human element at a time. And so, seeing the evils of drink, it runs into the excess of emotionalism in opposing them. It loses its head completely and becomes the Prohibitionist. And so, I repeat, Prohibition as an idea is merely Protestantism gone rotted emotionally.

Catholicism is on the contrary both rational and emotional. No philosophers have excelled her Aquinas in depth or keenness, yet no mystic has reached the peaks of heart's desire as high as those attained by her Teresas and Catherine of Siena. She satisfies all human desires and aspirations, controls with a sure hand both reason and emotion, and so, with a profound knowledge of psychology, she approaches this question of drink. She has known its evils for some two thousand years:

she knows also the beneficial effects possible to the use of alcohol (as well as of bread and water). And so her genius cannot go to the extreme of prohibition: she will not allow her feelings to run away with her reason. She counsels temperance, therefore, not prohibition. For those unfortunates who abuse alcohol, she counsels total abstention. But, I repeat, prohibition is not and never can be congenial to her genius, because prohibition as such is emotionalism uncontrolled by reason. Prohibition *as an ideal* is hopelessly sentimental and irrational—a sign of mental decay, a symptom of lack of control by reason—the hallmark of a sect.

Put Prohibition where it belongs, i. e. along with all the other fads which are running amuck under the inspiration of this unhealthy Protestant emotionalism—eugenics, fool prison reform, fads in public school education, trial marriages, etc. Are they not all alike? all just rotten sentimentalism? all the marks of a decadent Protestantism? And cannot you see how utterly, hopelessly all of them are uncongenial to the genius of Catholicity which essentially *regulates* but never destroys: Catholicity with its splendid sense of humor, which smiles indulgently upon the little foibles of human nature and guides her own like a mother guiding her children, ever so gently and sweetly: which allows man his play after his work, his food after hunger, his *drink* after thirst, saying only to them that they should use and not abuse. She did not give up music and lights and painting because that gloomy Calvin called them sinful; nor does she condemn the theatre as such because a narrow Quakerism calls it sinful. And she will not give up the legitimate use of alcohol because a Protestantism, run mad with emotional insanity, calls all alcohol sinful. She is too big, has too great a sense of divine humor, knows too well human psychology, is too Catholic to run to such an extreme. She will keep her emotion cooled by reason, just as she has kept her reason tamed by revelation. She simply cannot be Prohibitionist without becoming Protestant. Prohibition as such is hopelessly sectarian, non-Catholic.

### III. CONCLUSION.

I hope my readers have understood clearly the intent and content of this paper. Lest there should be any misunderstanding, allow me to add a few more words.

I granted at the start that it may be true that the human race is unable to drink as it once did. In fact, it looks that way. I will go further and admit the possibility of a time when the human race may of its own volition give up drink because it will realize its inability to drink. Total abstinence is, of course, recommended to all and anybody.

But all this is very different from the idea of Prohibition as such. And therefore it seems to me that we Catholic priests should be very cautious indeed about hobnobbing with such a movement. Here and there in local circles a priest must choose his own course. But I think that a priest should be rather wary of identifying himself with a movement which, granting all its good intentions and possible actual good fruits, must forever remain what it is in nature, a sectarian movement, a sort of last stand of Protestantism, a last issue from which it can feed some oxygen to its fast-dying lungs. The issue will pass like all such issues have passed. All the prohibitions of innocent pleasures will go to the scrap-heap along with this Prohibition. In the meantime why should we Catholic priests mix too freely in this saloon-brawl? Are we to forget all the ancient "temperance" of Mother Church? In God's name let us of course fight drunkenness. But let us fight it as she has ever fought it, namely, with temperance, a knowledge of psychology, a sense of saving humor, with love and pity for frailty and sympathy for human need of pleasure—not with the unpsychological, un-Christian and unhuman bigotry of a sect.

A last word by way of warning. Prohibition is full of possibilities far more dangerous than drunkenness. Basically it is Socialistic. Practically it is part and parcel of that practical Socialism that is ever more and more strangling the individual. For if this ever-encroaching State can step into your private life and say "You shall not drink", logically it can take the next step and say "You shall not eat" certain things, nor wear certain clothes, nor do a thousand acts now regarded as our right. Where is the process of "prohibition" to stop? Before we know it, we shall be under Socialism, for Prohibition is basically such: it is in principle the denial of the rights and freedom of the *individual*. Of course, I grant that all law is more or less such a curbing of individualism for the sake of

the good of the many. But all these sumptuary laws are not in the content of such reasonable legislation: they are essentially inquisitorial, offensive, unjust to privacy, and thus Socialistic in principle. Once granted the right of the State to thus regulate private conduct, I cannot for the life of me see how you can refuse the State the right to interfere in every single domestic affair, even in such delicate matters as child-bearing. After all, democracy does *not* mean the rule of the majority when such a rule does not respect the inalienable rights of the minority. Prohibition as such does not care for the protests of a minority, and it thus confesses that it is Socialistic in principle and not democratic.

And furthermore. If the State can say to *Mr. Smith*: "You shall not make or sell wine for beverage purposes," what is there to prevent the same State from saying to *Father Smith*, "You shall not make or buy wine for sacramental purposes"? For, the rights of *Mr. Smith* to drink are just as inalienable as the rights of *Father Smith* to say Mass. Once you grant the State the right to regulate your private life down to the minutiae of what you drink at your table, how are you to stop that same State regulating what you drink at Mass publicly? So far, pretty much all Prohibition laws have respected our right to use wine sacramentally. But they have done that as a matter of courtesy—and, I think, often as just a trick to get the church vote. They have never admitted that right as *inalienable*, as a matter of principle. In fact, I am told that in one Western State priests even now must evade the law to get wine for Mass.

Again, do not be deceived by the Prohibitionist. At bottom he is a fanatic: and a fanatic would not hesitate to stop the use of wine at Mass any more than he would hesitate to stop you drinking it in a saloon. And I make this prediction, namely, that at no very distant date Protestant bigotry will recognize in Prohibition just such a means of prohibiting the Mass. So far your Tom Watsons and *Menaces* have not waked up to the power of such an ally. But they will awake some day and then we shall be up against it for fair.

You say that Protestants, like Episcopalians, also use wine? What of that? Wine is not for them an essential of their service. They could and they would give it up with just as

much carelessness as they have given up practically Baptism and other sacraments and pretty much all real belief in Christ's divinity or Mary's divine maternity. The use of mere wine is a bagatelle in their eyes.

In a word, you are handling dynamite when you are handling Prohibition: so I caution extreme prudence in the handling. Priests who are giving aid to Prohibition, no matter how excellent their motives, may find, some day, that they have been playing with a boomerang.

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### THE TEACHING OF SCHOLASTIC PHILOSOPHY.

**A**N article in the January number of THE ECCLESIASTICAL REVIEW has reopened a question which during the last twenty years has occupied the attention of those interested in the philosophical training of the Catholic Priesthood. The importance of the question has been realized and emphasized not only by those directly engaged in such work, but also by the Roman Pontiffs themselves. From the epoch-marking *Aeterni Patris* of Leo XIII to the last *Motu Proprio* of Pius X, there are not wanting testimonies of the solicitude of the head of the Church as to the mental training in philosophy of its future priests. They have indeed gone further, for they have not only expressed their heartfelt desires for philosophical reform, but they have also indicated the general lines and direction along which it should travel. Our efforts, therefore, should be directed toward realizing, as perfectly as possible, in particular circumstances, the general plans laid by the Pontiffs.

But as Dr. Centner, in the article quoted, very pertinently remarks, the obstacles in the way of such a realization are many. Each Seminary has its own peculiar *milieu*, and its own particular troubles. Financial embarrassments, dearth of students, shortness of course, and preparation for public examinations are but a few of the many difficulties which prevent a complete and perfect carrying-out of reforms in the teaching of philosophy. The situation indeed as depicted by Dr. Centner is not overdrawn: "We offer a two-year course

in philosophy to young men who have finished a college course of five or six years. We give them from six to ten hours a week. . . . The results attained are not commensurate with the time and effort spent.”<sup>1</sup> How is such an unsatisfactory state of things to be remedied? The object of the present article is merely to suggest a remedy whereby the philosophy of the Seminary may be adapted to present-day exigencies.

The philosophy insisted on by the Church is that product of the Græco-Roman mentality, Scholasticism. It comprises a doctrine and a method, and the Church has shown herself the jealous guardian of both. The doctrine embraces a body of propositions whose import ramifies into every sphere of human activity. Its surroundings vary with the age, but claiming to be a “*philosophia perennis*”, it can always adapt itself thereto with perfect harmony. It ought therefore to be able to adapt itself to the scientific conditions which obtain to-day. But what precisely are these conditions? What, in other words, are the sciences which have a direct bearing on Scholasticism? Here, care is necessary; for it is very easy to talk platitudes about the necessity of science, but it is somewhat difficult to define scientifically the limits of that necessity. It can only be done by an analysis of the system; and therefore a rapid survey of the main Scholastic theses at once becomes essential. Incidentally, it will reveal the amount of science necessary for the seminarist to understand his philosophy in its relation to modern problems.

The first treatise to which the philosophical neophyte is introduced is that of Logic, which is now generally taken to embrace both Dialectics and Criteriology. The former, as Dr. Centner points out, has not progressed essentially beyond the form given it by Aristotle. It may consequently, for practical purposes, be regarded as a closed subject, and does not require any special scientific training. Yet even here it may be remarked that the best preparation for Dialectics is a sound training in Mathematics, which indeed supplies the most striking examples of syllogistic reasoning.

Of Criteriology, however, the same cannot be said. On the very threshold of the treatise the student discusses the nature

<sup>1</sup> ECCL. REVIEW, January, 1915, p. 31.

and immutability of truth. But the principal objections against it are drawn from the relativity of scientific formulæ, and their transient utility in the progress of Science. Later, he deals with the ontological value of universal laws and concepts, and holds that both are abstractions of reality by the analytical activity of the intellect. But here again his scientific adversary insists that laws are mere totalizations of experience; while universal concepts—such as a straight line or a circumference of a circle—can have no foundation in external reality, inasmuch as they cannot be abstracted from experience, for it contains none, nor can they be constructed from simpler elements, for they are themselves the simplest of all.

Bacon and Descartes opened the period of Modern Philosophy with an attack on the validity of deductive processes. Bacon, especially, denounced them from the scientific point of view, and declared induction alone to be of any service in the acquiring of knowledge. But to-day induction as well as deduction is challenged in the name of science. How then can the student reply to these objections, if he comprehends not the difficulty? Nay, how can he understand either process aright without the aid of numerous scientific examples to help and fire his imagination?

So far, it may be conceded that a general knowledge of scientific methods would perhaps suffice to enable the student to defend his doctrines. But this does not hold in the question of Idealism. This system seems so repugnant to the common sense of the neophyte, that the first thought which flashes across his mind is, "What can be the basis of such a theory?" With utter complacency the Idealist replies that one foundation at least is composed of the various sense-errors of daily experience together with certain conclusions of Physics, Biology, and Physiology. Secondary qualities, he is told, are mere subjective interpretations in different languages of the same vibratory movements in the ether: sense organs and nerves are only so many "imperfect telephones" for the transmission of excitations to the cerebrum; sensation itself takes place not in the periphery but in the brain; while the "errors of sense" are so numerous and inevitable that the existence even of primary qualities must be regarded as illusory. Such are a few of the general objections on which Modern Idealism rests. Is the

student to refute them by merely telling his opponent that his system is repugnant to common sense and action? Such indirect apologetics are never helpful in the process of conversion. Indeed, if the student is to have any conviction of the strength even of his own system, he must be able to show that these objections are capable of a full and adequate explanation in terms of Critical Realism. Hence he must have some idea as to what physicists mean when they reduce secondary qualities to mere movement, and he must know accurately the anatomy and physiology of the sensory organs. We therefore conclude that the educational and apologetical value of Criteriology will depend on a knowledge of Physics, Biology, and Physiology.

Having successfully refuted Idealism as a system incompatible with established facts, the student is asked to accept in Cosmology a constructive theory as to the nature of the matter whose existence has just been "critically" established. He finds himself at once confronted with a rival theory of Mechanicism, which has a very wide sway in the world of science, and which is seemingly supported by an array of irrefragable facts. His own theory of Hylomorphism depends for its validity on the existence either of substantial changes in chemical reaction, or of specifically distinct properties in bodies. But, on further examination, he finds that the former is challenged both inside and outside Scholastic circles, while the latter is so vague and general that it can have no demonstrative force without the direct confirmation of scientific facts. If the student, therefore, has not sufficient knowledge of Chemistry to distinguish between facts and hypotheses, so that he can neither prove his own thesis nor understand that of the Mechanicist, his mind is doomed to wander in that sunless background of obscurantism where intellectual growth becomes impossible. And this applies with practically the same force to the other cosmological theses. Speculations on the nature of place and space; of motion and time; of quantity and continuum, and of mass and energy, cannot be treated in any adequate or satisfactory manner unless illumined by the light of science.

But what of the complimentary treatise, Psychology? The part "*De Vita Vegetativa*" deals with plant-life, and its main



theses are concerned with the existence and nature of a vital principle or "biotic energy" in the plant. During the first part of the last century, biologists freely admitted the existence of this vital force in the plant-world, but under the influence of Lotze, Virchow, and Darwin, they soon attempted to explain it in terms of Physics and Chemistry. To-day, although there is a slight reaction in favor of the vitalistic view, yet the majority of scientists accept and defend the mechanistic explanation. Hence a direct recourse to the data of science is necessary, if the Scholastic theory of Vitalism is to be properly established, or the anti-vitalistic doctrine effectively destroyed. In other words, it must be shown that, although the chemical elements of the plant-cell are found in non-living matter, yet there is in the plant some superior energizing force which weaves them into the warp and woof of living protoplasm. But this involves a knowledge of the plant's structure as well as of the unity of its processes; and consequently Botany must be numbered among the sciences necessary for the study of Philosophy.

More important, however, is the second part of Psychology, "De Vita Sensitiva". Here are posited questions concerning the nature, seat, and conditions of sensation. Mechanicism reduces psychic states to physical laws, identifying sensations with concomitant movements in the neural system. Physiology is invoked as final proof of the theory, whose conclusions are therefore erected into psycho-physical laws. How then can the student be convinced of the truth of his own theses, and, still more, how can he help those who are steeped in the philosophy of Fechner, Weber, and Wundt, unless he can show that his own doctrine of sensation is in no way incompatible with any established fact of science?

This becomes an *a fortiori* argument, when we deal with the philosophy of the mind. In the first place, intellectual processes presuppose sensitive cognition—"nil est in intellectu, nisi fuerit prius in sensu". Secondly, those psychologists who shrink from the taint of Materialism, put forward two theories as to the nature of mind-states. One—that of Psycho-Physical Parallelism—reduces all mental phenomena to a series of psychical and physical acts, between which there exist no relation of causality. It claims as its basis the physiological fact

that cognitive acts are always accompanied by neural and cerebral movements, and it invokes the law of the conservation of energy to show that any interaction between them is impossible. The other theory, called Phenomenism or Associationism, also admits the existence of psychical acts, but denies that they are supported by any substantial ego. In both cases an appeal is made to scientific facts in confirmation of the theories; and consequently the only plane on which we can deal with them satisfactorily is that of science.

After Cosmology and Psychology, the student enters the domain of Metaphysics—i. e. of Natural Theology, Ethics, and Ontology. Here there is not, perhaps, a very great need of science, but a moment's reflection will show us that, if not absolutely necessary, a scientific training is at least exceedingly useful. In the first place, we meet again in Theodicea all the criteriological difficulties which are said to show the imperfection of our knowledge, and its powerlessness to attain the absolute. If therefore the student's grasp of his "*Critica*" has been weakened through want of scientific training, that defect will also assert itself here, and his hold on this treatise will be correspondingly weak. Moreover, have not the proofs from motion been recently attacked in the name of the very laws of motion? Ethics and Ontology are purely metaphysical treatises, and may perhaps be studied satisfactorily without the aid of science. But if the student has learnt in the other treatises to forget the vice of dogmatizing in unessential matters, he will now be careful to distinguish theses which are certain from those which are merely hypothetical and not universally accepted even by Scholastics.

But no amount of scientific knowledge will in itself give the student what may be described as the philosophic sense. This is a faculty which is more acquired than innate, and the best means of acquiring it is to see how the great masters of the past approached the problems of the human mind. Until quite recently, unfortunately, the History of Philosophy did not receive sufficient attention at the hands of Scholastic teachers. Yet its importance as an educational factor cannot be overestimated. Professors have been heard to exclaim that they could not see how any advantage could accrue from tracing the mental aberrations of philosophical fanatics in the history

of human thought. They, like Döllinger, conceive the subject as a great cemetery ornamented with beautiful monuments, all bearing the same inscription, "Hic jacet". But their conception is fundamentally wrong. They forget that the problems which perplexed the minds of the early Greeks are essentially those which to-day torture the intellect of the modern scientists. They do not remember that it is unfair to the past not to put questions and their solutions in their historical setting. And they do not realize the stimulus which the mind receives from the vision of so many sincere efforts to solve the riddles of the universe. The History of Philosophy develops in the student a philosophical sense—a perspective, a broadness of view, and a critical faculty which enables him to appraise Modern Philosophy at its very transient value.

The direct deduction from the foregoing discussion is obviously that the teaching of Scholasticism as a doctrine cannot be successful unless accompanied by some training in the Natural Sciences, and illustrated by the History of Philosophy. But here the practical question arises, How can such be given in the short space of a two-year course? Can it indeed be done without serious injury to the Philosophy itself? We think that such is not only possible but also practicable, and our purpose therefore in the following lines is merely to suggest a few ideas which may be found useful. We take as our basis that given by Dr. Centner, viz. a week in which ten hours is set apart for Philosophy, and we assume that the scholastic year will consist of about thirty-six full working weeks. This allows for some sixteen weeks vacation a year, including that professorial nightmare, holidays during term.

Our suggestion, in fine, is that seven of the ten hours each week should be devoted to Philosophy, and the other three to the study of the Sciences with the History of Philosophy. But is not this a somewhat niggardly allowance for the Sciences? Will it not have the disastrous result of befogging the student by giving him a mere smattering of the subject? This allowance is undoubtedly meagre; but, be it remembered, the student's study of science is not to be a specialization, and all that he requires is sufficient knowledge of those fundamental scientific facts to enable him to follow his own thesis and his adversary's objections with a comparative amount of ease. Let us see then how this can be done in the time at our disposal.

We have already seen that the sciences most needed are Chemistry, Biology (including Botany), Physiology, and Physics. Taking Chemistry first, as the most important, one hour each week ought to be devoted to lectures on descriptive Chemistry accompanied by experiments. Beginning with four typical elements, the professor might then describe the more principal elements of each group in the periodic classification with their chief compounds. Concomitantly with these lectures and experiments, the student can be introduced into the various chemical laws, the symbolic representation of the elements, and the Atomic Theory itself on which both are based. After the chief inorganic elements have been studied, a rapid survey of Organic Chemistry will suffice. In both cases however much valuable time may be saved by the omission of irrelevant matter, v. g. the various manufacturing processes, the history of the discovery of the elements, and their economic value. Fifty or sixty lectures with experiments are sufficient to give the student a good working knowledge of the essential characteristics of Modern Chemistry. For the "First M.B." examination in this country "a knowledge of Inorganic Chemistry and prominent carbon compounds is required". We know, as a fact, that this course is completed in about seventy-two lectures and much of this time could be saved in the manner indicated.

Next in order of importance is the study of Biology. To this again an hour each week for some time ought to be devoted. Beginning with Zoology rather than with Botany, the student might first study the Frog as holding a place intermediate between the higher and the lower animals. A description of its sensory apparatus, its visceral and reproductive organs, together with its vascular and nervous systems will give the student a good grasp of the animal organism. After each part has been studied by means of charts, a practical demonstration on the animal itself will impress upon the mind the wonderful unity and complexity of its structure. Time may be saved by omitting any enumeration of the various bones and muscles, and some general ideas thereon will amply suffice. Then the functions of the organs and systems described will naturally demand explanation, and this will introduce the student into the science of Physiology, and the use of the

Microscope in examining a few of the principal tissues. Having completed the Frog, attention may well be concentrated for a lecture or two on the mysteries of life as exhibited in the *Amœba* or *Paramœcium*. Then we may repeat what has been learnt of the Frog, and at the same time be led to the study of the human organism by similar lectures and experiments on the Rabbit. Indeed, if pressed for time, such may be easily omitted, so that we can pass from the consideration of the Frog to that of Man. The experiments carried out in the former will enable the student to understand without difficulty the anatomy and physiology of the human organism as depicted on a chart. Such lectures would occupy the whole of one year, and probably a part of the second, but in any case there will be ample time for a short course of Botany. Here the student's time and energy need not be wasted in learning such useless details as descriptive terms concerning the lamina, its incisions, etc. Such are for the botanist, not for the philosopher. A study of one or two specimens of each phylum will be sufficient to enable him to understand thoroughly the import of his own theses, and to answer any objections against them.

From Biology we pass to the consideration of Physics. The difficulty in this science is greater than in the others, but it is not insurmountable. Economy in time and matter must again be the rule, and consequently everything which has not some direct bearing on Philosophy must be sacrificed. In general we must be content with the most modest descriptions of apparatus, limits of error, numerical results, and industrial applications. The short time at our disposal necessitates that attention should be concentrated on the explanation of the more general laws of Physics, insisting at the same time on the degree of certitude possessed by each. In particular, the plan put forward by Fr. Géný, S.J., is worthy of the deepest attention, and has been found highly practicable: "Quant au choix des questions, avouons qu'il est difficile. Sans vouloir ici trop déterminer ce qui doit en partie dépendre des circonstances, on pourrait peut-être proposer à la discussion, le plan suivant: omettre tout ou presque tout de la Baralogie, et de la Thermologie (tâcher pourtant de faire comprendre les deux principes de la Thermodynamique), exposer l'Acoustique qui a,

autre l'avantage d'être courte, celui de montrer comment la Science peut étudier sous les divers aspects une qualité sensible, le son; s'arrêter aussi à l'Optique qui offre un exemple classique de l'évolution des théories scientifiques, mais être très sobre sur les instruments, et plutôt initier à l'Optique physique; quant à l'Electricité et au Magnétisme, n'en expliquer que quelques points principaux, ceux surtout qui montrent les rapports de cette forme d'énergie avec les autres déjà connues."<sup>2</sup>

The adoption of the whole or part of this plan will, of course, depend on the time at one's disposal. But taking about fifty lectures for Chemistry and about the same number for Biology (including Botany and Physiology), we should have between thirty and forty lectures on Physics at our disposal. In practice, this may not work itself out at first, but after the course has been once completed, little difficulty will be found in adapting it to particular circumstances of time and place.<sup>3</sup>

Under no circumstances, however, should the weekly lecture on the History of Philosophy be curtailed or omitted. Once more, a prudent handling of the different periods will save time and labor. Early Greek Philosophy, for instance, would repay a more or less detailed study, and its fragments will be found conveniently arranged either in Mullach's *Fragmenta Philosophorum Graecorum* or in Diet's *Die Fragmente der Vorso-Kratiker*. Socrates, Plato, and Aristotle do not require more than a careful summary in the history lectures, because their doctrines are continually recurring in the various parts of Philosophy proper. After Aristotle, it is more a question of schools than of individuals, and detail is unnecessary in describing Epicureanism, Stoicism, or Neo-Platonism. This ought to leave about one-third of the first year for the discussion of Medieval and Renaissance Philosophy, and the professor can easily adapt his lectures to the time at his disposal. In the second year's course, Descartes demands a detailed treatment, but those who evolved his thought—Geulnix, Malebranche, and Leibnitz—do not require any minute expo-

<sup>2</sup> *Questions d'enseignement de Philosophie Scholastique*, p. 143.

<sup>3</sup> The plan will be more easily carried out if Cosmology and Psychology are studied in different years. Chemistry and Physics would then be emphasized during the year in which Cosmology is not done, and Biology during the other year.

sition. In the concurrent system of Empiricism, Bacon and Hobbes might be summarized, but Locke, Berkeley, and Hume need a thorough analysis, especially in regard to the epistemological aspect of their systems. Kant as the logical outcome of both systems will require our most careful attention, and succeeding systems or tendencies will have to be dealt with as fully as the time which remains will allow. Experience seems to indicate that it is better to summarize the arguments used in establishing a system than to give the actual text of the philosopher. Moreover, this method has the distinct advantage of saving much valuable time, and of interpreting for the student the essential aspects of a system.

As far as doctrine is concerned, therefore, we are in perfect agreement with Dr. Centner as to the necessity of Science and the History of Philosophy in the teaching of Scholasticism. We have merely tried to show how both subjects might be fitted into a two-year course without doing any injury to the Philosophy itself. But we cannot agree with his opinion as to the method to be followed in the actual teaching of Philosophy. There are, of course, two opposite opinions, and as he has very ably indicated the reasons for one, we beg leave to put forward some arguments for the other. Although to our mind the Church has with equal emphasis asserted the necessity of the methods as of the doctrines of Scholasticism, yet in the present instance we take our stand for the traditional methods entirely on their intrinsic merits.

First, then, we hold that from the point of view of efficiency, the lectures on Philosophy—not, of course, on the other subjects—should be delivered in Latin. This we hold not “for any traditional reasons”, nor “for any reasons of conservatism”, but because historically the Latin tongue stands unrivalled in its wonderful precision and extraordinary conciseness. It refuses to cloak ignorance and slovenly thought in metaphorical and inaccurate phraseology, but insists that every turn of phrase, however brilliant, should be tested and purged in the fire of Reason. “Whatever else it was,” says Mann, “it [Scholastic Latin] assuredly was a highly technical and very exact language and it is in this direction that it has influenced modern language. Professor Saintsbury is of opinion that it cannot be denied that the Scholastics exerted at least ‘a far-

reaching influence on mere language. . . . If at the outset of the career of modern language, men had thought with the looseness of modern thought, had indulged in the haphazard slovenliness of modern logic, had popularized theology and vulgarized rhetoric as we have seen both popularized and vulgarized since, we should indeed have been in evil case.'"<sup>4</sup> Certainly now more than ever, it is necessary to save the future priests of the Church from "the evil case" of modern mentality—from its confusion of thought, its technical inaccuracies, and its logical inconsequence. Paulsen, also a critic as little likely as Saintsbury to be influenced in favor of Scholastic Latin, writes to the same effect: "Si parler d'une façon barbare veut dire parler autrement que les Romains du temps de Cicéron, le latin du moyen âge est certainement barbare, tout comme le français et l'allemand. Si au contraire on entend par là, un langage qui ne répond pas à la pensée, rempli d'in-corrections formé de phrases recueillies de tous côtés, n'occupant pas leur vraie place et vides de sens, alors le reproche de parler une langue barbare s'appliquerait bien plus souvent aux humanistes qu'aux philosophes et aux théologiens du moyen âge. . . . Le latin du moyen âge fut absolument propre à remplir son rôle: être la langue universelle de la Science".<sup>5</sup> Why indeed has modern science, in spite of its break with the traditions of the past, retained the use of Græco-Latin terms? First, because scientists want to insure that their terms are always used in the same universe of discourse, and secondly to obtain an international character for their work. Both reasons apply even with greater force to Philosophy. It must necessarily ignore national limits, because it deals with universal problems, and it must essentially be accurate because its solutions are so important. Again, French of all modern languages is admittedly the most clear and precise for Philosophy. That explains to a great measure the success of the Louvain series, because their doctrine is not only sound and scientific but is also exposed with all the exactitude of the French language. But why is French so wonderfully clear? Darmesteter, whom none will accuse of being a friend to Scho-

<sup>4</sup> Mann, *Lives of the Popes*, vol. IX, p. xix.

<sup>5</sup> Paulsen, *Geschichte des gelehrten Unterrichts auf den Deutschen Schulen und Universitäten*, p. 17.



lasticism, tells us: "C'est à la scolastique, et au bas latin que le français doit l'incomparable netteté qu'il apporte dans la langue philosophique".<sup>6</sup>

Closely connected with this method of teaching Philosophy in Latin is that of exposing it by means of the syllogism, for Latin is preëminently the language of the syllogistic process. This was the traditional method of the "Schools" until Descartes and Bacon made their onslaught on the validity of deduction. Their criticism was to an extent justifiable, for at that time "reasoners resembled spiders who make cobwebs out of their own substance".<sup>7</sup> But this abuse of the method only dates from the decadence of Scholasticism, when it was used in matters of History, Psychology, and Science, which of their very nature required induction rather than deduction. But the abuse of a thing in no way derogates from its usefulness, and in spite of the contempt showered upon it by modern philosophers its merits as an educational factor, when used in its proper sphere, can scarcely be disputed. If the outlines of an argument can be reduced to the two premises of a syllogism, its ontological as well as its logical value becomes at once apparent. The student can see at a glance the trend of the argument, and a little reflection will detect any weakness it may contain. In the syllogism, thought may not be clothed in any ambiguous or captivating metaphor, but must be exposed in all the nakedness of logical truth. Apropos of this question, Leibnitz relates how he had exchanged several letters with a certain savant concerning a mathematical problem without coming to any conclusion, "because each was using the other's terms in a different signification". On Leibnitz's proposal, they both agreed to put forward their arguments in syllogistic form, and he relates how from that moment each perfectly understood the other: "A partir de ce moment même toute plainte cessa; chacun des deux comprit l'autre non sans grand profit pour tous les deux. Je suis persuadé que si l'on en agissait plus souvent aussi, si l'on s'envoyait mutuellement des syllogismes et des prosyllogismes avec des réponses en forme, on pourrait par là très souvent,

<sup>6</sup> Darmesteter, *La Vie des mots*, quoted by Gény, op. cit., p. 168.

<sup>7</sup> Bacon, *Novum Organum*, Bk. I, Aphorism 95.

dans les plus importantes questions scientifiques, en venir au fond des choses, et se défaire de beaucoup d'imaginations et de rêves; l'on couperait court par la nature même du procédé aux répétitions, aux exagérations, aux divergences, aux expositions incomplètes, aux réticences, aux omissions involontaires ou volontaires, aux désordres, aux malentendus, aux émotions fâcheuses qui en résultent".<sup>8</sup> This testimony of a great philosopher is borne out by experience. Students have been known to approach the study of Scholasticism with feelings of enthusiasm for more recent forms of philosophy. That enthusiasm has, however, been found to vanish when the foundations of such systems have been examined in the piercing light of reason. How weak and how inconsequent, for instance, appear the specious dialogues of Berkeley in favor of Idealism, or the seductive appeals of Fechner's *Zenda Vesta* on behalf of Panpsychism when tested and tried in the syllogistic crucible! Modern philosophers denounce the syllogism not because they are convinced of its intrinsic worthlessness, but because they are afraid of its light lest their works should be disproved.

This discussion naturally suggests the question of Latin text-books. Dr. Centner is of the opinion that these "tend to preserve, not to say keep alive, certain unimportant discussions and problems that are not our own, . . . that some of their terms have a purely historical meaning, which does not lie revealed in the etymology of the word . . . and that they stand too far aloof from the mentality and philosophical literature of to-day." To this we reply that we at least do not know of any modern Latin text-book which even tends to preserve such discussions and problems. The term "unimportant" is of course somewhat relative, but taking it in its widest connotation, we cannot trace any such tendency in Donat's *Critica*, *Cosmologia*, *Psychologia*; in Schaff's *Cosmologia*, *Psychologia*, *Theologia Naturalis*; in Gény's *Critica*; in Jeannière's *Criterionologia*; in Vaissièr's *Cursus Philosophiae Naturalis*; in Cathrein's *Philosophia Moralis*; in Hontheim's *Theodicea*; in Reinstadler's *Elementa Philosophiae*. All these are modern text-books which aim at bringing Scholasticism

<sup>8</sup> *Lettre à Wagner sur la logique.*

face to face with "problems that are our own". They analyze the various systems, ancient and modern, of Philosophy and Science as fully and as adequately as their space and scope permit; and their theses are adapted to the latest scientific conclusions. Moreover, as regards their terminology, the most microscopic examination will not detect any term used by the "ancients" whose modern equivalent is not clearly and accurately enunciated. Fr. Schaff,<sup>9</sup> for instance, speaking of Abiogenesis, says: "Diversis nominibus illa sententia vocatur. Dicitur sententia 'generationis spontaneae' quatenus ex materia anorganica sponte et per se, sine interventu superioris causae efficientis se evolvit planta; vel 'generationis aequivocae'. . . Qui ortus viventis ex re anorganica appellatur etiam 'autogenesis' (generatio rei per se ipsam) vel 'abiogenesis' (generatio ex re sine vita)". In like manner, Fr. Gény,<sup>10</sup> in discussing the validity of induction, warns his readers that the term "essentia" is used in three senses—widely, for an abstract universal note; strictly, for the physical properties of a body; and most strictly, for the actual essence of things. Then he adds: "Praecipuus labor scientiae est determinare essentiam, sensu stricto intellectam, id est, discernere notas quae semper inveniuntur inter se connexae. Conatur etiam determinare essentiam strictissime intellectam, sed hoc est multo difficilius vixque nobis pervium, si casus maxime simplices excipias, qui in arbore porphyriana considerantur."

But although the Latin text-book is thus capable of being adapted to the latest exigencies, it stands aloof, we must admit, from the mentality and philosophical literature of to-day. Yet, even for this, we feel there are reasons to be grateful. The mentality of to-day is a spirit of rebellion against all that savors of dogma in religion, or system in philosophy. It refuses allegiance to any particular body of doctrines, and claims the right to hold what it wills, however absurd or contrary to fact such belief may be. It affects to be unprejudiced in its search after truth, but in reality it always despises what is traditional, and embraces what is novel. It is indeed the old Reformation spirit now in open revolt against reason itself.

<sup>9</sup> Schaff, *Institutiones Psychologiae*, p. 170.

<sup>10</sup> Gény, *Crítica*, p. 143.

Within recent years it found its way into theology, and produced "the syntheses of all heresies", Modernism. In philosophy, it reigns supreme, and it bestows on each of its subjects the right to think out a doctrine of his own. Each one, for instance, seems to feel bound to give the world his own personal conception of the universe—often without reference to fact, proof, or principle. That is why modern philosophers seem to have lost themselves almost irretrievably in the labyrinthine ways of Idealism. To such a mentality Scholasticism in doctrine and in method is diametrically opposed. It is essentially an organized system of thought; it is founded on the bed-rock of fact and principle, and it accepts no theory, however attractive, unless approved by the faculty of reason. Scholastic Philosophy too has a mentality of its own, and the one aim of its methods is to produce such in its disciples. That mentality sacrifices literary form for the sake of clearness and precision in thought; it seeks accuracy of expression in preference to the vagueness of simile; it strives to satisfy the synthetic activity of the mind by coördinating all knowledge, and then arranging it under universal principles; and it tends not so much to extend knowledge as to strengthen the grasp of what is already known. That is why the Latin and the modern text-books, as the expressions of two distinct mentalities, "stand out as representatives of two entirely different worlds". That is also the reason why the Latin text-book stands aloof from the philosophical literature of to-day. Scholasticism was never meant to produce a literature. Its main object was ever the interpretation of human experience, and it chose Latin as the best means of expressing its results. Moreover, amid the philosophical Babel of modern systems, it is at least a distinct advantage to have one language in which the various tendencies can be carefully described and accurately analyzed, especially if they have already been more fully described in the lectures on the history of Philosophy.

Against the use of Latin, it is, we are told, "admitted on all sides" that "the philosophers' knowledge of Latin, even after a college course of five or six years, is far too scant to enable him to follow easily a lecture in Latin, and never sufficient to permit him to forget altogether the language when occupied with a problem in philosophy . . . and that it is too

foreign a medium not to suggest to the mind of the students that the questions treated are also foreign and dead." We admit neither the contention nor the unanimity, and we claim to have the weight of evidence and authority on our side. Ordinary English and Irish students after a five or six years' course in "humanities" are able to follow without trouble the lectures delivered at the Propaganda or Gregorian University in Rome. They take part in the weekly and monthly "Defensions", and after a very short time they prefer the manual of philosophy written in Latin to any other text-book, however excellently written in the vernacular. This is also true of students attending any of the other centres of Scholastic Philosophy throughout Europe, where the methods are fully carried out. Again, even granting for the sake of argument that Latin in itself suggests to the mind of the student that the questions treated are foreign and dead, would not the historical prenotations of the theses—sketching even the modern phases of the question—completely obliterate any such idea, if it ever existed? Moreover, in Spain, France, Belgium, and Italy the majority of text-books and lectures are in Latin, although the vernacular of these countries is more suitable to Philosophy than English. It is scarcely credible, therefore, that the authorities in such seminaries are so blinded by "reasons of conservatism and tradition" that they impair the efficiency of their students by making them study philosophy in Latin.

Much of the prejudice against the use of Latin is due to a misconception of the Scholastic lecture. If this were to be either an oration or a philippic, we could understand students not being able to follow it. But in reality it is nothing but a pithy statement of the meaning, value, history, and proof of a particular doctrine. The import and history of any thesis are mere matters of fact, which in themselves should stimulate the mental activity of the student without the aid of any oratorical devices. Its proof is primarily a syllogism followed by a short explanation of the major and the minor premise or indeed of both. The connexion between antecedent and consequent will be immediately evident to the student, and, if it is not, the very want of connexion will excite his critical faculties to seek for further proof in the explanation of the premises. All this re-

quires very little Latin, and if the professor not only speaks it constantly himself, but also insists on his students replying therein, the Scholastic lecture will in a short time present very little difficulty.

Cardinal Mercier's idea is fundamentally that the course of Philosophy should be made bilingual as much as possible. This can be done without sacrificing either the lecture or the text-book in Latin. In the first place, the lectures on the History of Philosophy will at least have suggested the main problems to the student's mind, so that he will be on the alert for the Scholastic solution, and they will also have given him the corresponding terminology of the vernacular. When a particularly intricate question arises during the lectures on Philosophy itself, the professor could explain its import in English either before or after giving the Latin lecture. But the best way to secure that the students actually understand their work, is to get them to write essays in English at the conclusion of such modern problems, as, for instance, "Idealism", "Vitalism", "Atomism", or "Phenomenism". By giving them time to consult works to which reference has been made during the lectures, one can make quite sure that they understand the issues at stake.

Scholastic Philosophy, then, can be adapted to the latest scientific exigencies without sacrificing any of its traditional methods. These alone, we maintain, are calculated to develop in the student that philosophical judgment which is now more necessary than ever before in the history of the Church. A few years ago, Modernism, the product of the modern mentality applied to theology, had captivated the minds of many both inside and outside the fold of Christ. Its fragmentary doctrines were scattered broadcast, but had never been reduced to system or principles. Many, in consequence, accepted them, not realizing their logical import. It was the Scholastic mentality which saved the Christian world from doctrines which were subversive of all religion and morality. It reduced the scattered tenets of Modernists to principles, and then deduced therefrom their logical conclusions. Thus was Modernism exposed in all the deformity of its errors. The *Pascendi gregis*, merely from the point of view of Philosophy, was a triumph of systematic over disconnected thought, of reason

over sentiment, of principle over opinion—of the Scholastic over the Modern mentality. From the mere conditions of life and early education, our students cannot but be tainted with the modern manner of mind, and our efforts therefore should be directed toward making their minds thoroughly Scholastic in habit and principle. They must be made to look on the data of science and history not as so many unconnected facts but as integral parts of one organic whole. Founded thus on the traditions of the past, and strengthened by the achievements of the present, they will always feel confident of the victory of truth over error, which is the aim and end of true philosophy.

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#### THE ADMINISTRATIVE REMOVAL OF RECTORS OF CHURCHES IN THE UNITED STATES.

READERS of THE ECCLESIASTICAL REVIEW will recall the constitution *Maxima cura*, relating to the administrative removal of parish priests, which was published 20 August, 1910. This decree made some changes in the existing legislation concerning Synodal or Prosynodal Examiners, and likewise introduced Parochi Consultores. At the same time definite regulations were established, which must govern the association with the bishop or other ordinary of two of these *examiners* in the first instance, and of two *parish priest consultors* in a second hearing when permitted, in depriving a pastor of the care of souls. Decrees of the same Consistorial Congregation of 28 February and 13 March, 1911, declared that this new legislation was applicable to England and to the United States respectively.

The purpose of the newly enacted legislation, the constitution stated, was to enable ecclesiastical superiors more easily to depose pastors, when for causes other than criminal they became a detriment to religion and to the salvation of souls. No one will deny that to be deprived of an office or benefice, against one's will, is a punishment. It is equally true that such privation is usually inflicted on account of crime committed. We are not however to lose sight of the fact that there are also

causes, not based on crime, which justify removal from the pastoral charge. Our own Third Plenary Council of Baltimore (n. 38) established, in addition to the ordinary canonical causes for the removal of parish priests, seven special reasons or causes, disciplinary rather than criminal, which are sufficient to remove our irremovable or permanent rectors. Our Bishops, understanding the conditions prevailing in our country, wished to guard against the harm that might accrue to religion in the United States from the permanency of the appointment of certain rectors. They had in mind the sound canonical principle: "*Sine culpa, nisi subsit causa, non est aliquis puniendus*" (Regula 23 Libri Sexti Bonif. VIII). No one is punishable *without cause or reason*, which is quite different from the statement that no one is punishable unless *guilty of crime*. The whole purpose of the Church and of all ecclesiastical law is to sanctify and to save souls. Pastors who seriously impede this work, even though without culpability on their part, must be set aside. Parish priests are made for parishes, and not vice versa. The loss of immortal souls, no matter whence it arise, demands the deposition of him who is the occasion of such incalculable harm.

Such in fact has ever been the mind of the Church, as indeed it could not have been otherwise. It was to simplify the existing legislation, to determine more accurately the causes that would justify the removal of incompetent pastors, and the procedure to be observed, that the constitution *Maxima cura* was promulgated. Crime, to merit ecclesiastical punishment, must be proved in court in accordance with legal prescriptions. The causes for removal of parish priests, as found in the *Maxima cura*, are *non-criminal*, at least for the most part. In general terms they are as follows: insanity; ignorance or want of expertness or tact; deafness, blindness or similar infirmity; "odium plebis"; loss of one's good name; a secret crime, which is likely to become public; maladministration of temporal affairs, resulting in serious harm to the church or benefice; neglect, after admonition, of parochial duties of importance; disobedience, notwithstanding proper warning, to the mandates of the ordinary in matters of moment.



## APPLICATION IN THE UNITED STATES.

The interpretation of the *Maxima cura* of 20 August, 1910, adopted almost universally by canonists, was that it applied also to *removable* rectors in the United States: that the status of such rectors, in a word, had undergone an important change; that a bishop was no longer at liberty to transfer or remove such rectors without their consent; that the process or formalities prescribed for removal by the Sacred Consistorial Congregation, must be observed. This interpretation seemed to be required by canon 30 of the *Maxima cura*, which is as follows: "Superius constitutis regulis—adamussim applicandis iis omnibus qui paroeciam quovis titulo, ut proprii ejus rectores obtinent, sive nuncupentur Vicarii perpetui, sive *deservants*, sive alio quolibet nomine—locus non est, quoties paroecia committatur curae alicujus sacerdotis qua oeconomi temporalis vel Vicarii ad tempus vel ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam."

After the decree of the Sacred Congregation, under date of 13 March, 1911, to the effect that this legislation was applicable to our country, it seemed certain that our Bishops were obliged, even in the case of *removable* rectors, to observe the method prescribed in the *Maxima cura*. And yet some few argued that the Holy See would not, in a constitution of general application, make such a radical change in the state of our removable rectors—putting them practically on a par with irremovable rectors—without at least stating in precise and clear terms that such was intended.

At last all doubt on this most important question is dissipated, owing to a further declaration of the Sacred Consistorial Congregation, which is given in the department of Analecta of this number. The decree is entitled: "Statuum Foederatorum Americae Septentrionalis de Amotione Parochorum."

This new constitution in the *species facti*, or explanation of the case proposed, quotes the Third Plenary Council of Baltimore, Tit. II, cap. V, nn. 31, 33, and the Second Plenary Council of Baltimore, Tit. III, cap. IV, nn. 124, 125, to show the canonical standing of rectors, removable and permanent, in our country at the time that the prescription of the *Maxima cura* went into effect; mention is made of the decree of 13 March, 1911, and likewise of the difficulty which has arisen in

interpreting the meaning of canon 30 of the *Maxima cura*, owing to the words *incidenter* added: "constitutæ regulas applicandas esse iis omnibus qui parociam quovis titulo ut proprii ejus rectores obtinent, sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine."

The *species facti* is followed by the dubium: "Utrum in Foederatis Americae Statibus rectores parociarum seu missionum qui inter inamovibiles juxta Concilium Baltimorense III *non* recensentur, sed adhuc *amovibiles* nuncupantur, vi decreti *Maxima cura* et praesertim canonis XXX ejusdem decreti, solummodo amoveri seu transferri possint, servato ordine processus in memorato decreto statuti." The decision of the Sacred Consistorial Congregation in answer to this query, which was rendered 28 June, 1915, and approved the following day by His Holiness, Benedict XV, is as follows: "Negative; sed amoveri posse ad nutum Episcopi, firmo tamen monito Concilii Baltimorensis II, ne Episcopi hoc jure suo, nisi graves ob causas et habita ratione meritorum, uti velint."

A third part, in which some of the arguments adduced as a basis for the decision are given, is added to the constitution. Here it is asserted that the purpose of the *Maxima cura* was to render the removal of pastors more easy. This purpose would be thwarted, were the new legislation applied to our removable rectors, since according to our Plenary Councils they are removable *ad nutum*, without any formal process.

It is declared moreover that rectors who are removable "ad nutum Ordinarii", are not "proprii" in the sense demanded by canon 30 of the constitution *Maxima cura*.

In regard to those pastors who in France are styled "*desservants*", it is shown that in the mind of the Church they are irremovable or permanent; that they are "parochi" in the strict sense of the term, although on account of the Concordat of 1801 their removal *ad nutum* had to be tolerated. Owing however to the rupture between the Holy See and France, the Concordat is no longer in force. "*Desservants*" consequently have acquired the true canonical rights in all respects of "parochi". They are appointed permanently, and are subject to the *Maxima cura*.

Furthermore, the decree under consideration adds that conditions still existing in many dioceses of our country are such

that it would not be possible in all cases to observe the prescriptions of the *Maxima cura*.

Finally we are informed that, did the Holy See wish to make such a radical change in the canonical standing of our removable rectors, the canons, prudence, and Roman practice would demand that the American Hierarchy be given an opportunity of expressing its views on the matter.

No new rights, then, have been granted to our removable rectors. The *Maxima cura* applies in the United States to irremovable rectors only. No new limitation has been placed on the ordinary's right or power to transfer or remove "rectores amovibiles". A bishop's authority in this matter was never arbitrary. Even "movable" rectors may not, against their will, be transferred or removed except for cause, grave indeed, and ever within the demands of *justice*. The Sacred Congregation of the Council writing to a Belgian Bishop in 1845 sums up the mind of the Church in this matter thus: "Episcopi hac Rectores revocandi vel transferendi auctoritate *haud frequenter*, et nonnisi *prudenter* ac *paterne* utantur, adeo ut sacri ministerii *stabilitati*, quantum fieri potest, ex hisce adiunctis satis consultum videatur." The same Sacred Congregation of the Council, 4 May, 1900, admonishes the Bishops of South America that they make use of this right of removing or transferring rectors of churches "nonnisi *moderate* et *ex justa causa*, onerata super hoc eorundem Episcoporum conscientia".

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## THE HALACHOTH OF ST. PAUL.

### I. PRELIMINARY ARTICLE.

THROUGH the zeal of the professors of St. Paul's Seminary for the diffusion of learning, the Carrollton Club was founded last January in St. Paul, Minn. As I was placed in charge of the Bible Section of the Club, I may be able to give a reliable account of the proceedings of this section. We had scarcely organized our little department, when the fifty-odd members and myself set out on what I shall call a voyage of

Faith in search of facts. The scene of our cruise was the delightful sea of the Acts of the Apostles and the adjacent dark waters of the Epistles of St. Paul. We hope to publish in the near future the ship's log. It may be helpful to others contemplating a similar tour.

"He that seeketh, findeth." We fancy that this saying is true of us and that we came across an islet here and there which previously had not been sufficiently explored, that we drew a few boundary lines with greater precision, and, like Roosevelt, that we placed another river on the map. What was more surprising still, we have at length arrived on a vast continent entirely uninhabited. We can descry neither Father of the Church, nor Doctor, nor theologian, nor writer of any kind. But there the continent lies before us. Fearing to be marooned here, we have determined through the ECCLESIASTICAL REVIEW to signal the distant world, and to issue a call to others to come and cultivate this virgin soil. We assure them that they will find it rich beyond measure, or, to issue from the metaphor, we assure every prospective commentator, who takes our view, that he will be greatly aided in his work.

Many great things are found, as it were, on the surface. There is a good deal of verisimilitude in the story of Newton's apple. There were always spots on the sun as large as the great State of Texas; they might have been seen with the simple device of a piece of smoked glass; yet for ages no one saw them. As children we often amused ourselves by putting an ear to the end of a long timber and having a companion strike the other end with a stone. As we heard the two sounds, the one through the air and the other through the timber, we were being vainly called on by nature to invent the telephone. Such instances seem to teach that, if you go straight in any direction, you will bump into something marvelous, as Columbus by sailing West bumped into America. There are as many marvels to be found by search as by research. If, therefore, our little Bible Class of St. Paul, incapable as it is of deep research, has in its Biblical studies found a large region unexplored before, it is not greatly to be wondered at. Millions, it is true, had turned over the pages which we were turning, and had not seen what we saw; but millions had gazed on the stray boulders perched high on the Alps and had not

seen written in them the theory of the ice age when the chamois-hunter Perraudin first saw it. It must be admitted, however, that there was a great opportunity open to us, and a strong incentive to discover some new way out of old difficulties.

The opportunity came from the neglect of a thorough study of Jewish thought. It is not necessary to go beyond the fact and to state how much "the torrent of persecution" which issued from the Synagogue, and the engendered prejudice of the Christian against the Jew, at first contributed to this result. Broadly speaking, with the destruction of the temple, for the Christian all interest in Jewish life was extinguished. The Fathers of the Church speak of the Jewish writings, but so far as I know, they make but an indifferent attempt to glean from them the Jewish frame of mind of our inspired writers. They know Catholic tradition and they know the words of the inspired writers and they are generally satisfied to pile up arguments from these two sources. The Greek heresies stretching along the ages, the almost total extinguishment of learning in the West, the ignorance of Hebrew, the rise and decay of Scholasticism, the discovery of America, the revolt of Luther—all these difficulties and preoccupations created an almost impenetrable wall between the body of Christian and the body of Jewish scholars. Meantime the Talmud, the Jewish storehouse of Jewish learning, grew volume by volume. Learned Talmudists wore out their lives writing commentaries thereon. But it is such a labyrinth of nonsense to the Christian mind, that few who glanced into it brought out of it anything. The strange notion that God inspires automata and not men did the rest. Even such thoroughgoing studies as Schürer and Eidersheim made on the Talmud, remained without an equally thoroughgoing application. The same thing happened with the various translations of the Talmud into modern tongues. Now as the Talmud, or at least the canonical part of it, the Mishna, reflects the Pharisaic mind, a great oversight was committed in neglecting it. For instance, the erudite Batiffol even in treating of the "Infant Church" does not refer to it once directly. On the other hand the lack of harmony among ancient and modern writers upon many points shows that there was no sure tradition concerning them. St. Jerome and St. Augustine disagreed in their verdict concerning the difference

which arose between the Apostles Peter and Paul at Antioch. The dispute (*παροξυσμός*) between Paul and Barnabas has always left something unexplained. Paul's infirmity has given rise to a dozen not very felicitous guesses. Whether Paul in the seventh chapter of Romans was speaking in his own person, or in the name of the human race, or in the person of any baptized Christian, has been disputed over and over again without any convincing conclusion being reached. There has been a unanimity that he was charging full tilt against the law of Moses, in Romans, Galatians, and elsewhere, but a diversity of opinion as to the special part of that Law which he was aiming at—which diversity destroys altogether the value of the former unanimity. These and several other considerations seemed to open up an opportunity for further investigation, an opportunity already made large by the neglect of Jewish thought.

But if the opportunity was great, the incentive was compelling. With all Christendom we felt that the humble, gentle, long-suffering Prince of the Apostles has been always treated with scant courtesy in favor of the impetuous Paul. He who braved the mighty Sanhedrin is supposed to have been guilty of weakness and imprudence on account of a few followers of James. Such a conclusion seemed, notwithstanding all the sugar-coated palliatives, somewhat derogatory to Peter's office and at variance with the record. The record was also opposed to certain magnifications of the natural attainments and of the missionary success of Paul. In truth, his supernal lights could scarcely be magnified nor his holy single-mindedness. But his Pharisaic style is made to appear to contain ocean depths; some misunderstood words, to contain deeper depths. In the midst of such magnifications as well look for Wasat on a misty night, as search for a clue to the solution of any problem. As a matter of fact, St. Paul was a great genius, with a training, according to his own reiterated assertion, the narrowest of the narrow. He was doubly imprisoned by his imperfect knowledge of the Greek language. It is a cage the bars of which, in seeking an outlet for his thought, he bends and twists. To magnify his Greek culture, as some, not all, do, is to pile up arguments against his authorship of Hebrews as well as to contradict his own testimony that "he was rude of

speech ". His missionary success in view of the times was not as phenomenal as we would expect, nor the attachment of his converts very stable. It was a time of an almost incredible outpouring of the Holy Spirit. There was no trouble after all in converting Gentile proselytes; they were waiting for the word to come in. Why, despite his miracles and his lovable character, his forcible directing power and his strong hold on a few individuals, were the Galatians and Corinthians so fickle, why so disloyal to him? In his last letter he says: "Thou knowest this, that all those who are in Asia are turned from me".<sup>1</sup> Yet he had spent much time at Ephesus; the prelates of Asia had fallen on his neck and wept because they might not see his face again. Why had they turned from him? With the Jews it was immeasurably worse. St. Peter preached to them and was met with showers of converts, three thousand and five thousand strong; St. Paul preached to them and was met with a shower of stones. Why? If the answer is given that the agonizing man was thus made to take to his pen and because of his comparative failure in holding people the Church has not only his own letters but those of Peter and James—aye, and the Acts of the Apostles too—we have a very probable providential reason, but not the cause of the comparative failure. What was that thing, as Peter said, "hard to be understood", which made himself "weary of life" and which was like a wrench thrown into the whole machinery of the early Church, causing disaccord and "paroxisms" and creating a situation to the advantage of greatly inferior men? We looked for a satisfactory answer and found none. But that was not our only grievance.

There are watchwords in Scripture. To the discerning, they epitomize volumes; taken from their surroundings, they are to the undiscerning the deepest pitfalls. Up here in Minnesota, a certain experience has made us chary of watchwords. When, over Governor Austin's veto, the Catholics of Minnesota some years ago had carried the "liberty of conscience bill", they were amazed to learn shortly afterward that Pope Pius IX had condemned "liberty of conscience". No little explanation was needed to make clear that "liberty of

<sup>1</sup> II Tim. 1:5.

conscience" was a shibboleth with one meaning here and an altogether different meaning in Europe. Here it meant the right of the wards of the State to demand and receive the consolations of their religion; in Europe it meant the grave error, that the individual conscience is bound by no moral restraint. No distinctions, no etymological definitions of liberty or of conscience could have cleared up the situation. In order to bring out the truth, the only thing to do was to translate this watchword into its equivalents in both places. Now the watchwords in St. Paul's Epistles have been treated etymologically, because not recognized adequately. There has been little attempt to translate them into their equivalents. The result is a very unsatisfactory solution of the problems involved. Browning does well to give a pompous funeral to the Grammarian who "settled Hoti's business"; the commentator who plays the mere grammarian with watchwords does badly, and makes his own funeral. Leaves that rustle in the wind, commentaries that writhe in the breath of Tradition, are doomed to fall. But there was still worse.

Our faith tells us one thing and our writers tell us another. Our faith tells us that the law of Moses was a blessing, that it established a holy alliance between God and His people, that it lessened sin and reconciled the sinner, that under it great Saints, such as Zachary, Elizabeth, Simeon, Joseph, John the Baptist, lived in faith; but our writers tell us that the same law was a "curse", and "worked wrath". As far as I know and as far as an eminent commentator knows, this contradiction is universally taught. Commenting on the words of St. Paul, Rom. 3: 28 (and the same verdict applies to all these sayings), this eminent writer says: "Personne ne doute qu'il ne soit ici question de la loi mosaïque".<sup>2</sup> Well! we doubted it. It was the last straw. There must be something radically wrong with a method which reaches conclusions so diametrically opposed to faith and to fact; or, if the method is good, there must have been some grave oversight which makes commentaries on Scripture so inconsistent with the elementary teaching of the Catechism. Turning our backs on what appeared to us as *magna magnorum deliramenta*, we set our sail

<sup>2</sup> *La théologie de St. Paul*, par F. Prat, S.J., p. 238.



and arrived on this unknown shore. We have christened it the "Halachoth of St. Paul." We had set out with the determination to keep closely to the shore, but an earnest search for facts drove us far to sea. It would drive any one.

Of course, excellent work has been done by Catholics and we are under a lasting debt of gratitude to them for it. Still no one can take up the versions of the letters of St. Paul and the commentaries thereon and see here and there the ignored watchwords, the mistranslations, the "interned" words, the neglect of his viewpoint, the misleading references, the strange accounting for his method of quoting Scripture, the disregard of the man and of his training, but must feel that it is an accumulation of small factors like these that has made the Apostle's thought on serious questions as dark as night. Is it not worth while to attempt to make the same thought as clear as day? He who does this will no longer feel obliged to say with a renowned author that "the Church stopped short of the doctrine of St. Paul," but he will say that the Church taught always what he now will learn that St. Paul was always teaching. This is the time for such a constructive work. The four-hundredth anniversary of the great revolt based on a misunderstanding of St. Paul is at hand. Catholics ought to show better than they have heretofore shown that the basis of that revolt was not only against Tradition, but that it was ridiculous. Not by repeating the same old things, nor by exaggerating, nor by attacking infidel authors, but by laborious, painstaking study of the whole record of Scripture, by treating its words not as petrified fossils but as elastic expressions of living men, and by not departing a hairbreadth therefrom, will such a work be produced.

For the reasons given above and some others, we shall in the succeeding articles make an elementary essay to give a rough outline of a small portion of such a work. In doing this we shall remain orthodox of the orthodox, even if we do abandon the beaten path. We abandon it, not merely to defend the Faith, but to preserve the most delicate fragrance of the Faith. Besides, our investigation will turn upon natural things, such as are preliminary to Faith. As knowledge of the preambles to Faith, of the existence of God and of the soul, is in a sense as necessary as knowledge of the Blessed Trinity and of Grace,

so it is as necessary to know what St. Paul was talking about as it is to know that he was inspired. Tradition brings us the Faith and the instincts of Faith. Accordingly we have a luminous guide to withhold us from blunders. Tradition does not necessarily bring us the solution of problems which the lapse of time has created. If it did, the Church would be a paradise of lazy-bones. We get that solution as the result of arduous study and we should prosecute this study without fear, but always in subordination in the living Church. Whom we really do fear are other Hawkins and other Drakes, who may seize on our shores, or another Amerigo Vespucci, who may give them his name.

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#### CAN MIXED MARRIAGES BE ENTIRELY DONE AWAY WITH?

##### I.

THE Right Reverend Bishop, it was generally understood, exercised a strict policy in the matter of dispensations for mixed marriages, but all the early years of my ministry having been passed in a country parish, where there was no disposition among the faithful to associate with non-Catholics, it was a matter for discussion on theological principles rather than one of any practical interest. Later, on my appointment to a city parish, it became evident that what had afforded hitherto a favorite topic for an after-dinner argument was now to be a real live issue. Even then, although prepared to coöperate scrupulously with the instructions of the bishop, whose policy on this question I had always supported in theory, I nevertheless felt convinced that inevitably every year I should find myself performing a number of marriage ceremonies in the rectory. My parish embraced a considerable portion of the residential section of the city and a number of the families were supposed to be in society, a circumstance which gave confirmation to my forecast of the situation. It never had really occurred to me that there could be such a thing as entirely doing away with the evil in any locality. I was altogether taken by surprise on facing the issue, on the

first occasions presented, to find the bishop quite sanguine of accomplishing something very near to this desirable result. I soon realized that such dispensations were to be of the very rarest occurrence, and that I was expected to play a strenuous part in dealing with the cases that would come under my consideration.

With the bishop only one remedy practically was contemplated. He considered that a Catholic was under the greatest obligation to work for the conversion of the non-Catholic who was proposed as his or her partner for life, that most Catholics did not realize this obligation, or, if they did, had only vague hopes of its fulfilment, and that it devolved upon pastors to bring home to all a sense of this obligation, and to be ready to give to the undertaking every assistance that lay within their power. The laity must be taught faith in the power of prayer to enlighten those who know not God; the individual young person must be taught patience and firmness, and must be ready to make sacrifices when necessary; and the non-Catholic party must be fully instructed in Catholic truth and practices.

Other devices for stemming the evil, now in general practice in large cities, were receiving very little attention in ours. Little or nothing was done to bring young people together by means of pastimes and amusements. Parish dances and parish dancing-halls were forbidden; garden parties, excursions, bazaars, received so little encouragement that they had almost ceased to be heard of; all this in a city where not more than one-eighth of the population was Catholic, and where, through conditions of employment, our Catholic young people were necessarily making many acquaintances among non-Catholics.

The bishop realized all this but claimed that the one great effectual means of preventing mixed marriages was in the hands of ecclesiastical authority in making them impossible, or, at least, very difficult of attainment. Through this opposition, and with the zealous coöperation of his priests, he hoped to make the faithful understand that the conversion of the non-Catholic party, and not permission to marry him or her in error and prejudice, must be the unwavering aim of every dutiful child of the Church.

One very wholesome result of this stand soon became evident in the view which Catholic families did actually take of

the situation. Parents, not too fervent themselves, began to realize that an application for a dispensation would mean endless delay and worry, and very likely disappointment. After all, mixed marriages must be a greater evil than they had ever really understood before. It was time to discourage so much association of their children with those outside the Church. They were more anxious to assemble Catholic young people in their homes and, should there be a member of the family whose marriage with a non-Catholic was actually in contemplation, all, both old and young, saw the advisability of some effort being made to effect his conversion. Then, as a consequence of this change of sentiment, every parish rectory had its list of catechumens under instruction. But it would be tedious to trace in detail the results of the stern policy adopted by the bishop on this very critical question; suffice it to state that within the space of seven or eight years the toleration of mixed marriages had almost come to an end throughout the diocese, while the number of converts on the occasion of marriage had grown in like proportion.

As far as I am informed, these results were universal. I can speak with accuracy however only of my own parish. Within its limits during the past nine years the number of marriages in which one of the contracting parties became a convert was one hundred and twenty-two. In that same time three dispensations were granted. In two of these cases it was impossible for the non-Catholic parties to find an opportunity for instruction; the third asked to have his admission to the Church deferred in consideration for his parents. During those nine years two, having been refused dispensations at home, established a domicile in another diocese, and four, on refusal, presented themselves before a Protestant minister. It is worthy of remark that in each of these four cases the non-Catholic party was willing to become a Catholic if requested, and was actually prevented from so doing by the Catholic party—a circumstance much more common than we should have at first imagined. During three years the record was as follows:

1911.

Total number of marriages .....	23
Marriages with one party a convert .....	14
Mixed marriage .....	1

1912.

Total number of marriages .....	34
Marriages with one party a convert .....	23
Mixed marriages .....	0

1913.

Total number of marriages .....	30
Marriages with one party a convert .....	15
Mixed marriages .....	0

These converts include representatives of all classes of society, laboring men, domestic servants, lawyers, physicians, prominent business men, sons and daughters of millionaires. The Methodist, Presbyterian, Baptist, Anglican, and Lutheran denominations, all contributed their share; there were among them Sunday school teachers, Orange Men, Free Masons, sons of Protestant clergymen; one was a son of the Grand Master of the Masons. Not uncommonly embracing the Faith entailed, at least for the time being, the severance of all family ties, the loss of a situation, and even the forfeiting of an inheritance.

The question which naturally arises at this stage is, "What kind of Catholics did they turn out to be?" After the closest observation I have no hesitation in answering that no other class of my congregation afforded so large a proportion of faithful, regular, and exemplary Catholics as those who came into the Church on the occasion of marriage. No one who watched the steadily increasing interest aroused in those new attendants at Mass and devotions, their perseverance assured beyond all hazard, could fail to note that the great force behind this remarkable result was the fervor and example of the Catholic wife or husband who had been instrumental in their conversion. Indeed no inconsiderable gain in events of this kind is the revival of Faith and religious practice in the Catholic party himself, or herself, who realizes the responsibility assumed in bringing another within the Fold. As a general rule, therefore, the perseverance of the convert will depend upon the person whom he marries. Of the one hundred and twenty-two mentioned above only four have become indifferent, and the delinquency of the four is clearly due to the neglect and indifference of their Catholic wives. I have never known a convert to cease the practice of his religious duties who had the good fortune, or rather I should say, the Grace,

to share his fate for life with a strict, staunch, devoted Catholic. However unpromising his dispositions may have appeared at the outset, however full of prejudices his training, however uncongenial to his tastes Catholic sentiments and associations and the routine of the Church's ceremonial, the unwavering example of a true Catholic wife, her unflinching attention to every religious practice, at church or in the home, the surrounding of his life with a real healthy Catholic atmosphere, sooner or later awakened in his heart an appreciation of the Church's teachings, a love for her devotional exercises, and a willingness to conform, even in the minutest detail, to all the observances suggested by her ritual and her unceasing exhortations. Not only that: every pastor has met with the fervent convert whose Catholic husband or wife is anything but exemplary in his or her religious duties. There is no picture more touching than the embarrassment of the neophyte who, for the first time in life, has begun to understand God's ways, and to whom the Sacraments and the Holy Sacrifice of the Mass are already such precious treasures, deploring the indifference, the callousness of her supposed Catholic husband. There was one young woman whose marriage was followed by the early death of her husband; left without any means, she has remained true to her religion, notwithstanding the bitter opposition of her parents and relatives.

THE ECCLESIASTICAL REVIEW has on more than one occasion recorded similar experiences in contributions from the able pen of the Rev. A. B. C. Dunne, of Eau Claire, Wisconsin. No doubt, from many parishes throughout the country the same story can be told. Already I have heard of more than one pastor to whom Father Dunne's articles came as an inspiration, and who, on making the experiment for themselves, announce results equally gratifying. If such experiences point to any general conclusion, it is the possibility of introducing many to the light and practice of the one True Faith through the very circumstances which it was thought could eventuate in nothing but the ever-dreaded mixed marriage. They even seem to suggest that marriage is, in the designs of Providence, one of the principal means of having the Truth accepted among many of those who for generations have been hostile to the Church, and by a still larger number who, through error or

indifference to all religious sentiment, would have passed their lives in utter forgetfulness of God and their own eternal interests. In this connexion we are reminded of a remark made by Paulist Fathers who have been engaged for years on non-Catholic Missions, to the effect that ninety-five per cent of their converts are either those intending to marry a Catholic, or who have already been married to a Catholic. Father Dunne, I think, has made a far-reaching observation in his contention, that conversions will be mostly of individuals, and not of masses.

## II.

The course of instruction preparatory to marriage brings conviction to many, who without more ado ask to be received into the Church. But there is a number, considerably large, for whom this in itself is not sufficient. With the instruction it is necessary that *the non-Catholic understand that marriage is absolutely out of the question if he cannot conscientiously accept Catholic doctrine*. There are many devout Catholics to-day who owe their submission to the Church, after God's grace, to the presence of this condition. Because of its theological, as well as practical aspect, therefore, I shall ask the reader to bear patiently with me in a rather lengthy discussion of its bearings.

We all know Catholics, individuals and families, with whom a mixed marriage would not be contemplated under any consideration. Now, sometimes in these very homes the persistent suitor happens to be a non-Catholic. There is never any doubt in our minds what the outcome will be; sooner or later his conversion is assured, and that before the marriage takes place. A very typical example of this is the incident pictured by Father Sheehan in *My New Curate*. No more unlikely prospect for conversion could have been imagined than that of the gentleman who sought the hand of Britta Campion. Nevertheless no one following that story page by page had any fear for the results. The reader's assurance was based entirely on his conviction that Britta was too true a Catholic ever to marry one without the Faith. Possessed of a keen, penetrating intelligence, honestly willing to be convinced, receiving every assistance from a learned, zealous pastor, he appeared in the end

as far away from the Truth as at the commencement. The patience, the determined attitude of Britta, and the resourcefulness that comes of devotion to a purpose, at length enabled grace to find its way through the mazes of error that clouded this brilliant, but misguided soul. When we shall have succeeded in bringing our Catholic laity to take the same determined stand, conversions will follow just as surely, and the mixed marriage will be a thing of the past. Let us not forget, however, that our success will be limited without this manner of coöperation at the hands of the interested Catholic.

But in this we shall have our difficulties—very great ones—in inspiring our young people with the necessary courage; for we must in all reasonableness take account of the fact that for many young people this event means everything in life. They are not willing to accept the alternative of abandoning the prospect of a marriage which seems in any other way desirable, and which all their friends are recommending. “Suppose,” they argue with themselves, “the non-Catholic could not or would not accept the Church’s teaching—what has the future to offer me?” Should we not frequently be asking too great a sacrifice? Or can we always assure young people, so situated, that their firmness and patience and prayers will inevitably be rewarded with the conversion of the non-Catholic? An old pastor of my acquaintance was accustomed to give a vigorous as well as a very practical answer to this question. “Why can he not give up his own church and join yours? No Protestant believes that his own denomination alone has the true doctrine; no Protestant is so attached to what he calls his creed; and if he does not care more for you than he does for his own religion, you are better without him.” But can we pastors give this guarantee from our own experience? Now let us be accurate. Did any of us ever in all our lives know one man who, having to face the alternative, broke off an engagement with the woman of his choice because his Faith in the *doctrines* of his own denomination were too deep-rooted to be abandoned? Other obstacles which arise, such as the opposition of parents, the hazarding of a business position, the loss of social prestige, though they cannot always be overcome without difficulty, or even heroism, can always be ignored without scruple.



But, suppose we are sure beyond a shadow of doubt that every non-Catholic will eventually enter the Church if the Catholic party make this a condition *sine qua non* of the engagement, there next arises the question, Are we always easy regarding the *sincerity* of his conversion? May we not fear for his motives?

I am quite prepared at this stage to hear advanced the one ever-recurring objection to this manner of dealing. It is expressed popularly in the phrase, "He became a Catholic just to get her"; or the young lady herself will declare, "I would not have him enter the Church just for my sake"; or a third will proffer the statement, "I knew others to become Catholics at the time of marriage and give it up afterward". Now, it might be well to remind our good Catholic people occasionally that no one is admitted to the Church unless a priest has first pronounced upon his dispositions, and assumes responsibility for the very serious step to be taken. Every conversion is a conversion to a life of grace. Admission to the Church is admission to the Sacraments, and any trifling in such matters on the part of God's ministers would be a line of conduct too shocking to contemplate.

It is quite true that we have known persons to enter the Church and at some later date cease to practise their religious duties. But if our experience has been at all extended, we have also known some to embrace Catholicity with no other incentive than the purest love of the Truth, who are no longer known to the Fold. My own personal experience is that the latter class supplies a larger proportion of perversions than the former. Moreover, we have seen Catholics from infancy, well instructed, known for their fervor at the time of First Communion and Confirmation, and even in early manhood, who long since have ceased to be known as faithful children of the Church. Of all three classes it may be said that grace was abused, or a protecting hand was wanting in the time of danger, or the foundations of Faith were not laid sufficiently deep to withstand the mighty blasts of after years.

Our objector continues, "He certainly would never have become a Catholic if he had not wished to marry a Catholic girl." Very true; nor is it at all likely that we ourselves should possess the inestimable gift of Faith if our parents had not

possessed it before us. But by the merciful dispensation of God they have led us to a knowledge of His Truth—to see the one True Light; now we would die for it at any time. And are our motives for believing to be distrusted because, when we were young and incapable of discerning, we learned our Catechism at the request of those whom we loved? Is a man's conviction, then, to be impugned because he began the examination of Catholic doctrine at the urging of one for whom he had the highest regard? He does not embrace the Faith *because his fiancée obliges him to do so. At her request he agrees to examine the claims of the Church.* He lays aside his prejudices; he is open to conviction, and, through the grace of God, the clear presentation of eternal truth enlightens his soul. His desire to make that girl his wife it was that turned him to study Catholic teaching. There was his opportunity; it was God's way of calling him; and we might add without severity, woe to the young woman who would stand in the way of his responding to it.

Theologically the question resolves into this: Is there more hope for the real conversion of a person who has some worldly motive to induce him to enter the Church than for one who is not actuated by any such motive? Is he more likely to discover what is in reality the true light who from lower motive is extremely desirous of doing so, than he who has no wish to escape from what is in reality darkness and error? Granted an equal intelligence and the same course of instruction to two non-Catholics, both genuinely honest in their intention, one however having everything to gain by becoming a Catholic, the other absolutely nothing, can I believe that the former enjoys more favorable dispositions for enlightenment from on high than the latter?

In ignorance of any authoritative decision on the subject, and with the fullest submission to any pronouncement that may be forthcoming, I venture to answer, "Yes", and for the following reasons.

1. Our Divine Lord throughout the Gospel commends a readiness to believe. To appreciate the significance of these words of our Lord the reader has only to recall Cardinal Newman's wonderful sermon entitled, "Dispositions for Faith".

2. A man's efforts to discover the truth will be in keeping with his desire to possess it. As Cardinal Newman says, when a man is really anxious to know God's teaching, he will be "on the lookout" for information, arguments, proofs; and his very exertions, with this end in view, will lead him face to face with the truth.

3. An ardent desire to be admitted to the Church, no matter from what motive it springs, will of itself be most effectual in dissipating the mists of prejudice.

4. Faith is the work not only of the *intellect* but also of the *will*. "Revelanti Deo intellectus et voluntatis obsequium præstare tenemur."<sup>1</sup> "Si quis dixerit assensum fidei Christianæ non esse liberum, sed argumentis humanæ rationis necessario produci, anathema sit."<sup>2</sup>

5. In ninety-nine cases out of a hundred the modern non-Catholic's objections to the Catholic Church were not arrived at by a process of reasoning, nor will they be removed by a logical argumentation alone.

6. God's ordinary means of propagating Christian truth and practice is through the Christian family, where certainly the study of religious doctrine is supported by our affection and esteem for our parents, and by the desire to believe and practise what they have believed and practised.

So much for the theological aspects of the case taken in general. Now, if the example be of a man who has asked to be instructed because the young lady positively refused to marry anyone not a Catholic, is not his willingness to be guided blindly by a devout member of the Church, in itself an act of submission to the Church's authority? Is not his decision to offer no opposition to the teaching of the Church, to do everything in his power to accept her teaching, and to obey her laws, a state of mind upon which heaven will look with favor? At the same time, when the young lady is ready to make such sacrifices for the cause of God, is she not likely to be rewarded by the man of her choice receiving the light to understand and accept God's will?

Up to this point we have been discussing the case where a *real conversion* is to be effected, where a person has fixed re-

<sup>2</sup> Ibid.

<sup>1</sup> Vat. Con.

ligious convictions, and where our task is to convince him that these must be abandoned because there is only one religion which comes from God. Such a person in our day is comparatively rare. But, if a prospective marriage can be a potent factor in the conversion of one who has distinct religious convictions, and who cannot appreciate the claims of the Catholic Church, it is easy to understand its legitimate power when the non-Catholic is deterred, not by any positive beliefs which claim his adherence, but by one or more of a variety of causes which are associated only indirectly, if at all, with the study of religion. We really make a mistake in speaking of these latter as converts at all. Many know as little of the doctrines of their own sect as they do of Catholic doctrine. They have no more difficulty in accepting the Church's teachings than has the neglected Catholic who is prevailed upon to prepare for First Communion and Confirmation at the age of twenty. The only difficulty is in having them give their attention to it, and nothing secures this attention so effectually as its being a *sine qua non* of their prospective marriage. Others do not wish to hear "conversion" proposed because of the time and trouble, perhaps delay, the instruction will entail. A dispensation would be so much more convenient for all concerned. Others, not only have never given any thought to the subject of religion, but have never even allowed the practice of religious duties to interfere with the comfort of their lives. Then there are those who do not wish to think of Catholicity because of unreasoned prejudices, or an unenlightened bigotry, or a loyalty to the Church of their parents and ancestors. Now any one of those may one day become a sincere, fervent Catholic; but it is quite clear that progress in that direction will be lamentably slow if there be no stimulus but the cold, naked, logical exposition of her teachings. It is the *will* that must be moved. There is not one of those apparently insuperable obstacles which will not tumble down and disappear before the longing for the hand of one who can be won only on condition that such obstacles be removed forever. It is not conversion at all, it is simply teaching Catechism; leading them for the first time in life to think seriously of God and another world; to understand something of sin and its punishment; having them commence to pray morning and evening and pay some atten-

tion to the observance of Sunday. There is no pardoning the Catholic young woman who, having it in her power to accomplish all this, neglects to do so, preferring rather to share her fate for life with a man who has as little regard for his eternal salvation as the pagan of darkest Africa.

It has been the aim of previous paragraphs to show that the wish to marry a Catholic may, with the grace of God, be the most common and most effectual means of bringing those outside the Church to understand and accept her doctrine. *It is not, however, the greatest work which such marriages accomplish in attaching converts to the Faith.* It is an easier task, from the point of view of human effort, to secure the submission of the non-Catholic, to instruct him, and admit him to the Church, than to keep him faithful to the practice of his religion until death. All the religious instruction which we ourselves received in youth has had much less to do with the faithfulness and fervor of our lives than the solicitude and guardianship of our parents for years afterward. Similarly with the adult convert: no thoroughness of instruction previous to his reception contributes so much to his faithfulness through life as the example and influence of the devout Catholic wife or husband. For want of such protection many a convert who entered the Church after a long and thoughtful examination of her claims—perhaps also at the cost of great sacrifices—later in life gradually fell away and sank into a hopeless indifference. We preach, in season and out of season, that the Faith cannot be preserved without the influence of the Christian family and home. We insist that no efficiency in our Catholic schools can ever take the place of the training in the home. What is so indispensably necessary to develop a religious spirit in the heart of a child cannot fail to be an all-important agency in developing the Faith of the adult neophyte. Or, again, in our anxiety for some Catholic young man who is acquiring habits of recklessness, or is no longer amenable to good influence, we unanimously declare that everything will depend on the person whom he marries. We thereby bear testimony to the important part which marriage will play in having him attend to his religious duties. Strange to say, no one ever seems to doubt the sincerity of his religious practices under such influences. If therefore marriage has been the sole

redemption of one who enjoyed every early advantage, is its protection not still more necessary for a convert? One of our pastors goes so far as to say, "I do not care to have anything to do with a convert if he is not already, or about to be, married to a Catholic".

### III.

When it is generally understood that dispensations will be rarely granted, is there not a danger that a Catholic intending to marry a non-Catholic will agree to the ceremony being performed by a Protestant minister or civil magistrate? On first sight we should be inclined to say, "Yes, most certainly".

In every discussion on the advisability of strict regulations against mixed marriages this objection occurs to all. Fears of such consequences have counseled more than one bishop to proceed with caution, much as he would wish to attack the evil by offering every opposition in his power. Text-books on theology seem to hint that in the face of such a possibility a generous mitigation of the law is justifiable. In this, however, as in everything else, the discretion to be exercised in dealing with a given individual case may be something altogether different from the attitude of mind required in deciding what line of conduct to adopt when dealing with a permanent condition of things. The strictest administrator will at times realize the advisability of making an exception. The question here is not what is wisest under certain circumstances in a particular case, but how will the population of a diocese be affected by realizing that mixed marriages as a rule are not tolerated, and that dispensations for such will rarely, if ever, be granted.

No one doubts that a readiness to grant dispensations and the consequent increase in the number of mixed marriages in a community tend to lessen the horror and odium in which such unions are accustomed to be held. According as a people lose that horror for mixed marriages in general will they also lose their horror for mixed marriages performed outside the Church. Or to take a parallel condition: we know that in some countries or provinces Catholics have never been known to eat meat on Friday under any circumstances; while in others they have been accustomed to obtain dispensations for various rea-

sons according to the judgment of the pastor. Have we any doubt at all among which of those peoples we are more likely to meet with unwarranted violations of the law of abstinence, or at least a decided laxity in its observance?

This however is reasoning *a priori*. The question can be answered satisfactorily only by collecting statistics, by finding out in accurate figures from different dioceses or cities what have been the respective results of strict and lenient tendencies in the granting of dispensations for mixed marriages. Complete information in details of this nature is something which Catholic parishes and dioceses rarely possess. That we take our beliefs on the authority of an Infallible Guide may account for our dispositions and practices in these matters, but certainly inaccuracy of statistics is a very common feature in the methods of Church administration in use among us. Is it a fact that in those dioceses where dispensations have been granted readily, marriages outside the Church have been done away with, or even considerably reduced in number? Personally I have never known one such result, nor have I ever spoken to anyone who did. In dioceses where dispensations have been rarely granted has the number of marriages outside the Church increased? This discussion became so lively in our diocese that some of us made a practice of consulting the civil registers at the end of each year. What was our astonishment to find, time after time, that during the years in which the bishop had practically closed the door on dispensations the number of marriages outside the Church *showed a very marked decrease*.

#### IV.

In conclusion, allow me to add that in suggesting greater efforts to convert the non-Catholic on the occasion of marriage I am well aware that I am imposing endless tasks on the already over-burdened lives of our pastors and assistants. No doubt the failure to accomplish all that could have been desired is due chiefly to want of time and convenience to give the necessary instruction. Would it not be advisable in every city to commit all the work of instruction to one priest, who would be free to give all his attention to this task? This plan, besides insuring opportunities to deal with all, and besides the efficiency which leisure for one line of work will guarantee,

would also secure the very great advantage of economy of time and energy. One teacher would then be occupied regularly with a large class instead of a number of teachers being each employed with one or two pupils.

M. V. KELLY.

*Houston, Texas.*

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### THE CHURCH IN SOUTH AFRICA.

SOME writers claim that the earliest record having reference to South Africa is the large scarab, deciphered in Paris in 1908, which was engraved for King Necho, who reigned about 600 years B. C. It refers to a voyage ordered by the king around Africa. Herodotus tells us that an Egyptian fleet, manned by Phœnicians, sailed southward from the Red Sea and returned two years later through the Pillars of Hercules. Yet, prior to the advent of the Europeans, South Africa can hardly be said to have any history. Occasional discoveries, in river beds and alluvial formations, of stone implements and weapons prove that the country was inhabited from very early times and that its peoples never rose far above the condition of savages. Long before the Europeans arrived in South Africa, maritime supremacy in the Indian Ocean was gained by the Arabians, whose ports were scattered along an enormous extent of littoral. The great Apostle of the East Indies, St. Francis Xavier, embarked on his soul-saving mission in a sailing ship 7 April, 1541, and arrived in Goa 6 May, 1542. On the way his ship dropped anchor in one of the ports of what is still the Portuguese Colony of Mozambique. He could not have penetrated far inland, and there is no proof that the great Saint ever set foot in what is now the Union of South Africa.

The first Europeans to visit the southern extremity of the African continent were also Portuguese. After seventy years of failure to reach India by sea, the Portuguese were successful in 1486 in landing in various places along the South African littoral and erecting a cross on the African shores as a memorial of their achievement. On his return trip Bartholomew Dias sighted for the first time the Cape of Good Hope. Not till 1497 was an attempt made to derive commercial benefit from the information brought home ten years before. In that



year Vasco da Gamo doubled the Cape and discovered the Natal coast on Christmas Day. In 1503 the Portuguese landed in Table Bay. The murder of D'Almeida, Viceroy of India, a few years later by the natives at the foot of Table Mountain, struck such terror into the Portuguese that they seldom after this attempted a landing. After that, great navigators like Sir Francis Drake describe the Cape as "the most stately thing and fairest cape we saw in the whole circumference of the world"; the Dutch fleet was occasionally seen in its waters; the English flag had been hoisted on Signal Hill; but nothing of importance happened until 1648 when a Dutch vessel, the "Haarlem", was driven ashore and wrecked in Table Bay. The crew were saved and after a forced residence of several months on the slopes of Table Mountain were picked up by a home-bound vessel. On their return they gave such a glowing report of what they had seen that in 1651 three vessels were despatched, under Jan van Riebeeck, for the purpose of effecting a permanent settlement. At that time freedom of religion was out of the question in Holland, and it is most unlikely that any of the early settlers in South Africa belonged to the Catholic faith. The hatred of all things Catholic must have been shared by van Riebeeck and his followers. Eight years later quite a number of Huguenots from France joined the service of the Dutch East India Company. The infusion of French Huguenot blood in the Colony could not have disposed it to a better feeling toward the Catholic Church. The presumption is that the Dutch Calvinists and French Huguenots were most exclusive and not prepared to give to the persecuted Catholics in Holland a chance in the new Colony. The French Huguenots gave up their religious creed and joined the Dutch Reformed Church. Quite a percentage of Boer families in South Africa still bear French names, but I have never found one who spoke French.

The Boers remained in practically undisturbed possession of the African sub-continent until 1806, when war broke out between Holland and Great Britain and a British force defeated the Boers in the neighborhood of Cape Town. Since that time the Colony has remained in the hands of the British; possession of it was formally ratified in 1815. The Dutch in Natal gave in their final submission about three years after the

flag of the Dutch Republic of "Natalia" was hoisted on the shores of the Bay and in 1843 Natal was proclaimed a British Colony.

The discontent of the Boers, owing chiefly to the abolition of slavery and the financial loss it caused them, determined many to escape from British rule altogether. Thousands of them crossed the Orange River. Parties of these trekked further north beyond the Vaal River and from that time the Orange River and Transvaal republics or colonies make their appearance on the pages of South African history. The Boers, after taking from the natives large areas of land, hastened to set up an independent form of government; at one time "Zoutpansberg", the most northern district of the Union, which is part of the Prefecture Apostolic of Northern Transvaal, was a republic, but only for a short time. The outcome of the Anglo-Boer War (October 1899 to May 1902) was the annexation of the whole of South Africa to the British Empire. In 1910 a bill was passed granting self-government to the four colonies—Cape, Natal, Orange Free State, and Transvaal—which now constitute the Union of South Africa. The Boers under a Governor-General, appointed by the King of England, rule the country. English and Dutch are the official languages of the Union, and are to be treated on a footing of equality. Each one of the original provinces has still some of its own particular laws; in the Cape and Natal provinces the government may subsidize Catholic schools for the Kaffirs, whereas the former Boer republics of Orange Free State and Transvaal have not gone that far. Marriages between white and Kaffir, illegal in Transvaal, may be solemnized in some other province. In a few years, it is hoped, we shall have uniformity in legislation.

In 1818 South Africa received official recognition at the hands of Pope Pius VII, when Bishop Slater, O.S.B., Vicar Apostolic of Port Mauritius, was given jurisdiction over the few and scattered Catholics of the Cape Colony. In 1837 Pope Gregory XVI formed the Cape of Good Hope into a vicariate separate from Mauritius. The first Vicar Apostolic, Bishop Griffith, arrived in Cape Town in 1838. After a first visitation of his vast vicariate he estimated the number of Catholics at 500; and apparently a lax morality and a poor Catholic spirit prevailed among those few. God blessed the

efforts of the zealous Bishop and of his few but apostolic co-laborers. In 1847 the vicariate was divided into the Eastern and Western vicariates of the Cape of Good Hope. The two vicariates are in charge of the secular clergy. According to an article by Dr. Welch in the *Catholic Encyclopedia*, the Catholic population of both vicariates is given at over 21,000, mostly Europeans or with only a few hundred natives. The census of 1911 gives the Church of Rome 35,421 adherents, of whom 12,864 were of the Bantu, mixed, or other colored races—indeed a wonderful gain on the 500 at the time of Bishop Griffith's appointment.

A few years after the formation of the two vicariates in the Cape of Good Hope Colony, the eastern vicariate was divided, and Natal formed into a separate vicariate. In 1852 Bishop Allard, O.M.I., landed with five companions at Port Natal. The Catholic population at that time consisted of about 500 whites, living in the two principal towns of Durban and Pietermaritzburg. The work of evangelizing the natives had not been begun. It is worth mentioning that the good bishop and his priests had to wait seven years before they could receive their first convert into the Church. The result of their work did not dishearten them. The census of 1911 gives the Catholic Church a membership of 22,553, of whom 15,204 were of various colored races. This vicariate has one great peculiarity; it probably leads any vicariate or diocese in the world as to the number of Sisters in proportion to the Catholic population; it has over 700 Sisters, which fact, a few years ago, led Pope Pius X jokingly to pity the present Bishop, Dr. Delalle, O.M.I.

The vicariate of Natal has within its boundaries what I consider the most glorious part of the Church in South Africa, I mean the great institution of Mariannhill. Trappists from Bosnia came to South Africa at the invitation of Bishop Ricards. Father Francis Pfanner, the leader, landed with thirty-one companions at Port Elizabeth in July 1880. The place in which he settled was not suitable and in 1882 he transferred his community to Mariannhill, fifteen miles from Durban.

It is the best known Catholic institution in South Africa; most non-Catholics have heard of it; for the civilized or semi-

civilized native it is a little world of wonders. The Fathers in charge are still called Trappists, although the S. Congregation of Religious has since formed the former Abbey of Mariannhill with its dependencies into a Congregation of simple vows under the name of Congregation of Religious Missionaries of Mariannhill. The impossibility of adapting the strict Trappist rule to missionary life led to the step. The efforts of the Trappists are exclusively directed to the conversion of the colored races. The Congregation has a farm of some 12,000 acres on which there are four brick churches, one of which excels in beauty and grandeur many a cathedral in the United States. I have visited several of their mission centres, distant the one from the other about thirty miles. At each of these centres there is a church, priests' house, convent for Sisters, and schools; in some of the places all the buildings are of stone. From the centre station the priests attend several smaller missions in the neighborhood. The Trappists have about thirty of these mission centres. In addition to the schools, they take care in separate homes of the little orphans and of the plural wives who after conversion must leave their pagan husbands. Abbot Franz was for a number of years the soul of the institution. The greatest praise is due to his little army of lay-brothers, who built up the material mission, whilst the priests could concentrate all their efforts in converting the heathen. One of the Brothers is looked upon in South Africa as one of the best authorities on architecture and engineering. No religious congregation was ever more successful in arousing the generosity of Catholics in Europe and elsewhere. They have baptized over 25,000 since their arrival. May the good work continue!

In 1886 a new vicariate was erected and called Kimberley in Orange to distinguish it from a similarly named vicariate in Australia. At the time of its erection the new vicariate comprised Basutoland, Griqualand-West, Bechuanaland, and the Orange River Colony. The Catholics were few. In 1910 the vicariate had nineteen priests and sixteen churches. Great are the obstacles to evangelization in this vicariate, as the population is very sparse and scattered. The Orange River Province is credited in the last census with 5,576 Catholics in a total population of 528,174.

The Oblates of St. Francis de Sales have charge of the Vicariate Apostolic of Orange River and the Prefecture Apostolic of Great Namaqualand. The former was erected in 1887; the latter is in German Territory. In both of these missions the number of Catholics is very small—about 3,000. These are two of the hardest missions in the world.

The Transvaal Republic was part of the Vicariate of Natal until 1886. Bishop Jolivet, O.M.I., succeeded in building a few churches for the Catholics in the Republic. He received no encouragement from its rulers. It is said that when Uncle Paul Krüger was approached by a priest for a grant of land, the famous President of the Transvaal expressed his regret at finding him on the wrong side and offered to pray for his conversion. Transvaal was detached from the Vicariate of Natal in 1886 and erected into an independent prefecture. In 1904 it became a vicariate and Bishop Miller, O.M.I., was appointed its first Vicar Apostolic. The census of 1911 gives it a Catholic population of 27,485, of whom 6,430 belonged to the Bantu and other colored races. The enumerators in this case must have been over-zealous and over-generous; Bishop Miller thought there were about half that number. Should the above figure be correct, it is nevertheless small in a total population of 1,686,212.

A very interesting mission field is the Vicariate Apostolic of Basutoland, in charge of the Oblate Fathers. This mountainous country is administered by native chiefs under an acting British Resident Commissioner. The present chief is a Catholic. Whites need special permission to settle in the country; there are about 700 of them; the natives number over 300,000. Basutoland was erected into an independent prefecture in 1894 and a few years ago raised to the dignity of a vicariate. Great must have been the obstacles in the way of the early missionary; the country had no railroads nor decent roads of any kind. The early evangelists overcame all difficulties and up to now over 9,000 converts have been added to the Church.

The last independent jurisdiction erected in South Africa is the Prefecture Apostolic of Northern Transvaal, of which the writer happens to be the first Prefect Apostolic. I can sympathize with Bishop Griffith and others of the early mission superiors in South Africa. In December of 1910 the North-

ern Prefecture had been formed by dividing the Vicariate of Transvaal. When I arrived with my co-workers on 2 June, 1911, there were hardly 100 Catholics in this immense tract of territory. But here, as elsewhere, the grain of mustard seed will eventually develop into a tree. There are about 20,000 whites in a total population of about 500,000. The Kaffirs are growing steadily in numbers. Our chief efforts are directed toward the conversion of the Kaffirs, among whom there were no Catholics on our arrival. We have now five mission centres with schools for natives. The Dominican Sisters are taking care of the white children in one centrally located boarding school.

Besides the secular clergy in the two vicariates of the Cape Province and the regulars who have been mentioned in this article, there are the Jesuits at St. Alban's College in Grahams-town and the Servites, the latest arrivals, who are trying under the greatest difficulties to establish a mission in Zwaziland.

The Catholic Church represents in the Union of South Africa about one and one-half per cent of the total population of about 6,000,000; the proportion is about the same for the whites and the colored races. The census of 1911 gives the number of Catholics in the Union as 91,035—53,793 whites and 37,242 of all other races. Progress in South Africa is rather slow and there are many reasons to account for it.

As far as the white population is concerned, considerably more than half belong to the Dutch Reformed churches. Although they have had great splits and secessions, yet all looked upon the Catholic Church for what she was represented to be by their forefathers at the time they left Europe. A highly-paid State church clergy made, of course, no efforts to dispel these prejudices; Chiniqui's and other similar publications in their own language kept the spectre of Roman horrors continually before their eyes. The Dutch Reformed was the State church in the Boer Republic, but in the four colonies apparently all, except Catholics, were welcome. As a result there are six Protestant denominations greatly outnumbering the Catholics. They are the following: Dutch Reformed, Anglican, Congregationalists, Wesleyans, Presbyterians, and Lutherans. The whole white population is affiliated with one or other of these, with the exception of 133,456, to be subdivided

among Catholics, Jews, and Gentiles. In all, thirty-one so-called Christian denominations are represented in the Union of South Africa. Among them we have a few American importations, such as the Latter-Day Saints or Mormons, with a membership of four whites and a handful of Kaffirs.

The Boers have been great proselytizers; many a son of the Green Isle is now a good Boer in religion and language. Enlisting as a soldier in the English Army, he found the South African climate so attractive that he decided to settle in the country after the time of his enlistment expired. With a very limited Dutch vocabulary, he found his way to the heart of a Boer maiden, who as a partner in life would perfect his knowledge of Dutch and teach him the Dutch Reformed catechism. The first family that I was instrumental in bringing to the Church was one of that description; the instructions had to be given in Dutch. At a great gathering of Boers, where I could unexpectedly put in a little speech, great was their surprise that a Catholic priest could speak their language. They were under the impression that the land of their forefathers was exclusively Protestant. There are but a few Boers belonging to any other than one or other variety of the Dutch Church. None of them failed in youth to be received into the church, and no wonder! for it gave him, as one of their best writers remarks, a great many privileges. Amongst others, the buckskin pants were exchanged for the latest fashion; permission to smoke was given, as also the faculty to look around for a partner in life. Union among the Boers was preserved by their regular attendance at "Nachmaal" or the celebration of the Lord's Supper at a centrally located church.

English and Dutch are *in aequali* the official languages of the country. It is to be regretted that so far the Dutch-speaking priest is the exception.

There are in South Africa about 5,000,000 natives of the Bantu or other colored races. Of these only 0.79 per cent belong to the Catholic Church, and they have nearly all been brought into the Church in the last thirty years. The fewness of missionaries, the trouble of securing land on native reservations, the greater material advantages of our opponents, the nomadic disposition of the native, together with a loose code of morals, the bad feeling between white and black, are some

of the causes which made progress slow. In South Africa there are hardly any vocations for the clerical or the religious state; with few exceptions, all priests, Brothers, and Sisters are foreigners. An attempt has been made to train a native clergy. Some of the native languages are exceedingly hard to learn, and but few Europeans succeed in mastering them; the three clicks in the Zulu and the one in the Sesuto language are difficult to imitate. A native clergy would have in this regard a great advantage over the foreign missionary. The attempt, however, to form Zulus or Basutos to the Catholic priesthood is for the present not a pronounced success.

The Cathlic press is very poorly represented in South Africa. The only organ of Catholic opinion in English is the *Catholic Magazine for South Africa*, a monthly edited by the Rev. Dr. S. R. Welch of Cape Town. The Zulus are more fortunate; the zealous missionaries of Mariannhill edit for them a weekly. The time should be near when a combined effort of bishops and priests would provide for their scattered flocks at least one Catholic weekly in English. The prospects for the Church in South Africa seem to me very bright. The State church has disappeared; the official preachers are no longer paid by the government, and the poor Boer is in many places not able to support the preacher and his family. The Anglican Church is getting dangerously near to the Catholic Church. It is not an uncommon sight to see Anglican bishops and ministers parading our streets in purple or black cassock. The Roman collar is not the exclusive distinction of our priests; preachers, white and black, of all denominations have adopted it. The Boer is a firm believer in convent education for his daughters. Seven at least of General Botha's namesakes have received their education in a Sisters' school. St. Pius's Convent in Northern Transvaal is, notwithstanding its poor beginning, quite a success. The number of priests slowly but steadily increases.

Our Kaffirs are not Mohammedans, and the worst barrier to conversion does not exist. They have undoubtedly fallen very low, but the Koran does not mislead them. During a catechumenate of two years we succeed as a rule in cutting off the rough edges, and the Kaffir after Baptism makes a practical Catholic. The best informed leaders of public opinion see the need of preventing Mohammedanism from gaining a foothold



on the African sub-continent. They do not realize yet that the Catholic Church is the strongest and most efficient opponent to the diffusion of the Koran. The chief organ of the Dutch Reformed Church was quite alarmed when an American was put in charge of the Northern Prefecture; an article in its columns warned the Government against the intrusion of American Popery among its wards. With nearly equal facilities to all, there is no doubt but that, after peace is restored, the Church will gather a rich harvest in the Union of South Africa.

D. I. LANSLOTS, O.S.B.,

*Prefect Apostolic of Northern Transvaal.*



## Analecta.

AOTA BENEDIOTI PP. XV.

### I.

#### APOSTOLIC EXHORTATION OF POPE BENEDICT XV TO THE PEOPLES NOW AT WAR AND TO THEIR RULERS.

When We, though all unworthy, were called to succeed on the Apostolic Throne the meek Pius X, whose life of holiness and well-doing was cut short by grief at the fratricidal struggle that had just burst forth in Europe, We, too, on turning a fearful glance on the blood-stained battlefields, felt the anguish of a father, who sees his homestead devastated and in ruins before the fury of the hurricane. And thinking with unspeakable regret of our young sons, who were being mown down by death in thousands, We opened Our heart, enlarged by the charity of Christ, to all the crushing sorrow of the mothers, and of the wives made widows before their time, and to all the inconsolable laments of the little ones, too early bereft of a father's care. Sharing in the anxious fears of innumerable families, and fully conscious of the imperative duties imposed upon Us by the sublime mission of peace and of love, entrusted to Our care in days of so much sadness, We conceived at once the firm purpose of consecrating all Our energy and all Our power to the reconciling of the peoples at war: indeed, We made it a solemn promise to Our Divine Saviour, Who willed to make all men brothers at the cost of His Blood.

And Our first words, as the Chief Shepherd of souls, addressed to the Nations and their Rulers, were words of peace and of love. But Our advice, affectionate and insistent as that of a father and a friend, remained unheard. Our grief was aggravated, but Our purpose was unshaken; We turned, therefore, in all confidence to the Almighty, Who holds in His Hands the minds and hearts of subjects, as of Kings, begging of Him the cessation of the unprecedented scourge. We wished to associate all the faithful in Our fervent and humble prayer, and to make it the more efficacious, We arranged that it should be accompanied by works of Christian penance. But to-day, on the anniversary of the outbreak of the tremendous conflict, more intense is the desire of Our heart for the speedy conclusion of the war, still louder is Our fatherly cry for peace. May this cry, prevailing over the dreadful clash of arms, reach unto the peoples who are now at war, and unto their Rulers, inclining both to milder and more serene views.

In the holy name of God, in the name of our heavenly Father and Lord, by the Blessed Blood of Jesus, price of man's redemption, We conjure You, whom Divine Providence has placed over the Nations at war, to put an end at last to this horrible slaughter, which for a whole year has dishonored Europe. It is the blood of brothers that is being poured out on land and sea. The most beautiful regions of Europe, this garden of the world, are sown with corpses and with ruin: there, where but a short time ago flourished the industry of manufactures and the fruitful labor of the fields, now thunders fearfully the cannon, and in its destructive fury it spares neither village nor city, but spreads everywhere havoc and death. You bear before God and man the tremendous responsibility of peace and war; give ear to Our prayer, to the fatherly voice of the Vicar of the Eternal and Supreme Judge, to Whom you must render an account as well of your public undertakings, as of your own individual deeds.

The abounding wealth, with which God the Creator has enriched the lands that are subject to You, allow You to go on with the struggle; but at what cost? Let the thousands of young lives quenched every day on the fields of battle make answer: answer, the ruins of so many towns and villages, of so many monuments raised by the piety and genius of your

ancestors. And the bitter tears shed in the secrecy of home, or at the foot of altars where suppliants beseech—do not these also repeat that the price of the long-drawn-out struggle is great—too great?

Nor let it be said that the immense conflict cannot be settled without the violence of war. Lay aside your mutual purpose of destruction; remember that Nations do not die; humbled and oppressed, they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge.

Why not from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate with a good will an exchange of views, directly or indirectly, with the object of holding in due account, within the limits of possibility, those rights and aspirations, and thus succeed in putting an end to the monstrous struggle, as has been done under other similar circumstances? Blessed be he who will first raise the olive-branch, and hold out his right hand to the enemy with an offer of reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquillity of Nations rest upon mutual benevolence and respect for the rights and the dignity of others, much more than upon hosts of armed men and the ring of formidable fortresses.

This is the cry of peace which breaks forth from Our heart with added vehemence on this mournful day; and We invite all, whosoever are the friends of peace the world over, to give Us a helping hand in order to hasten the termination of the war, which for a long year has changed Europe into one vast battlefield. May the merciful Jesus, through the intercession of His Sorrowful Mother, grant that at last, after so horrible a storm, the dawn of peace may break, placid and radiant, an image of His own Divine Countenance. May hymns of thanksgiving soon rise to the Most High, the Giver of all good things, for the accomplished reconciliation of the States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and, with the empire of right reëstablished, may they resolve from now henceforth to entrust the settlement of their differences, not to the sword's edge, but to reasons of equity and justice, pondered with due calm and deliberation. This will be their most splendid and glorious conquest!

In loving trust that the tree of peace may soon return to rejoice the world with such desirable fruits, We impart the Apostolic Benediction to all who make up the mystical flock confided to Us, and also for those, who do not yet belong to the Church of Rome, We pray the Lord to draw them close to Us in the bonds of perfect charity.

Given at Rome, from the Vatican, 28 July, 1915.

BENEDICTUS PP. XV.

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II.

CONSTITUTIO APOSTOLICA DE SACRO TER PERAGENDO IN DIE  
SOLLEMNIS COMMEMORATIONIS OMNIUM FIDELIUM  
DEFUNCTORUM.

BENEDICTUS EPISCOPUS

Servus Servorum Dei.

*Ad Perpetuam Rei Memoriam.*

Incruentum Altaris sacrificium, utpote quod a sacrificio Crucis nihil naturâ ipsâ differat, non modo caelitibus afferre gloriam, et iis qui in miseriis huius vitae versantur ad remedium et salutem prodesse, sed etiam ad animas fidelium qui in Christo quieverint expiandas quamplurimum valere, perpetua et constans Ecclesiae sanctae doctrina fuit. Huius vestigia et argumenta doctrinae, quae quidem, saeculorum decursu, tum christianorum universitatem praeclarissimis affecit solaciis, tum optimum quemque in admirationem infinitae Christi caritatis rapuit, in pervetustis latinae et orientalis Ecclesiae Liturgiis, in scriptis Sanctorum Patrum, denique in pluribus antiquarum Synodorum decretis expressa licet et manifestaprehendere. Id ipsum autem Oecumenica Tridentina Synodus sollemniori quadam definitione ad credendum proposuit, cum docuit "animas in Purgatorio detentas fidelium suffragiis, potissimum vero acceptabili Altaris sacrificio iuvari", eosque anathemate perculit, qui dicerent, sacrum non esse litandum "pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus". Neque vero rationem agendi huic docendi rationi dissimilem unquam secuta est pia Mater Ecclesia; nullo enim tempore destitit Christifideles vehementer hortari, ne paterentur, defunctorum animas iis carere utilitatibus, quae ab

eodem Missae sacrificio uberrime profluerent. Qua tamen in re hoc laudi Christiano populo verti debet, nunquam eius prodefunctis studium industriamque defuisse: ac testis Ecclesiae historia est, cum fidei caritatisque virtutes altius insiderent animis, actuosiores tunc operam et reges et populos, ubicumque patebat catholicum nomen, in eluendas Purgatorii animas contulisse.

Ea ipsa profecto effecit tam incensa maiorum pietas, ut, plura ante saecula, in Regno Aragoniae, consuetudine paulatim inducta, die Sollemnis Commemorationis omnium defunctorum sacerdotes saeculares sacrum bis peragerent, ter vero regulares; quod privilegium Decessor Noster immortalis memoriae Benedictus XIV non modo, iustis de causis, confirmavit, verum etiam, rogatu Ferdinandi VI Hispaniarum Regis Catholici, itemque Ioannis V Lusitaniae Regis, Litteris Apostolicis, die XXVI mensis Augusti a. MDCCXLVIII datis, ita produxit, ut cuilibet sacerdoti e regionibus utrique Principi subiectis facultatem faceret ter eâdem in Sollemni Commemoratione litandi.

Procedente autem tempore, permulti, tum sacrorum Antistites, tum ex omni ordine cives, iterum et saepius supplices preces Apostolicae Sedi adhibuerunt, ut eiusmodi privilegio ubique gentium liceret uti: eademque de re a proximis Decessoribus Nostris et a Nobismetipsis, in hisce Pontificatus Nostri primordiis, postulatum est haud semel. Nec vero dixeris, causas, quae ad propositum olim afferrentur, iam nunc defecisse: quin immo et exstant adhuc et ingravescent in dies. Etenim Christifidelium, qui Missas in defunctorum solacium celebrandas vel quovis modo statuerint vel testamento legaverint, pia haec instituta et legata dolendum est partim deleta esse, partim ab iis neglegi qui minime omnium debeant. Huc accedit, ut ex iis ipsis, quorum explorata religio est, non pauci reddituum imminutione cogantur, ad contrahendum Missarum numerum, supplices Apostolicam Sedem adire.

Nos igitur, denuo conscientiam eorum graviter onerantes, qui suo hac in re officio non satisfaciant, caritate in defunctorum animas, qua vel a pueris incensi sumus, vehementer impellimur, ut omissa cum ingenti earum detrimento suffragia, quantum in Nobis est, aliquo pacto suppleamus. Ea quidem miserratio hodie maiorem in modum Nos permovet, cum, luctuo-

sissimi belli facibus Europae fere omni admotis, cernimus ante Nostros paene oculos tantam hominum copiam, aetate florentium, immaturam in proelio mortem occumbere; quorum animabus expiandis etsi defutura non est propinquorum pietas, eam tamen necessitati parem quis dixerit? Quandoquidem vero communis omnium Pater divino consilio facti sumus, filios vita functos, Nobis carissimos et desideratissimos, volumus, paterna cum largitate, congesti e Christi Iesu meritis thesauri abunde participes efficere.

Itaque, invocato caelestis Sapientiae lumine auditisque aliquot Patribus S. R. E. Cardinalibus e Sacris Congregationibus de disciplina Sacramentorum et Sacrorum Rituum, haec quae sequuntur in perpetuum statuimus.

I. Liceat omnibus in Ecclesia universa Sacerdotibus, quo die agitur Sollemnis Commemoratio omnium fidelium defunctorum, ter sacrum facere; ea tamen lege, ut unam e tribus Missis cuicumque maluerint applicare et stipem percipere queant; teneantur vero, nulla stipe percepta, applicare alteram Missam in suffragium omnium fidelium defunctorum, tertiam ad mentem Summi Pontificis, quam satis superque declaravimus.

II. Quod Decessor Noster Clemens XIII Litteris die XIX mensis Maii a. MDCC LXI datis concessit, id est ut omnia altaria essent eo ipso Sollemnis Commemorationis die *privilegiata*, id, quatenus opus sit, auctoritate Nostra confirmamus.

III. Tres Missae, de quibus supra diximus, sic legantur, quemadmodum fel. rec. Decessor Noster Benedictus XIV pro Regnis Hispaniae et Lusitaniae praescripsit.

Qui unam tantummodo Missam celebrare velit, eam legat quae in *Missali* inscribitur legenda in *Commemoratione omnium fidelium defunctorum*; eandem adhibeat qui Missam cum cantu celebraturus sit, facta ei potestate anticipandae alterius et tertiae.

IV. Sicubi acciderit, ut Augustissimum Sacramentum sit expositum pro Oratione XL Horarum, Missae de Requie, cum vestibus sacerdotalibus coloris violacei necessario dicendae (Decr. Gen. S. R. C. 3177-3864 ad 4), ne celebrentur ad *Altare Expositionis*.

Quod reliquum est, pro certo habemus fore, ut omnes catholici orbis Sacerdotes, quamquam sibi licebit die Sollemnis Commemorationis omnium fidelium defunctorum semel tan-

tum litare, velint libenter studioseque insigni privilegio uti quod largiti sumus. Impense vero omnes Ecclesiae filios hortamur, ut, memores officii, quo erga fratres, Purgatorii igne cruciatis, non uno ex capite obligantur, frequentes eo die sacris, summa cum religione, intersint. Ita futurum certe est, ut, immensa refrigerationis unda ex tot salutaribus piaculis in Purgatorium defluente, frequentissimae quotannis defunctorum animae inter beatos triumphantis Ecclesiae caelites feliciter cooptentur.

Quae autem hisce Apostolicis Litteris constituimus, eadem valida et firma perpetuo fore edicimus, non obstante quavis lege, antehac lata a Decessoribus Nostri, de Missis non iterandis.

Datum Romae apud Sanctum Petrum die x mensis Augusti anno MCMXV, Pontificatus Nostri primo.

P. CARD. GASPARRI.

PH. CARD. GIUSTINI.

*a Secretis Status.*

*S. C. de Sacramentis Praefectus.*

Loco ✠ Plumbi.

VISA.

M. RIGGI, C. A., *Not.*

## SAORA CONGREGATIO RITUUM.

### I.

#### URBIS ET ORBIS: DECRETUM DE TRIBUS MISSIS IN DIE SOLLEMNIS COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM CELEBRANDIS.

Sanctissimus Dominus noster Benedictus Papa XV per Constitutionem Apostolicam sub die 10 huius mensis datam, et privilegium trium Missarum in die sollemnis Commemorationis defunctorum celebrandarum a Decessore suo fel. rec. Benedicto XIV Hispaniae et Lusitaniae ditionibus elargitum, et ipsas tres Missas quas idem Pontifex cuilibet sacerdoti in iisdem regionibus praescripsit legendas, ad universam Ecclesiam benigne extendere dignatus est.

Ut autem omnibus innotescant praedictae Missae, sacra Rituum Congregatio, de ipsius Sanctissimi Domini Nostri mandato, ita in praesenti Decreto eas describit:



Prima Missa est, quae inscribitur in Missali Romano die Commemorationis omnium fidelium defunctorum.

Altera, quae in eodem Missali habetur in anniversario defunctorum cum sequentia *Dies irae* et Orationibus, ut infra:

## ORATIO.

*Deus, indulgentiarum Domine: da animabus famulorum famularumque tuarum refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum.*

## SECRETA.

*Propitiare, Domine, supplicationibus nostris pro animabus famulorum famularumque tuarum, pro quibus tibi offerimus sacrificium laudis: ut eas sanctorum tuorum consortio sociare digneris. Per Dominum.*

## POSTCOMMUNIO.

*Praesta, quaesumus, Domine: ut animae famulorum famularumque tuarum, his purgatae sacrificiis, indulgentiam pariter et requiem capiant sempiternam. Per Dominum.*

Tertia Missa quae legitur in Missis quotidianis cum sequentia *Dies irae* et Orationibus, ut infra:

## ORATIO.

*Deus, veniae largitor et humanae salutis amator, quaesumus clementiam tuam: ut animas famulorum famularumque tuarum, quae ex hoc saeculo transierunt, beata Maria semper Virgine intercedente, cum omnibus sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas. Per Dominum.*

## SECRETA.

*Deus, cuius misericordiae non est numerus, suscipe propitius preces humilitatis nostrae: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per haec sacramenta salutis nostrae cunctorum remissionem tribue peccatorum. Per Dominum.*

## POSTCOMMUNIO.

*Praesta, quaesumus, omnipotens et misericors Deus: ut animae famulorum famularumque tuarum, pro quibus hoc sacrificium laudis tuae obtulimus maiestati, per huius virtutem sacramenti, a peccatis omnibus expiatae, lucis perpetuae, te miserante, recipiant beatitudinem. Per Dominum.*

Servatis de caetero Rubricis nec non peculiaribus Ritibus Ordinum propriis. Contrariis non obstantibus quibuscumque.  
Die 11 augusti 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus*.

L. \* S.

ALEXANDER VERDE, *Secretarius*.

## II.

### DUBIA.

Sacrae Rituum Congregationi sequentes quaestiones pro opportuna solutione proposita fuerunt; nimirum:

I. An Commemoratio de Anniversario electionis et consecrationis Episcopi in Missis lectis prohibeatur diebus infra octavas privilegiatas, ritus semiduplicis?

II. An dioecesana lege prohiberi possit domorum benedictio diebus Sabbatum sanctum proxime praecedentibus, imo toto tempore quadragesimali, ne talis benedictio a fidelibus ut paschalis aestimetur, et magna exinde confusio oriatur in populo?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, propositis quaestionibus ita respondendum censuit:

Ad I. Negative.

Ad II. In casu, affirmative iuxta decreta.

Atque ita rescripsit et declaravit. Die 2 iulii 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus*.

L. \* S.

ALEXANDER VERDE, *Secretarius*.

## III.

### DECRETUM DE IMAGINIBUS BEATORUM PUBLICAE VENERATIONI EXPOSITIS.

Expostulatum est a sacra Rituum Congregatione: utrum imagines seu statuae alicuius Beati, formaliter beatificati, publicae fidelium venerationi in ecclesiis seu oratoriis publicis expositae, amoveri possint auctoritate respectivi Ordinarii?

Et sacra eadem Congregatio proposito dubio ita respondendum censuit: Si adfuit indultum apostolicum, vel tantum expositionis praedictarum imaginum seu statuarum, vel maius indultum celebrandi festum cum Officio et Missa de Beato (quo

in casu facultas continetur exponendi memoratas imagines, seu statuas), *negative*; secus *affirmative*.

Atque ita rescripsit et declaravit. Die 24 iulii 1915.

A. CARD. VICO, S. R. C., *Pro-Praefectus*.

L. \* S.

ALEXANDER VERDE, *Secretarius*.

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DECRETA DE CANTU HYMNI " TE DEUM " ET DE EXEQUIIS  
TEMPORE BELL.

*Haec quae sequuntur Decreta, denuo edere peropportunum visum est, cum, hodiernis rerum adiunctis, integre ipsa omnino vigeant.*

SACRA POENITENTIARIA APOSTOLICA.

*Ad Ordinarios Locorum in Italia.*

Pro parte nonnullorum in Italia Praesulum postulatum est, utrum, occasione belli, quod in Africa geritur, locorum Ordinarii, ubi fuerint requisiti, permittere valeant solemnem cantum hymni ambrosiani, si illud Italidis bene cedat, vel funebres caeremonias cum Missa celebrare, pro iis qui in bello ipso decesserint.

Sacra Poenitentiaria, sic annuente SS. D. N. Leone Pp. XIII, huic postulato respondet:

Permitti posse ut occasione, de qua quaeritur, a parochis aliisque ecclesiasticis viris canatur hymnus ambrosianus ita tamen ut post hymnum ambrosianum recitentur versiculi tantum communes et unica oratio pro gratiarum actione;—omisso quocumque alio versiculo et oratione;—itemque permitti posse ut sacrosanctum Missae sacrificium, aliaeque funebres caeremoniae celebrentur, quin habeantur in Ecclesia nec a viris laicis nec a viris ecclesiasticis et ab ipsis Ordinariis funereae orationes.

Cavendum omnino, ne haec omnia in politicos sensus detorqueantur.

Datum Romae, die 13 martii 1888.

RAPH. CARD. MONACO, *P. M.*

L. \* S.

I. CAN. PALOMBI, *S. P. Secretarius*.

## SACRA CONGREGATIO RITUUM.

*De suffragiis pro defunctis in bello Tripolitano.*

Quum saepe saepius, etc.

Mandat autem ac praecipit Sanctitas Sua, ut in eiusmodi funeribus—etsi fiant diebus a ritu permissis—nemo—cuiusque sit dignitatis—sermone aut funebres orationes—in quibusvis ecclesiis seu oratoriis—habere praesumat. — Die 3 februarii 1912.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

## S. CONGREGATIO CONSISTORIALIS.

STATUUM FOEDERATORUM AMERICAЕ SEPTENTRIONALIS  
DE AMOTIONE PAROCHORUM.

I. *Species facti*.—In Foederatis Americae Septentrionalis Statibus “antiquitus non erant paroeciae distinctae; sed Episcopus totius dioecesis curam gerebat per presbyteros suo libitu ex ecclesia cathedrali in varias civitatis et dioeceseos partes ad sacra obeunda missos et ad nutum revocabiles.”<sup>1</sup>

Ut communis ecclesiasticae disciplinae ordo in illis dioecesebus paulatim induceretur, Patres concilii plenarii Baltimorensis II, anno 1866 celebrati, decreverunt “ut per omnes hasce provincias, praesertim maioribus in urbibus, ubi plures sunt ecclesiae, districtus quidam, paroeciae instar, descriptis accurate limitibus, unicuique ecclesiae assignetur; eiusque rectori iura parochialia vel quasi parochialia tribuantur.” Addebant tamen: “Parochialis iuris, paroeciae et parochi nomina usurpando, nullatenus intendimus ecclesiae cuiuslibet rectori jus, ut aiunt, inamovibilitatis tribuere; aut potestatem illam tollere seu ullo modo imminuere, quam ex recepta in his provinciis disciplina habet Episcopus, quemvis sacerdotem munere privandi aut alio transferendi. Monemus autem et hortamur ne Episcopi hoc iure suo, nisi graves ob causas et habita meritorum ratione, uti velint.”<sup>2</sup>

<sup>1</sup> Concil. Balt. III, tit. II, cap. V, n. 31.<sup>2</sup> Concil. Balt. II, tit. III, cap. IV, nn. 124 et 125.

Viginti post annis, hoc est a. 1886, novum plenarium concilium Baltimore celebrantes illius regionis Antistites censuerunt in incoepa reformationis disciplina paullo ulterius procedendum esse: ideoque *in tit. II, cap. V, n. 33* hanc legem tulerunt: "In singulis dioecesibus, auctoritate Episcopi, de consultorum suorum consilio selignantur certae missiones, quae magis aptae videntur ut paroeciarum instar haberi possint, atque a rectoribus missionariis permanenter institutis, seu inamovibilibus, sicut in Anglia, regantur."

Voluerunt autem ut rectores inamovibiles non excederent decimam rectorum partem: ut "haec proportio (*unus inter decem*) ne inconsulte excederetur intra viginti annos post concilium promulgatum," et ut per concursum iidem eligerentur.

Denique ne inamovibilitas in animarum perniciem cederet, certam quandam normam ac praesertim septem peculiare causas recensuerunt, in iure communi taxative non designatas, *ob quas rector inamovibilis deponi possit*.<sup>3</sup>

Haec itaque erat in Foederatorum Americae Statuum dioecesibus disciplinae parochialis ratio, quum anno 1908 ecclesiae illae a regimine missionis sub communis iuris censuram transierunt. Publicato autem anno 1910 decreto *Maxima cura* circa amotionem parochorum, quaesitum fuit "an decretum illud vigeret etiam pro dioecesibus Statuum Foederatorum Americae Septentrionalis." Cui dubio S. Congregatio Consistorialis die 13 martii 1911 respondit *affirmative*; sicut eodem sensu die 28 februarii iam responderat pro Angliae dioecesibus.

Porro in decreto *Maxima cura, can. 30*, haec statuebantur: "Superius constitutis regulis (*circa amotionis modum*) admissim applicandis iis omnibus qui paroeciam quovis titulo ut proprii eius rectores obtinent—sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine—locus non est, quoties paroecia committatur curae alicuius sacerdotis quo oeconomi temporalis vel Vicarii ad tempus, sive ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam."

Ex verbis autem illis, in hoc canone *incidenter* positis, nempe "constitutae regulas applicandas esse iis omnibus qui paroeciam quovis titulo ut proprii eius rectores obtinent, sive

<sup>3</sup> Hae causae prae oculis habitae sunt, locumque deinde obtinuerunt in notis articulis decreti *Maxima cura*.

nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine" consequi nonnulli censuerunt, eas applicandas quoque esse rectoribus illis paroeciarum seu missionum, qui inamovibilitatis privilegio in Foederatis Americae Statibus iuxta Concilii Baltimorensis III decreta donati non sunt, sed in veteri amovibilitatis statu servati erant.

II. *Resolutio data*.—Proposito itaque dubio: "Utrum in Foederatis Americae Statibus rectores paroeciarum seu missionum, qui inter inamovibiles iuxta Concilium Baltimorense III non recensentur, sed adhuc amovibiles nuncupantur, vi decreti *Maxima cura* et praesertim canonis XXX eiusdem decreti, solummodo amoveri seu transferri possint, servato ordine processus in memorato decreto statuti," in generali conventu diei 28 iunii 1915 Emi S. C. Patres, visis consultorum votis et quaestione rite discussa, respondendum censuerunt: *Negative; sed amoveri posse ad nutum Episcopi, firmo tamen monito Concilii Baltimorensis II, ne Episcopi hoc iure suo, nisi graves ob causas et habita ratione meritorum, uti velint.*

Quam resolutionem sequenti die SSmus Dominus Noster in audientia Emo S. C. Secretario concessa ratam habuit et confirmavit, et ut publici iuris fieret, mandavit.

III. *Nonnulla argumenta ad rem adducta*.—Consideratum in primis est, finem decreti *Maxima cura* non alium esse quam faciliorem reddere amotionem curatorum animarum. Etenim in antiquiori disciplina nonnisi praevio processu, et idcirco diuturno studio et labore et vix ex causa criminali deturbari poterat parochus a beneficio quod in titulum assecutus fuerat. Ast legislator in decreto *Maxima cura*, positus principiis, quod "salus animarum suprema lex est" et quod "parochi ministerium sit in Ecclesia constitutum non in commodum eius, cui committitur, sed in eorum salutem, pro quibus confertur," asseruit et sanxit, etiam citra omnem parochi culpam, quoties eius ministerium inutile vel noxium evaserit, amoveri eum posse a paroecia: causas ad id requisitas rite designavit, et promptum quemdam procedendi modum instituit ut, salva iustitia et aequitate, res expeditur.

Iamvero finis decreti apprime attingitur, si eius dispositiones applicentur iis qui paroecias in titulum possident, quorum amotio iuxta vetus ius difficilis evadebat: non attingitur autem, imo omnino subvertitur, si memoratae dispositiones applicentur iis,

qui natura sunt amovibiles *ad nutum* Ordinarii. Nam in hoc casu amotio, quae per se facilis et expeditissima esset, difficilior et complicatior fieret.

Itaque concludebatur processum iuxta decretum *Maxima cura* applicari non posse iis qui paroecias *ad nutum* administrant.

Insuper, iuxta canonem XXX, dispositiones decreti applicandae sunt iis qui paroecias ut *proprii* earum rectores obtinent. Sed qui paroecias *ad nutum* Ordinarii administrant, videntur *proprii* earum pastores dici non posse.

Verum quidem est, in memorato canone XXX inter eos qui proprii paroeciae pastores dici debent, recenseri etiam qui *desservants* in Galliis vocantur, qui usque ad nostra haec tempora ut amovibiles ad nutum vulgo habebantur. Sed obiectio facile diluitur, si consideretur quod in Galliis parochi non cantonales, qui subsidiarii seu ecclesiis *deservientes* vocabantur, per se et iuxta mentem Ecclesiae veri et proprii parochi esse debuissent: sed civilis auctoritas, *articulis organicis* Concordati per nefas adiectis innixa, eos qua veros parochos admittere recusabat, nec stipendiis donare volebat, nisi qua amovibiles ad nutum considerarentur. Quod sane Apostolica Sedes ad maiora mala vitanda toleravit, ceu ex celebri causa, elapso saeculo circiter mediante, penes S. Congregationem Concilii acta comprobatur. Verum nostra aetate, Concordato cum Apostolica Sede a civili potestate violenter abrupto, *articuli organici* et anticanonicus status contra mentem Ecclesiae ab eis iniuste inductus cessavere. Ideoque parochi *desservants* ad suum nativum ius hoc ipso restituebantur; et illos tanquam veros parochos considerandos esse decretum *Maxima cura* aestimavit, adeo ut etiam quoad ipsorum amotionem dispositionibus eiusdem decreti obnoxii retinendi sint.

Sed rectores missionum seu paroeciarum, qui in Foederatis Americae Statibus inter *inamovibiles* recensiti non sunt, ex taxativa Concilii plenarii Baltimorensis II et III lege, ab Apostolica Sede confirmata, iuri antiquo adhuc subsunt, et habentur qua Ordinariorum vicarii ad eorum nutum amovibiles. Agitur itaque de conditione toto coelo diversa.

Denique in facto re pensata, consideratum est in pluribus, amplissimis et non semper ad unguem ordinatis Americae dioecesium, eam esse rerum conditionem, quae non raro im-

pedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur.

Quod si mutatio aliqua hac de re facienda fuisset, canonicae regulae, prudens regiminis ratio, constans Apostolicae Sedis procedendi modus, a quo nunquam deflectere solet, postulavissent, ut illius regionis Antistites antea interrogarentur. Ast hoc minime factum fuit. Ergo vi decreti *Maxima cura* et praesertim controversi canonis XXX, dicendum est nullam mutationem circa modum amotionis illorum parochorum qui inter inamovibiles recensiti non sunt, fuisse inductam.

✠ THOMAS, Archiep. Edessenus, *Adsector*.

## S. CONGREGATIO CONCILII.

### I.

#### DUBIUM DE COMPETENTIA CIRCA FACULTATEM CONCEDENDI RELIGIOSIS PAROECIAS SAECULARES.

Proposito dubio: "utrum facultas concedendi Religiosis paroecias saeculares spectet ad S. C. Concilii, vel potius ad S. C. de Religiosis."

Emi Patres huius S. C. Consistorialis, re mature perpensa et praehabito Consultoris voto, in generalibus comitiis diei 28 iunii 1915 respondendum censuerunt: "spectare ad S. C. Concilii, firma tamen obligatione pro Ordinibus et Congregationibus religiosis obtinendi a S. C. de Religiosis necessariam facultatem vel dispensationem, si ipsorum constitutiones et regulae eis prohibeant paroecias retinere et regere."

In audientia autem infrascripto Cardinali Secretario concessa die 2 iulii 1915, SSmus D. N. resolutionem ratam habuit et confirmavit.

Romae, die 5 iulii 1915.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. \* S.

✠ THOMAS BOGGIANI, Archiep. Edessen., *Adsector*.

### II.

#### IURIS FUNERANDI.

*Dubium.*—Archiepiscopus Vercellensis ad hanc S. Congregationem Concilii infrascriptum dubium pro opportuna solutione reverenter detulit, nimirum:



“An, dum ardet praesens bellum, capellanis castrensibus, qui in hospitalibus nunc pro militibus vulneratis aut aegrotantibus erectis inserviunt, *exclusive* competat ius funerandi quoad milites qui in praedictis hospitalibus decedant?”.

Et sacra eadem Congregatio, re mature perpensa, die 7 iulii 1915 rescribendum censuit prout rescripsit: “*Affirmative*, dummodo exsequiae peragantur in sacello hospitalis, et cadaver sine pompa efferatur ad coemeterium.”

Datum ex aedibus S. C. Concilii, die, mense et anno ut supra.  
L. \* S.

O. GIORGI, *Secretarius*.

## S. CONGREGATIO DE PROPAGANDA FIDE.

### I.

DECRETUM: SOCIETAS PRO MISSIONIBUS EXTERIS, APUD MARYKNOLL IN FOEDERATIS AMERICAЕ SEPTENTRIONALIS STATIBUS INSTITUTA, LAUDATUR, EIUSQUE CONSTITUTIONES AD DECENNIUM PROBANTUR.

Ut ad Fidem Catholicam per orbem iuxta divinum mandatum latius propagandam etiam solertissima Statuum Foederatorum Americae Septentrionalis Gens validius adniteretur, laudabili consilio in ea regione iam aliquot abhinc annis nova, ultro adprobantibus Episcopis, instituta est, in loco vulgo Maryknoll, Societas pro missionibus exteris eo fine, ut adolescentes in sortem Domini vocati ad sacras expeditiones penes ethnicas gentes suscipiendas apte efformarentur. Cum autem divinae Providentiae beneficio laetos eadem Societas progressus habuerit, laetioresque etiam in posterum, catholicis illius regionis pro viribus adiuvantibus, habitura videatur, ad eam certa disciplina certisque regulis firmandam, opportuna quaedam ab eius institutoribus exarata sunt statuta, quae, uti par erat, huic Sacrae Congregationi Fidei Propagandae examinanda et adprobanda proposita sunt. Quare Emi Patres huius Sacri Consilii, in generalibus comitiis die 17 maii 1915 habitis, schema istarum Constitutionum cum examini subiecissent, praedictam Societatem Americae pro missionibus exteris peculiari laude dignam declararunt, atque exhibitas eiusdem Constitutiones, nonnullis adiectis modificationibus, prout in

adnexo exemplari habetur, ad decennium experimenti causa adprobandas censuerunt. Hanc vero S. Congregationis sententiam ab infrascripto eiusdem Secretario, in audientia diei 14 insequentis iunii, Ssmo D. N. Benedicto Papae XV relatum, Sanctitas Sua adprobare dignata est, simul praecipiens ut praefata Societas sub immediata huius S. Congregationis de Propaganda Fide iurisdictione constitueretur, et super his omnibus praesens Decretum expediri iussit.

Datum Romae, ex Aedibus S. Congregationis de Prop. Fide, die 15 iulii anno 1915.

FR. H. M. CARD. GOTTL, *Praefectus*.

L. \* S.

C. LAURENTI, *Secretarius*.

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## II.

### CONFIRMATUR ELECTIO ABBATIS NOVAE NURSIAE IN AUSTRALIA.

Die 5 octobris elapsi anni 1914 piissime obiit in Domino R. P. D. Fulgentius Torres O. S. B., Abbas nullius Novae Nursiae, Vicariatus Apostolici Kimberliensis administrator, et episcopus titularis Dorylensis. Iuxta Ordinis Constitutiones Monaci dictae Abbatiae nullius ad electionem novi Abbatis, annuente hac S. Congregatione a christiano nomine propagando, devenerunt; et omnibus rite peractis, electus evasit R. P. D. Anselmus Catalán, Abbas Visitator Hispanicae Provinciae O. S. B. Cum autem huius viri peculiare dotes collata ipsi dignitate dignum ostendant, eumque R. P. D. Abbas Generalis Congregationis Cassinensis P. O. huic S. C. datis litteris amplis verbis commendaverit, de eiusdem electione in audientia diei 28 labentis iunii Ssmo D. N. Benedicto Prov. Div. Pp. XV ab infrascripto Secretario relatum est. Sanctitas itaque Sua, adiunctis omnibus in casu perpensis, supradictam electionem benigne confirmare dignata est, atque R. P. D. Anselmum Catalán Abbatem nullius Novae Nursiae renunciavit cum omnibus iuribus ac facultatibus ad dictae Abbatiae, atque populi intra eiusdem territorii limites existentis spirituale regimen necessariis et opportunis: praesensque super re Decretum edi iussit.

Datum Romae, ex aedibus S. Congr. de Propaganda fide,  
die 30 iunii, anno Domini 1915.

FR. H. M. CARD. GOTTI, *Praefectus*.

L. \* S.

C. LAURENTI, *Secretarius*.

### S. CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

FACULTAS ADSERVANDI SS. EUCHARISTIAM IN STATIVIS CAS-  
TRORUM VALETUDINARIIS AC IN BELLICIS NAVIBUS.

Sacra Congregatio de disciplina Sacramentorum, Illmi ac  
Rmi Ordinarii Castrensis in Italia precibus benigne annuens,  
vigore facultatum a Ssmo D. N. Benedicto Papa XV tribu-  
tarum, eidem committit ut durante praesenti bello, pro suo  
arbitrio et conscientia veniam faciat qua, tum in stativis cas-  
trorum valetudinariis, tum in bellicis navibus ubi pro clas-  
sariis administer a sacris adest, Ss. Eucharistiae Sacramentum  
adservari possit, dummodo altare, in quo ciborium collocabitur,  
sit decenter instructum et supellectilibus sufficienter praeditum;  
ibidem sacrosanctum Missae sacrificium semel saltem in heb-  
domada celebretur, eiusdem ciborii clavis caute custodiatur;  
lampas ante Ss. Sacramentum collucescat; sacrae Species fre-  
quenter iuxta rubricas renoventur, aliisque servatis cautelis ipsi  
Ordinario Castrensi benevisis pro diversitate circumstantiarum  
et locorum, ad tutamen et decorem Ss. Eucharistiae. Con-  
trariis quibuscumque minime obstantibus.

Datum Romae, ex aedibus eiusdem Sacrae Congregationis,  
die 22 iunii 1915.

PH. CARD. GIUSTINI, *Praefectus*.

L. \* S.

✠ ALOISIUS CAPOTOSTI, Ep. Therm., *Secretarius*.

### COMMISSIO PONTIFICIA DE RE BIBLICOA.

DE PAROUSIA SEU DE SECUNDO ADVENTU DOMINI NOSTRI IESU  
CHRISTI IN EPISTOLIS SANCTI PAULI APOSTOLI.

*Propositis sequentibus dubiis Pontificia Commissio de Re  
Biblica ita respondendum decrevit:*

I. Utrum ad solvendas difficultates, quae in epistolis sancti  
Pauli aliorumque Apostolorum occurrunt, ubi de "Parousia",

ut aiunt, seu de secundo adventu Domini nostri Iesu Christi sermo est, exegetae catholico permissum sit asserere, Apostolos, licet sub inspiratione Spiritus Sancti, nullum doceant errorem, proprios nihilominus humanos sensus exprimere, quibus error vel deceptio subesse possit?

*Resp. Negative.*

II. Utrum prae oculis habitis genuina muneris apostolici notione et indubia sancti Pauli fidelitate erga doctrinam Magistri; dogmate item catholico de inspiratione et inerrantia sacrarum Scripturarum, quo omne id quod hagiographus asserit, enuntiat, insinuat, retineri debet assertum, enuntiatum, insinuatum a Spiritu Sancto; perpensis quoque textibus epistolarum Apostoli, in se consideratis, modo loquendi ipsius Domini apprime consonis, affirmare oporteat, Apostolum Paulum in scriptis suis nihil omnino dixisse quod non perfecte concordet cum illa temporis Parousiae ignorantia, quam ipse Christus hominum esse proclamavit?

*Resp. Affirmative.*

III. Utrum attenta locutione graeca "ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι"; perpensa quoque expositione Patrum, imprimis sancti Ioannis Chrysostomi, tum in patrio idiomate tum in epistolis Paulinis versatissimi, liceat tanquam longius petitam et solido fundamento destitutam reiicere interpretationem in scholis catholicis traditionalem (ab ipsis quoque novatoribus saeculi XVI retentam), quae verba sancti Pauli in cap. IV, epist. I ad Thessalonicenses, vv. 15-17, explicat quin ullo modo involvat affirmationem Parousiae tam proximae ut Apostolus seipsum suosque lectores adnumeret fidelibus illis qui superstites ituri sunt obviam Christo?

*Resp. Negative.*

*Die autem 18 iunii 1915, in audientia infrascripto Reverendissimo Consultori ab Actis benigne concessa, Sanctissimus Dominus Noster Benedictus PP. XV praedicta responsa rata habuit et publici iuris fieri mandavit.*

Romae, die 18 iunii 1915.

LAURENTIUS JANSSENS, O.S.B.  
Abb. tit. Montis Blandini,  
*Consultor ab Actis.*

## ROMAN CURIA.

## PONTIFICAL APPOINTMENTS.

1 June: The Right Rev. Robert Brindle, hitherto Bishop of Nottingham, made Titular Bishop of Tacape (Gabes).

16 June: The Right Rev. Charles Warren Currier, hitherto Bishop of Matanzas, Cuba, made Titular Bishop of Etalonia.

17 June: The Right Rev. Anton Schuler, S.J., Rector of the Church of the Sacred Heart, Denver, Colorado, made Bishop of the newly erected See of El Paso.

22 June: The Most Rev. John Bonzano, Titular Archbishop of Melito, and Apostolic Delegate to the United States of America, provisionally takes over the charge of the Apostolic Delegation in Mexico.

27 June: Mgr. Michael O'Riordan, Rector of the Irish College in Rome, made Consultor of the S. Congregation of Consistory.

5 July: The Right Rev. Thomas Cusack, Titular Bishop of Temiscira (Thermeh) and Auxiliary to the Archbishop of New York, made Bishop of Albany.

5 July: The Right Rev. Paul Rhode, Titular Bishop of Barca and Auxiliary to the Archbishop of Chicago, made Bishop of Green Bay, Wisconsin.

5 July: The Right Rev. Michael Gallagher, Vicar General of the Diocese of Grand Rapids, made Titular Bishop of Tipasa, and Coadjutor, with the right of succession, to the Bishop of Grand Rapids.

6 July: Mgr. Joseph Burke, Canon of the Diocese of Salford, made Domestic Prelate.

17 July: Mgr. Patrick Lynch, of the Diocese of Salford, made Domestic Prelate.

17 July: Mgr. James Kennedy, of the Diocese of Dunkeld, made Domestic Prelate.

18 July: Mgr. Edward Burke, of the Archdiocese of Toronto, president of the Catholic Church Extension Society in Canada, made Protonotary Apostolic *ad instar participantium*.

21 July: The Right Rev. Henry Joseph Richter, Bishop of Grand Rapids, made Assistant to the Pontifical Throne.

*Privy Chamberlains Supernumerary.*

18 May: Mgr. William Veitsch, of the Diocese of Harbor Grace.

18 June: Mgrs. Arthur Cocks and Henry Hinde, of the Diocese of Southwark.

1 July: Mgr. Bernard Palmer, of the Diocese of Plymouth.

*Privy Chamberlains of the Sword and Cape.*

7 May: Mr. James Ogilvy Fairlie, of the Diocese of Dunkeld.

26 June: Mr. Charles J. Vaughan, of the Diocese of Newport.

25 June: Mr. Valentino Alberdi, of the Diocese of Victoria, made Knight of the Order of St. Gregory (civil class).

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

POPE BENEDICT XV: 1. Authorized English translation of the Sovereign Pontiff's peace exhortation to the people now at war and to their rulers, and to the friends of peace the world over, on the anniversary of the beginning of the conflict that has changed Europe into one vast battlefield; 2. Apostolic Constitution grants to all priests permission to offer three Masses on All Souls' Day. (See the brief commentary on this document below, p. 464.)

S. CONGREGATION OF RITES: 1. describes the three Masses that all priests are permitted, as above, to say on All Souls' Day; 2. decides that (a) the commemoration of the election and consecration of a bishop at low Mass is not forbidden on days within privileged octaves, of semi-double rite; (b) the blessing of houses may be forbidden by diocesan law on the days immediately preceding Holy Saturday, and indeed all during Lent, for fear the people may mistake such blessing for the Paschal blessing; 3. pictures and statues of anyone who has officially been declared "Blessed" may by the Ordinaries' authority be removed from churches in their dioceses, unless there is an apostolic indult for the public exposition of such pictures and statues, or unless the beatified's feast has its own Office and Mass.

S. PENITENTIARY APOSTOLIC, in view of the war, repeats a decree which it issued 13 May, 1888, permitting the singing of the Te Deum in thanksgiving for national victories, and the celebration of Mass and funeral services for the victims of the war, though His Holiness orders that at such funeral services there shall be no sermons or orations in any church, in order to guard against political purposes entering therein.

S. CONSISTORIAL CONGREGATION decides that Ordinaries in the United States have discretionary power, for the general good of their dioceses, to remove or transfer pastors of parishes other than irremovable rectors properly so called.

The decree recites the provisions made in the Second and Third Plenary Councils of Baltimore for the care of souls in the United States, and quotes the decree of the Third Plenary Council by which the rectors of parishes are distinguished into irremovable and removable. Next the decree recites the enactments of the *Maxima cura*, published in 1910, and the answer of the Consistorial Congregation, 13 March, 1911, in which the *Maxima cura* was declared to apply to the United States.

The decree then relates that in a general session of the Consistorial Congregation, 28 June, 1915, there was proposed the *dubium* as to whether in transferring or removing the rectors of parishes and missions who are not irremovable according to the definition of that term by the Third Baltimore Council, the provisions of the *Maxima cura* should be followed. The answer of the Congregation was negative: they may be removed *ad nutum episcopi*. Attention is, however, called to the admonition given by the Second Council of Baltimore that the bishop should not exercise this right except for grave reasons and should not overlook the merits (of the persons removed). In the *argumenta* which follow, reference is made to the principle "*Salus animarum suprema lex est*", and the purpose of the *Maxima cura* is said to be the establishment of a prompt and at the same time an equitable means of removing rectors of parishes and missions. Allusion is moreover made to the principle that, aside from the question of fault on his part, a rector may be removed when his ministration has become useless or harmful. The difference, then, is that, while in the case of an irremovable rector the provisions of the *Maxima cura* must be followed, in the case of a rector who is not irremovable a bishop is bound only by his own conscience, his care for the good of the whole diocese, the consideration whether, apart from merit or demerit, the ministration of the rector is beneficial or harmful. As was stated in answer to a query on this matter in the REVIEW for September, 1914, "The general welfare of the diocese demands this discretionary power on the part of the bishop". The matter is, of course, no longer open to discussion, as it was before the publication of the present decree. (See commentary on this new decree, pp. 399-403; also 460-462.)



S. CONGREGATION OF THE COUNCIL: 1. is declared to be the competent body in matters touching the faculty of committing secular parishes to the care of religious; 2. ordains that, during the present war, the chaplains of military hospitals have exclusively the *jus funerandi* for the soldiers who die in these hospitals, provided the funeral rite is conducted in the hospital chapel and the corpse is quietly borne to the cemetery.

S. CONGREGATION OF PROPAGANDA: 1. announces that the Society for Foreign Missions at Maryknoll, N. Y., has received the "decree of praise", and that its constitutions are approved *ad decennium*; 2. confirms the election of the Abbot of New Norcia, in Australia, in the person of the Right Rev. Anselm Catalan, O.S.B.

S. CONGREGATION OF THE DISCIPLINE OF THE SACRAMENTS permits the reservation of the Blessed Sacrament in camp hospitals and man-of-war's-men, during the present war and under the usual requirements.

PONTIFICAL COMMISSION ON THE BIBLE settles three points of dispute concerning the Parousia or the second coming of our Lord, as spoken of in the New Testament. (This matter was the subject of a controversy in our pages last year, and the Commission's decision is discussed at length in the department of Recent Bible Study, pp. 471-481.)

ROMAN CURIA gives the official list of recent pontifical appointments.

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### THE EPISCOPAL SHIELD IN AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

The occasional articles on Ecclesiastical Heraldry from the able pen of Mr. Pierre de Chaignon la Rose have interested us immensely. They produce at once the conviction that the author has made a special study of this particular branch. So far as I know, he is really the only authority on this subject who has recently come into public notice.

The concluding sentence of his article on "The Arms of Benedict XV" which appeared in the September issue of the REVIEW, has undoubtedly given quite a jolt to some of our American Bishops. It has at least caused your humble servant to sit up and take notice. "*Reverentie causa*," says the

distinguished writer, "one [a picture of our Lord, the B. Virgin, or Saint] would never appear on an episcopal shield, if the true nature of heraldry were more generally apprehended."

It is difficult for the average bishop guilty of this so-called heraldic heresy to discover wherein consists the irreverence. Is it perhaps in the genealogical inference? If so, then there must be something radically wrong in that first lesson we learned in the child's Catechism. What irreverence can there be in having the image of our Heavenly Father, His Blessed Mother, or one of His faithful servants depicted on our shield? Are we not His adopted sons and heirs to His celestial kingdom?

As Dr. O'Malley justly intimated in his communication on Ecclesiastical Heraldry, the vast majority of bishops with Celtic names have no more right to use the coat of arms belonging to that particular clan or family than they have to put the Hapsburg eagle on their stationery.

A coat of arms or a title of nobility doesn't count for much in this democratic age, except perhaps in the estimation of an American heiress. It is personal worth and virtue rather than distinction of birth that really ennobles the individual.

*Salvo meliori judicio*, the assumption of a coat of arms by bishops of plebian origin is altogether unwarranted and out of place in a republican country. The heraldic arms of our Celtic ancestors were very probably the pick and shovel, or perhaps the scaffold and noose, presupposing that they remained steadfast in the faith. We think therefore that American Bishops are fully justified, and by no means lacking in reverence, when they employ the episcopal shield as a background for their patron saint.

✠ E. M. DUNNE.

*Peoria, Ill.*

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### EPISCOPAL FACULTIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his excellent and most timely article on "Episcopal Faculties" in the September number of the REVIEW, *Advocatus* says (p. 278, paragraph 3): "The question of communicating to the vicar general the ordinary or extraordinary faculties

must be settled according to the common law, but as for the faculty of subdelegating their faculties to other priests of the diocese, *the American Bishops have to recur to the S. Consistorial Congregation,*" etc.

Is not this statement destined to cause anxiety to bishops? As far as vicars general are concerned, the faculties in question are communicated to them directly by the Holy See, since they are included in the appellation of "Ordinary". These faculties, we know, are directed or granted "*ad locorum Ordinarios*", and not to bishops personally. Many bishops, however, communicate these faculties to their chancellors. They allow their chancellors, by virtue of these faculties, to grant matrimonial dispensations, etc. Must bishops discontinue this practice, or have recourse to the Sacred Consistorial Congregation for special powers in the matter? Is it not a general principle, admitted by all canonists, that one who receives delegated power from the Supreme Pontiff or from the Holy See may subdelegate "*propter eminentiam personae delegantis*", unless forbidden to do so? Moreover, what becomes of the decree of the Holy Office, 14 December, 1898? "*Proposito dubio: 'An possit Episcopus dioecesanus subdelegare, absque speciali concessione suis Vicariis Generalibus aut aliis ecclesiasticis viris modo generali, vel saltem pro casu particulari, facultates ab Apostolica Sede sibi ad tempus delegata', responsum fuit: 'Affirmative, dummodo id in facultatibus non prohibeatur, neque subdelegandi jus pro aliquibus tantum coarctetur: in hoc enim casu servanda erat adamussim forma Rescripti.'*" On 23 March, 1899, the Holy Office declared that this decree refers not merely to diocesan bishops, but likewise to vicars and prefects apostolic, or others enjoying quasi-episcopal jurisdiction.

Where, in either Formula I or T, is there mention of any *restriction* or *prohibition* placed upon ordinaries of communicating or subdelegating these faculties to their chancellors or others?

CANONISTA.

# MAXIMA CURA AND RECTORS "AD NUTUM AMOVIBILES" IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In 1910, 20 August, the decree *Maxima cura* was issued by the Holy See ordaining the judicial process for the removal of parish priests whose ministry, for reasons assigned in the decree, is detrimental to the good of souls. It was something new in canonical legislation. Not that there was no removal of parish priests for grave reasons in economical administration, but that in the decree reasons for removal are specified and the manner of procedure is systematized. "Pluries declaratum fuit parochum œconomice, idest forma judiciali non servata et nullo interveniente delicto in jure taxative determinato, amoveri posse, gravi de causa, ab officio et a beneficio."<sup>1</sup>

The removal of delinquent clerics for criminal and disciplinary causes in the United States is ordained in *Cum magopere*, found in the Appendix of the Third Plenary Council of Baltimore.

Since the Church in the United States is no longer under the jurisdiction of the Propaganda, having been in 1908 "transferred from missionary government to the rule of the common law", the Holy See was asked whether the *Maxima cura* applied to pastors in the United States. On 13 March, 1911, the S. Consistorial Congregation answered this question in the affirmative, just as in February of the same year it had answered the same query for England. This seemed to restrain, if not to annul, a ruling of the Third Plenary Council of Baltimore (Tit. 2, cap. 5, num. 31) by which bishops in the United States can remove parish priests *ad nutum*. Furthermore, it seemed to confuse removable and irremovable rectorships, which latter according to the same Council are to be assigned by concursus and the number of which should be in the proportion of one to ten of the diocesan pastoral clergy. The greater number of the diocesan clergy thus remain "amovibiles ad nutum".

Hence arose the question whether the *Maxima cura* binds bishops in this country even when removing or transferring

<sup>1</sup> Cappello, *De Administrativa Amotione Parochorum*, p. 11.

rectors who are "amovibiles ad nutum". The opinion that it did gained some foothold and in some instances halted the former discipline.

The new decision, however, of the Consistorial Congregation, accompanied by an explanation, dated 28 June, 1915, and approved by the Holy Father the next day, clearly distinguishes between removable and irremovable rectors in this country, and applies the *Maxima cura* to irremovable rectors only, while it confirms the right of bishops to remove "amovibiles rectores" at will, though it reminds them of the injunction of the Second Council of Baltimore, not to remove pastors except for grave reasons and to take merit into account.

In this new decree we have an additional proof how tenaciously Rome holds to traditional law. It confirms too the last number of *Cum magnopere* (Num. 45): "Concilii Plenarii Baltimorensis 2<sup>i</sup> decreta num. 125 quoad naturam missionum, et num. 77, 108 quoad juridices effectus missionariorum remotionis ab officio, nullatenus innovata seu infirmata intelliguntur, salvis iis quae recentius de parochis rectoribus inamovibilibus constituta sunt." Practically, then, the law of the Council of Baltimore with regard to removable rectors in this country is unchanged. The difference between an irremovable and a removable rector is in the method of appointment and process of removal. The causes of disability in matters of the administration of a parish, enumerated in the *Maxima cura*, guide the Ordinary in the process, while grave reasons, with due allowance for merit, give him jurisdiction to remove or transfer a removable rector at will without formal process. His action should not be arbitrary and does not deprive the rector of appeal to the Holy See.

Procedure in criminal cases in the United States is still to be conducted according to the *Cum magnopere*. Its title gives its purpose: "En titulus: De modo servando in cognoscendis et definiendis causis criminalibus et disciplinaribus clericorum, in Foederatis Statibus Americae Septentrionalis." <sup>2</sup> There will likely be no change in this matter in the new code of canon law.

Is the jurisdiction of a pastor, whether removable of irremovable in this country, alike in anything else? It is practi-

<sup>2</sup> Appendix of Third Council of Baltimore, p. 287—note to title.

cally alike in the *Ne temere*; alike also in pastoral functions and rights within the limits of a parish. In a recent decision of the Rota<sup>3</sup> regarding dismemberment of canonical and missionary parishes, no distinction is made for either removable or irremovable rectors in the exercise of their parochial rights. The Third Council of Baltimore gives the right to irremovable rectors to vote for a terna of candidates for a vacant episcopal see, but does not mention removable rectors.<sup>4</sup> It is to be hoped that the irremovable rectorship legalized in the United States by the Council of Baltimore will be juridically equal in the new code of canon law with that established by canon law in other countries. Regular clergy in charge of parishes in this country are governed by the Constitution *Romanos Pontifices*.<sup>5</sup> The argument in the decision of the Consistorial Congregation here considered deals with the diocesan secular clergy and concludes: "Sed rectores missionum seu paroeciarum, qui in Foederatis Americae Statibus inter *inamovibiles* recensiti non sunt, ex taxativa Concilii Plenarii Baltimorensis 2<sup>i</sup> et 3<sup>i</sup> lege, ab Apostolica Sede confirmata, juri antiquo adhuc subsunt . . . consideratum est in pluribus . . . et non semper ad unguem ordinatis Americae dioecesibus, eam esse rerum conditionem, quae non raro impedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur." If any changes are to be made the Holy See will not fail, as is its custom, to consult with the bishops of the country.

JOSEPH SELINGER.

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### ANTI-CATHOLIC PREJUDICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Graham's suggestive article on this subject in the September number should be discussed from various points of view until we reach some sort of working program. Newman says in *Calista* that statesmen of the Roman Empire did not really see a rival in Christianity till the middle of the third century. On the other hand, he admits, in another work, Gibbon's reason accounting for the difference between the Roman

<sup>3</sup> See ECCL. REVIEW for July, 1915, pp 83-86.

<sup>4</sup> Third Council of Baltimore, 15-1 and 16.

<sup>5</sup> Appendix as above, p. 212.

treatment of Jews and Christians in previous centuries. The Romans could not be expected to see any religious difference between Jews and Christians, and yet they tolerated, even favored, the Jews, while they persecuted Christians. Why? Gibbon says it was because the Jews were a nation, and all national religions were respected in pagan Rome, while the Christians were regarded as a new sect which dissolved the sacred ties of custom and education, and violated the religious traditions and institutions of their country. So is it in the United States. Whatever is native or national is respected or at least tolerated, however fantastic. Everything foreign, especially any claim of authority outside the limits of the country, is suspected or resented. Let us recognize that this attitude is natural. Catholicism is supernatural and supernatural. No thoughtful man can be indifferent to a supernatural phenomenon. He must either accept it as supernatural and rejoice, or he must reject it as an imposture. If, in the latter case, it is found to wield considerable influence, his anger is easily aroused. If the influence has national effects, his anger turns to fury. This is not a force that can be disregarded. It has never been disregarded in Europe. Numerous concordats vouch for that. During the discussion of the separation of Church and State in France, a French writer remarked sorrowfully that the Catholics of his country might have to descend to the measure adopted in America, namely, that of incorporating each separate diocese for the purpose of legalizing church property. That statement greatly astonished me, for I then knew of no other way of holding church property. But Frenchmen had become accustomed to the thought of the whole Church in France as one corporation. It was both Catholic and national—too national, it may be, in subjection to anti-clerical governments; but the ideal was to make the Church as national in organization as is compatible with Catholicity. The opposite extreme, almost, is the state of the Church in the United States. We are like a string of beads. We have no way of acting as one body within the nation except through a rarely held national council, and the result is that the Holy See is forced to intervene in many matters which we should be able to regulate ourselves. Non-Catholics see this and resent it with anger.

## THE GRANT OF THREE MASSES ON ALL SOULS' DAY.

Our Holy Father, Benedict XV, has granted to all priests permission to offer three Masses on All Souls' Day. Only one of these Masses can be applied by the celebrant as he pleases, and for this Mass only can a stipend be taken. One of the two other Masses must be offered for the faithful departed in general, and the third Mass for the intention of the Holy Father.

In each of the three Masses the *Dies irae* is to be said and only a single collect, etc. The first Mass is that given in the Missal for the day. The second is the anniversary Mass of the Missal, omitting in the prayers the few words referring to the anniversary only. In the third Mass the Epistle and Gospel are from the *Missa quotidiana*. The prayers are those *pro benefactoribus*, modified so as to be general, v. g. in the collect "ut animas famulorum famularumque tuarum". The changes in the prayers for the second and third Masses can be made by each one for himself, if necessary, but it is to be hoped that our liturgical publishers will get out in time a leaflet to be inserted in the Missal.

For the *Missa cantata* the first Mass is to be used and the two others anticipated, if need be.

The documents about these Masses are given among the *Analecta* of this number (pp. 437-442).

## COMMUNION OF SISTERS IN THE PARISH CHURCH.

*Qu.* Is there any warrant for the practice of some of us older pastors who, in places where the Sisters of the school regularly receive Holy Communion in the parish church, first communicate these, near the centre of the altar rail, before beginning to distribute Communion to the faithful at the Epistle side?

*Resp.* There seems to be no warrant for the procedure in question, except a custom which is laudable, and to which no objection can possibly be made. There are decrees referring to the communion of cloistered nuns at the grille which imply that they should be communicated before others who may happen to be at the altar rail.



## SECRET SOCIETIES OF COLORED PEOPLE.

*Qu.* Do secret societies of the colored people, such as Freemasons, Knights of Pythias, Odd Fellows, and their auxiliaries, fall under the papal condemnation of similar societies of white people?

*Resp.* As the colored race is under no disabilities in the Catholic Church, so it has no privileges or exemptions. Members of any secret society condemned *nominatim* by the Church, whether those members are black or white, fall under the ecclesiastical penalties imposed. With regard to other societies, which, though secret, are not condemned by name, if the colored branch, or the group of colored people forming that society "conspire against Church or State", or in other ways constitute an unlawful society, they are condemned just as certainly as societies of white people would be under similar circumstances.

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 THE MONDAY PRIVILEGE.

*Qu.* A contemporary church periodical contends that, by the Apostolic Constitution *Divino afflatu*, 1 November, 1911, the privilege of saying a private requiem Mass on Mondays "*diebus duplicibus minoribus*" has been withdrawn. It is true that the Constitution (Tit. X, n. 5) somewhat limits private requiem Masses, and establishes what is now the common law of the matter. Still, our diocesan faculties contain the privilege of saying Mass in black on Mondays, even if the Office is a "*duplex minus*", and canonists tell us that by a subsequent general law special privileges which are not inserted in the common law are not revoked, unless nominally mentioned.<sup>1</sup> If Rome wished to withdraw the Monday privilege, it would have mentioned it. By a decree of the S. Congregation of Rites, 8 February, 1913, ad IV,<sup>2</sup> it is provided that the private requiem Masses allowed by privilege twice or three times a week on double feasts are forbidden on common vigils, Ember days, etc. Even this presupposes that Rome will still grant such privileges if they are asked for by the bishops. Hence, as long as the diocesan faculty "*singulis feriis secundis celebrandi Missam de Requite*" is not expressly withdrawn, it still holds good. Are these views correct?

<sup>1</sup> See Wernz, I, 162, iv; Ferraris, art. Privilegia, III, 39.

<sup>2</sup> See ECCLES. REVIEW, April, 1913, Vol. XLVIII, pp. 439-40.

*Resp.* The reasoning seems to us to be sound, so far as the general principles of canon law relating to privileges are concerned. And thus, as long as the Monday privilege is granted by the bishops, a priest may avail himself of it. However, it should be noted that in the decree of 8 February, 1913, the reference to the privilege of saying a private requiem Mass twice a week does not bear the interpretation put upon it by our correspondent. "*Ex indulgentia vero Sanctae Sedis habentur adhuc valida, donec expirent, rescripta quinquennialia . . . celebrandi bis in hebdomada,*" etc. In the first place, the words "*donec expirent*" do not imply that the privilege will be renewed if asked for by the bishops. In the second place, the privilege in question referred to private Requiems "*in die obitus seu depositionis, tertio, septimo, trigesimo, et anniversario.*" Nevertheless, although the argument *a pari* does not hold, the general contention, as has been said, seems to be sound.

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#### DEDICATION OR CONSECRATION?

*Qu.* Your answer in this year's August number concerning the Mass to be said at the simple dedication (rather blessing) of a new church is certainly at variance with other good authors as well as with the article in the REVIEW of June, 1903, p. 698. In your answer you give the rules for the consecration of a church correctly. The Mass at a simple blessing, commonly called dedication, is certainly a *Missa Votiva sollemnis* of the Saint or mystery in whose honor the church has been built. I mention this because I was present at the very "dedication" of the church referred to in your present August number, and am surprised at the answer, which is so much at variance with the Roman Ritual and your own REVIEW (June, 1903), and the decision of the S. C. Rit., 23 Feb., 1884, n. 3805. Kindly take notice of the matter and explain.

*Resp.* It is simply a matter of terms. In the query which was answered in the August number, there is no mention of "simple" dedication, or blessing. The question was expressed in terms of dedication, and dedication, as our subscriber is aware, is a synonym for consecration. The use of the word dedication to signify the simple blessing of a church is local, and has no sanction in the official terminology.

### "CATHOLIC" OR "ROMAN CATHOLIC"?

*Qu.* Some time ago, I believe, a decree was issued forbidding the addition of epithets to the name "Catholic Church". Does this decree forbid the use of the word "Roman". Some of our churches are incorporated as "Roman Catholic". What is the meaning of the decree, and under what penalties does it forbid the use of additional names?

*Resp.* If such a decree has been published in recent years it has escaped our notice. In the REVIEW for 1903 and 1904,<sup>1</sup> the question was fully discussed whether, in face of the Anglican objections, we should discontinue the use of the word "Roman," and call ourselves simply "Catholic". In the course of the discussion it was brought out that the official formula of the Vatican Council is "Sancta, Apostolica, Romana Ecclesia", that the objections of Anglicans are merely "controversial dust-throwing", but that on ordinary occasions the adjective "Roman", as well as "Holy" and "Apostolic", since they are merely descriptive, may be omitted. The adjective "Catholic" is, however, not only descriptive, but, as a logician might say, denotative. It serves to indicate or denote which Church one has in mind, and is usually, despite the contention of the Anglican, sufficient for that purpose. When, by way of exception, "Catholic" does not suffice, we add the descriptive and connotative adjective "Roman".

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### DEVOTION TO THE INFANT OF PRAGUE.

*Qu.* Would you kindly tell me what is the status of the devotion to the Infant of Prague? I should like to know in particular whether it is permitted to have a statue of the Infant in the sanctuary, vested and crowned. We recently established the "Holy Childhood" here, and a statue of the Infant was donated. Hence my questions.

*Resp.* On the subject of devotion to the Infant of Prague there are available two booklets published in English. The first is entitled *The Infant Jesus of Prague and Its Veneration*, "by the Rev. Hermann Koneberg, O.S.B., translated from the seventh revised edition of Joseph Mayer, C.S.S.R." The name of the translator is not given; the place of publication is New

<sup>1</sup> Vols. XXVII, 241, 548; XXVIII, 75, 129.

York, and the date of the translator's preface is 1893. This book bears the Imprimatur of the late Archbishop Corrigan of New York, dated 15 February, 1894. The other booklet is entitled *The Miraculous Infant Jesus of Prague*: "History of the Origin of the Veneration paid to It: With the Approbation of the Holy Church: M. Gladbach (no date): Printed and edited by B. Kühlen, Publisher to the Holy See." There is no Imprimatur, nor does the name of the author or translator appear anywhere in the volume.

The first point that strikes the reader of these booklets is that nowhere in them is there mention of a formal approval of the devotion, nor of any approval, even informal, except by local ecclesiastical authority. The second remarkable fact is that, judging from these publications, no special indulgences have been attached to the devotion; nor are there any indulgences granted for the recitation of the prayers which the authors recommend. One is safe, therefore, we think, in defining the status of the devotion as tolerated by ecclesiastical authority, encouraged by those who have the best personal reasons for being grateful to the Divine Infant, and approved by some local ecclesiastical authorities.

The original miraculous statue of the Infant of Prague dates from the seventeenth century, apparently, and was first venerated in the Church of Our Lady of Victories, at Prague, dedicated under that title in 1624 in order to commemorate the success of the Catholics in the Battle of the White Mountain (1620). There the statue was piously preserved by the Carmelites who had charge of the church and who had every reason to remember the words of the pious donor: "Venerable Fathers, I bring you my dearest possession. Honor this image, and you will never want." In 1648 a special chapel of the Divine Infant was consecrated in the Carmelite Convent by the Cardinal-Prince Bishop of Prague, and in 1655 the statue was solemnly crowned. It was not until 1737 that a statue modeled in wax after the original image was set up elsewhere, namely in the Convent of the Carmelite nuns at Prague. In a few years thereafter, says Father Koneberg, "the images of the Infant Jesus of Prague were sent far and wide".

The introduction of the devotion into the United States is described by Fr. Koneberg's translator as follows: "The first

in this country to possess an Infant Jesus of Prague and to foster the devotion was the Provincial House of the Sisters of the Poor of St. Francis. The image was sent to these Sisters from the Motherhouse at Aix in 1887. Soon after, one of these little statues was sent to St. Francis Hospital in New York; and St. Joseph's Hospital for Incurables in the same city, also in charge of the Sisters of St. Francis, received another a little later. When the French Sisters of Providence came from Alsace to Kentucky at the request of the Right Rev. Bishop Maes, they brought with them one of the little figures for their house at Mount Martin."

The author of the anonymous booklet to which we referred above makes this argument in favor of the devotion to the Infant of Prague: "Is any loss sustained either by God or His Holy Mother if a broken heart pours forth its load of anguish before a representation of the Crucifixion or of the Immaculate Conception? Is any loss sustained by the rose if the lily and the pink are seen blooming at its side? As it would be unreasonable to overburden ourselves with every form of devotion, so we should be wanting in the spirit of the Church were we to limit the manifestation of it to one form alone. When the Catholic Church sanctions a devotion, no one has any right to condemn it. . . . No one can be blamed for feeling no attraction to [the devotion to the Infant of Prague], but whoever feels this attraction must not resist it." And so, on the admission of the advocates of this devotion, one may not be blamed who does not feel attracted to it. But, may one be blamed who condemns it? Yes, if "the Catholic Church has sanctioned it." So far as we know, the Catholic Church has not sanctioned this devotion. Local authority, therefore, is free to sanction or to discourage, and the individual is free to approve or disapprove.

It should be borne in mind, however, that the principle inspiring this devotion, namely, the honor paid to the Divine Infant Jesus, is Catholic, sane, safe, and, in our days, timely. If the particular form of that principle, namely devotion to the Infant of Prague, is disapproved, it is because of some unseemliness in the practice of the devotion, because of abuse, actual or proximately potential, and not because he who condemns fails to feel "attracted". We believe that, as the official

Church leaves the bishops free to sanction or disapprove, the bishops may leave the matter to the taste of the individual pastor. But, when the pastor is, like our correspondent, genuinely enthusiastic for devotion to the Holy Childhood, and, though perhaps not attracted by this particular devotion, is presented with an image of the Infant of Prague, there is a situation in which nothing can aid him except his own good sense, and the zeal that, truly enlightened, enables him to consider as paramount the spiritual interests of all his congregation. In any case, the statue, it seems to us, should be placed on or near a side altar, or even outside the sanctuary, if the matter can be so arranged.

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### THE PORTIUNOLA INDULGENCE.

*Qu.* There seems to be some confusion as to the time when the Portiuncula indulgence may be gained, since some diocesan authorities give it as from Vespers of 1 August to sunset of 2 August, and others from noon of the first to midnight of the second. I have seen it stated in certain diocesan organs that the decree extending the privilege from noon of the first to midnight of the second had not been promulgated, and therefore could not be acted upon.

*Resp.* In the REVIEW for October of last year this matter was discussed, and reference made to the various decrees. The decree of 26 January, 1911, substituting noon of 1 August for Vespers of the same day (first Vespers of 2 August), has been promulgated and may be acted upon. Perhaps our subscriber has reference to later decrees by which the Ordinary may appoint the Sunday after 2 August as the day for gaining the indulgence. These may not be acted upon unless the Ordinary appoints that day.

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### A MEXICAN "PROPHECY".

To the Editor, THE ECCLESIASTICAL REVIEW.

The *Extension Magazine* (July, 1915) had as its first editorial "Prophecies that are coming True", in the course of which we read:

Facts are facts. Knowledge means to know. . . . All the above is apropos to our speaking of a strange document which recently we dragged out from our Mexican files. . . . It purports to be some revelations to a very holy young Mexican girl in the year 1860, which she communicated to the Church authorities, who, as usual, filed and said nothing more about them. The Church is very conservative about revelations. In 1904 these same prophecies were published

in a Mexican daily paper called *El Tiempo* and in a book published by the Very Rev. Canon Andrade, who, by the way, is still living. The prophecies concerned the present series of revolutions in Mexico, as well as the present war in Europe. All the predictions regarding Mexico, except one, have been fulfilled. . . . As to the part of the revelations that concerned Europe and her war, fulfilment seems to be going on, and the end is not yet. Now, we would have passed these "revelations" by, with the usual adjective tacked to them, very quickly, had it not been for the remarkable ending of them, which reads as follows: "These things will happen in the reign of Pope Benedict XV". Since they are actually happening in the reign of Pope Benedict XV, since they have actually been traditional from 1860 and were actually published in 1904, and since there could have been no knowledge of either the Mexican revolution, the European war, or the fact that there would ever be a Benedict XV, when they were made, we are forced to drop the usual adjective and try, at least, to find a better one. Facts are facts. Revolution is on. The war is on. Benedict is reigning. The things prophesied are happening. Ye wise men will have to figure it out for yourselves.

There is much more of the editorial, but the portions we have quoted will suffice for our present purpose, which is to request further light on the alleged "facts". What, first of all, is the character of the "strange document" which recently the editor dragged out of his Mexican files? Is it a manuscript? or a clipping from a periodical (and if so, from a daily newspaper or a Catholic weekly or monthly magazine—and in what language was it printed—and what was the date of the paper), or the portion of a letter from some Mexican correspondent written after the election of Benedict XV?

Where was *El Tiempo* published? Under what date of that paper were the "revelations" published in it—if, indeed, they be found in it anywhere upon careful investigation? The date given for a *daily* newspaper, as of the year 1904, seems pretty vague.

Was the book of the Canon Andrade also published in 1904? What was its title, and where might a copy be procured? "Facts are facts", it is true; but, also, vague assertions are vague assertions. May a merciful Providence save American Catholics from the flood of foolish, futile, fanciful "revelations" and "prophecies" that in moments of public turmoil are found deluging some Catholic lands. The *facts* of the astounding "revelations" made to an unnamed girl in the asserted year of 1860 and then hidden (I wonder how they were found in the ecclesiastical archives, and where they were found, and by whom, and when) for many years and then published in a *daily* in "1904", and then repeated in an unnamed "book" published at an unnamed date, etc., etc., are the things any careful reader would like to have plainly set before him. Will the writer of the editorial in *Extension* kindly oblige?

INQUIRER.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### THE BIBLICAL COMMISSION AND THE PAROUSIA.

**I. Anent a Recent Controversy.** Under the word "Thessalonians", the present writer had, in the *Catholic Encyclopedia*, essayed the following solution of a rather difficult problem in Pauline eschatology:

Non-Catholics . . . generally admit that Paul predicted the second coming would be within his own lifetime. . . . Catholics insist that Paul cannot have said the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired word of God would err; the error would be that of the Holy Spirit more than of Paul. True, the Douai Version seems to imply that the Parousia is at hand: "Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord" (I Thes. 4: 16). The Vulgate is no clearer: "Nos, qui vivimus, qui residui sumus, etc." (4: 15-17). The original text solves the difficulty: *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα*. Here the Hellenistic syntax parallels the Attic. The sentence is conditional. The two participles present stand for two futures preceded by εἰ; the participles have the place of a protasis. The translation is: "We, if we be alive—if we be left (on earth)—shall be taken up, etc." A similar construction is used by Paul in I Cor. 11: 29 (cf. Moulton, *Grammar of New Testament Greek*, Edinburg, 1906, I, 230). St. Paul is here no more definite about the time of the Parousia than he was in I Thes. 5: 2, when he wrote, "that the day of the Lord shall so come, as a thief in the night". There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics (Matt. 24: 5-45; Mark 13: 7-37; Luke 21: 20-36). "Of That Day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father" (Mark 13: 32). In the deposit of faith given by the Father to the Son, to be given by the Son to the Church, the time of the Parousia was not contained. We readily admit that St. Paul did not know the time of the Parousia; we cannot admit that he knew it wrong and wrote it wrong as the inspired word of God and a part of the deposit of faith.



Father Lattey, in his exposition of the moot passage,<sup>1</sup> calls this essay "an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened" about the time of the Parousia. We had made no such "ingenious attempt"; but had expressly admitted that "St. Paul did not know the time of the Parousia". The Apostle was just as *unenlightened* in this matter as are the Synoptists. "There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics". Our "ingenious attempt" had a very different purpose than "to avoid the necessity of considering the Apostle *unenlightened*". We gave what then seemed to us a new grammatical exposition of a difficult passage, in order to avoid attributing error to the inspired word of God; for we refused to admit that St. Paul, in writing of the time of the Parousia, "knew it wrong and wrote it wrong as the inspired word of God and a part of the deposit of faith".

This explanation of *ἡμεῖς οἱ ζῶντες* as the equivalent to a prothesis, was not the new theory we had taken it to be. Bisping knew and summarily threw it over:

To save the infallibility of the Apostle, we have no need with some to take refuge in the high-handed interpretation of construing *ἡμεῖς οἱ ζῶντες, οἱ περιλειπ.* as conditional—"we, if we be alive, if we be left over". Against this construction the article is decisive.<sup>2</sup>

Bisping wrote fifty years ago and did not know how Hellenistic differs syntactically from Attic Greek. From the viewpoint of Attic, he is right in saying, "Against this construction the article is decisive". But his viewpoint is wrong. St. Paul wrote Hellenistic and not Attic Greek. We have shown that, in the use of the *κοινή*, and according to the best grammatical authorities of Hellenistic, our interpretation is not *high-handed* but quite feasible.<sup>3</sup>

Bisping's reason is not Fr. Lattey's for throwing out our "conditional theory" of interpretation of *ἡμεῖς οἱ ζῶντες*.

<sup>1</sup> Cf. *Westminster Version*, "Thessalonians" (Longmans: New York, 1913), *in loc.*

<sup>2</sup> *Exegetisches Handbuch zum Neuen Testament* (Münster, 1865), vol. 7, part 1, p. 47.

<sup>3</sup> *ECCL. REVIEW*, May, 1914, pp. 619 ff.

He utterly misses the weak point of our grammatical interpretation—the construing of an articular participle as predicative to a pronominal subject—and flies in the face of the commonest Greek usage by writing:

If the subject of the participle were indefinite and in the third person, it might indeed be taken conditionally: “they who live will be caught up” might be taken to mean “if any live, they will be caught up”. But this rendering is impossible where the subject is definite; *ἡμεῖς οἱ ζῶντες* can only mean “we the living”. Dr. Moulton’s remarks and instances do not cover, and doubtless are not meant to cover, this case.<sup>4</sup>

*Hinc illae lacrimae!* A defence of our grammatical construction was undertaken in this department of the REVIEW.<sup>5</sup> An unfortunate controversy ensued and ran through several issues.<sup>6</sup> As a consoling sequel comes the latest decision of the Biblical Commission. A very important beacon-light is set to prevent Catholic exegetes from foundering upon the shoals of free-lance interpretation of Sacred Scripture. Another stake is driven in upon the vast Llanos Estacados of Biblical criticism, so as to point the way of Catholic truth in authentic interpretation.

II. The First Doubt Proposed. On the 18 June, 1915, the Holy Father Pope Benedict XV ratified the answers given by the Biblical Commission to three *dubia*.<sup>7</sup> The first doubt proposed is:

I. To solve the difficulties, that occur in the Epistles of St. Paul and the other Apostles when there is question of the Parousia, as it is called, that is, of the Second Coming of our Lord Jesus Christ, is it allowed to the Catholic exegete to say that, although the Apostles herein teach no error under the inspiration of the Holy Spirit, still they give expression to their own human ideas wherein may lurk error and deception?

Reply: No.\*

<sup>4</sup> Cf. “Thessalonians,” p. 18.

<sup>5</sup> Cf. Dec., 1913, pp. 730 ff.

<sup>6</sup> Cf. ECCL. REVIEW, Dec., 1913; March, May, July, Aug., 1914.

<sup>7</sup> Cf. *Acta Apostolicae Sedis*, 20 July, 1915, p. 357. The text of the decision is given in the *Analecta* department of this number (p. 365).

\* “I. Utrum ad solvendas difficultates, quae in epistolis Sancti Pauli aliorumque Apostolorum occurrunt, ubi de ‘Parousia’, ut aiunt, seu de secundo ad-

The answer given to this *dubium* implies first that *there are* difficulties in the teaching of St. Paul and other Apostles in regard to the Parousia; secondly, that no Catholic exegete allows error in the inspired apostolic teaching. However, the most important item in the answer and the very marrow of the decision is that Catholic exegetes are prohibited from teaching that the Apostolic Epistles contain mere human ideas about the Parousia, mere conjectures of the writers that are not guaranteed by the infallible authority of the Author of Holy Writ.

1. *Real Difficulties to solve.* It goes without the saying that the eschatological teachings of the Epistles of St. Paul and the other Apostles present real difficulties to the Catholic exegete. Not only do the Apostles say that the Parousia is near, but they at times seem to opine that they will themselves see the end. We shall limit our investigation to St. Paul's sayings.

In his various letters, the Apostle often makes mention of the Parousia and gives data a plenty whereby to estimate his eschatology—that is, his teaching about the end of the world. Outside the Church, these Apostolic writings are now quite generally interpreted as indications of a gradual evolution in Pauline eschatology. Such an evolution some Catholic scholars admit. For instance, P. Lemonnyer<sup>8</sup> says that, at the outset of his ministry, Paul gives evidence of a hope that he and his correspondents may see the Parousia;<sup>9</sup> whereas, after the time of the Second Epistle to the Corinthians,<sup>10</sup> “this hope wavers—at least so far as it includes Paul personally”. Most Catholic scholars admit no such evolution of Pauline eschatology, and insist that St. Paul's revelation and inspired teaching in regard to the end of the world is not self-contradictory nor contradictory of the revelation given us either by Christ or by His Apostles in other parts of Holy Writ. We subjoin the

ventu Domini nostri Jesu Christi sermo est, exegetae catholicae permissum sit asserere Apostolos, licet sub inspiratione Spiritus Sancti nullum doceant errorem, proprios nihilominus humanos sensus exprimere quibus error vel deceptio subesse possit?

“Resp. Negative.”

<sup>8</sup> *Dictionnaire Apologétique de la Foi Catholique* (Paris: Beauchesne, 1911), vol. i, col. 1917, s. v. Fin du Monde.

<sup>9</sup> I Thes. 4: 15-17; I Cor. 15: 51-53.

<sup>10</sup> II Cor. 5: 1-10.

chief eschatological texts of St. Paul in their chronological order.

(a) I Thes. 4: 13—5: 5, especially 4: 16: "Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord." This teaching, together with that given below in I Cor. 15: 51-53, is the real rock on which some Catholics have foundered in their reckless interpretation.

(b) II Thes. 1: 4—2: 12: wherein the Thessalonians are urged not to take leave of their senses nor "to be disturbed by any revelation, or by any message, or by any letter, as from us, to the effect that the Day of the Lord is come". The first letter had been misunderstood by them as it is by many to-day. The Parousia was thought to be right at hand. People gave up work and sat idly by to await the end. Paul assured them. The Day of the Lord would not come until after the great apostacy, and the appearance of the Man of Sin, and other signs.

(c) I Cor. 15: 12-16: the consoling proof of the future resurrection of the body. "For, if the dead do not rise, then even Christ himself is not risen; and if Christ be not risen, then is your faith folly—your sins are on you still."

(d) I Cor. 15: 51-53: "Lo, I tell you a secret truth. We shall not all sleep; but we shall all be transformed, in a moment, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound and the dead will rise immortal and we also shall be transformed. For this perishable body must put on an imperishable form; and this dying body must put on a deathless form."<sup>11</sup>

(e) II Cor. 5: 1-10: another proof of our resurrection. "Even while in our present body we sigh, longing to put over it our heavenly dwelling, sure that, when we have put it on, we shall never be found naked"—i. e. discarnate, without a body. The bodiless state of the soul was expressed by the Greeks as its state of nakedness. St. Paul teaches that we who now have corruptible bodies, "who are in this tent, sigh under our burden, for that we are unwilling to put it off; yet we wish to put our heavenly body over it".

<sup>11</sup> We follow the Greek reading supported by the best MSS. The Vulgate "Omnes quidem resurgemus, sed non omnes immutabimur" is not found in any Greek MSS. save Codex Bezae.

(f) Rom. 8: 17-23: the yearning for the resurrection of the body. "Even we, though we have already received the first fruit of the spirit—even we sigh to ourselves, as we yearningly await our adoptive sonship, the redemption of the body." The resurrection of the body is the last perfection of redemption of us by Christ from the slavery of sin.

(g) Phil. 3: 21: "Who will transform the body of our lowliness, that it may be conformed to his body of glory, by the same power that enables him to subject all things to himself"—i. e. who will by His divine power glorify our bodies by a nature (*μορφή*) like to the nature of His own glorified body.

(h) II Tim. 4: 1-8: a warning to Timothy "in the sight of God and of Christ Jesus, who will one day judge the living and the dead. . . . I have run the great race; I have finished the course; I have kept the faith. And now the crown of justice awaits me, which the Lord, the just Judge, will give me on That Day, and not only to me but to all who have loved his coming".

2. *No Error in this Inspired Teaching.* These are the main texts that contain the teaching of St. Paul about the end of the world. On one point of this teaching Protestants are almost unanimous—to wit, that St. Paul's expectation of the Parousia, or Second Coming of Christ, within his own generation, was a conviction, strongest at the outset of his ministry; and that the Christians of the first century<sup>12</sup> as well as our Lord Himself<sup>13</sup> shared in this conviction of the nearness of the end. Catholics do not admit such erroneous expectation in Christ. But what is the stand taken by Catholic exegetes in regard to the Apostolic teaching concerning the Parousia?

First, they cannot admit any error in this teaching so far as it is either merely inspired or both revealed and inspired. For whatsoever is inspired in Holy Writ, be it revealed to the sacred writer or not, has the guarantee of the Author of the Scriptures and is necessarily infallible. Some of the texts in question undoubtedly teach that the Parousia is near. But how near? That is not said. Nearer, certainly, than it was before the First Coming of the Christ. The present time is

<sup>12</sup> Cf. I Pet. 4: 7; Jas. 5: 8; I Jo. 2: 18.

<sup>13</sup> Mk. 9: 1.

the last age of the human race. "It is the last hour," as John wrote.<sup>14</sup> There is no other age to come. Next will be the end of the world. *Deinde finis!*<sup>15</sup> The present Kingdom of Christ will then give place to the eschatological; and this will be "in the last age", as St. Peter says<sup>16</sup>—"in the last days", as St. James writes.<sup>17</sup> Neither in Apostolic times nor in other, can any estimate be made of this nearness, of the length of the age, of the duration of the *day* or the *hour* before the end. For "one day with the Lord is as a thousand years, and a thousand years as one day".<sup>18</sup>

Secondly, older Catholic exegetes are at one in denying that St. Paul wrote he would live till the Parousia. Some recent Catholic Scripture scholars have had recourse to a subterfuge. They hold that St. Paul erred in regard to the time of the Parousia, but they set his supposititious error outside the influence of inspiration. This brings us to the most important item of the first *dubium* and of the entire decision of the Biblical Commission in this matter.

3. *No Uninspired Conjecture in this Teaching.* Bisping seems to have been one of the first Catholics to have had recourse to this subterfuge of setting the eschatological teaching of the Apostle beyond the range of inspiration. He thinks that St. Paul "reckoned himself among those that would likely live until the arrival of the Parousia of the Christ, but gave it out *merely as a conjecture*, a faint hope, that he himself would see the Second Coming."<sup>19</sup>

Bisping thinks, we have here nothing more than a reflex of the views of the time! He is wrong. In the writings of St. Paul, as in those of the other Apostles, we have a reflex of the *teachings* of Jesus Christ and not of the *conjectures* of men; *inspired truths* and not *faint hopes* recorded. The teachings of Jesus Christ and the inspired word of God are singularly indefinite about the time of the end of the world. The Master explicitly refused to inform his followers in this matter; and, of set purpose, left them in complete ignorance as to "That

<sup>14</sup> I Jo. 2:18.

<sup>15</sup> I Cor. 15:24.

<sup>16</sup> I Pet. 1:5.

<sup>17</sup> Jas. 5:3.

<sup>18</sup> I Pet. 3:8.

<sup>19</sup> *Exegetisches Handbuch zum Neuen Testament* (Münster, 1865), vii, 1, p. 47.

Day or hour".<sup>20</sup> A much better solution is given by Bisping in his interpretation of I Cor. 15:51;<sup>21</sup> St. Paul, in these eschatological passages, speaks in the first person but means the whole living Church at the time of the Parousia.

Belser, Professor of Theology of the Catholic Faculty of the University of Tübingen, though generally staunch and stalwart in defence of traditional interpretation, has weakened in regard to the Apostolic predictions of the Parousia. He writes: "One may here recognize an error; but it was a chronological and not a dogmatic error; for the Lord had revealed nothing about the time of the Parousia."<sup>22</sup> Yes, the Lord had revealed something "about the time of the Parousia". He had made it part of the deposit of faith that "of That Day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father".<sup>23</sup> Moreover, Dr. Belser falsely assumes that inspiration is limited to dogmatic truth. God is the Author of every statement in Holy Writ, be that statement of matters religious or other. Neither Dr. Belser nor any of those who along with him held the opinions rejected by this decree of the Biblical Commission, have any right to say that the Apostles, in their eschatological assertions, merely give expression to their own human ideas, their own conjectures wherein lurks error or deception.

Father Lattey is also among those who opined that, in regard to the Parousia, the Apostles give expression to their own human ideas wherein may lurk error. In commenting on I Thes. 4:17, he writes of St. Paul's "evident expectation that he himself would see the final end".<sup>24</sup> And in the Appendix on St. Paul's eschatology, we read:

It will be observed that in his first epistle to the Thessalonians St. Paul implicitly ranges himself and them among those who will be alive at the Last Day. It is commonly admitted that at this time he expected that it would come soon. . . . Nevertheless, this was clearly no fixed conviction in St. Paul's mind, much less a point of revelation.<sup>25</sup>

<sup>20</sup> Mk. 13:32; Acts 1:7.

<sup>21</sup> *Exegetisches Handbuch*, vol. v, part 2, p. 308.

<sup>22</sup> *Die Briefe des Hl. Johannes* (Herder: Freiburg im Br., 1906), p. 53.

<sup>23</sup> Mk. 13:32.

<sup>24</sup> *Westminster Version* (Longmans: New York, 1913), vol. iii, part 1, "Epistles to the Thessalonians," p. 8.

<sup>25</sup> *Ibid.*, p. 18.

Others of the same loose ideas are A. Maier,<sup>26</sup> Lutterbeck,<sup>27</sup> M. Seisenberger,<sup>28</sup> Le Camus,<sup>29</sup> P. M. Magnien,<sup>30</sup> P. Lemonnier,<sup>31</sup> Fritz Tillmann, Privatdozent in the University of Bonn.<sup>32</sup>

III. Second Doubt Proposed. The first section of the decree is a prohibition of the assertion that the Apostles, in speaking of the Parousia, gave expression to their own uninspired ideas, which consequently might have been erroneous. The second section is a repetition, in affirmative form and greater detail, of the same teaching of the Biblical Commission, restricted to St. Paul's eschatology:

II. Bearing in mind the true idea of the apostolic office and St. Paul's undoubted fidelity to the teaching of the Master, likewise the Catholic dogma of the inspiration and inerrancy of Sacred Scripture (whereby all that the sacred writer asserts, enunciates, insinuates must be held to be asserted, enunciated, insinuated by the Holy Spirit); and weighing well the texts of the Apostle, considered in themselves, fully in agreement with the way of speaking of the Lord Himself, must one affirm that the Apostle Paul, in his writings, said nothing at all that does not perfectly agree with that ignorance of the time of the Parousia which Christ Himself said was to be found in men?

Reply: Yes.\*

<sup>26</sup> *Kommentar über den Brief Pauli an die Römer* (Freiburg, 1847), pp. 387 ff.

<sup>27</sup> *Die neutestamentlichen Lehrbegriffe* (Mainz, 1852), ii, p. 229.

<sup>28</sup> *Die Auferstehung des Fleisches* (Regensburg, 1868), p. 163.

<sup>29</sup> *L'Œuvre des Apôtres* (Paris, 1905), ii, p. 342.

<sup>30</sup> "La résurrection des morts d'après la première épître aux Thessaloniens," in *Revue Biblique* (1907), pp. 365 ff.

<sup>31</sup> *Épîtres de St. Paul* (Paris, 1908), i, p. 40; also *Dictionnaire Apologétique de la Foi Catholique* (Paris, 1911), s. v. Fin du Monde, vol. i, col. 1916.

<sup>32</sup> "Die Wiederkunft Christi nach den Paulinischen Briefen" (*Biblische Studien*, 1909).

\* "II. Utrum prae oculis habitis genuina muneris apostolici notione et indubia sancti Pauli fidelitate erga doctrinam Magistri; dogmate item catholico de inspiratione et inerrantia sacrarum Scripturarum, quo omne id quod hagiographus asserit, enunciat, insinuat, retineri debet assertum, enunciatum, insinuatum a Spiritu Sancto; perpensis quoque textibus epistolarum Apostoli in se consideratis, modo loquendi ipsius Domini apprime consonis, affirmare oporteat, Apostolum Paulum in scriptis suis nihil omnino dixisse quod non perfecte concordet cum illa temporis Parousiae ignorantia quam ipse Christus hominum esse proclamavit?

"Resp. Affirmative."



Over against this decision stands Fr. Lattey's false interpretation that in I Thes. 4: 17 is insinuated St. Paul's "evident expectation that he himself would see the final end". According to the Biblical Commission, whatsoever St. Paul insinuates, the Holy Spirit insinuates; according to Fr. Lattey, St. Paul insinuates that which was false.

We have already, in this department of the REVIEW, amply treated the extent of inspiration and the inerrancy of Scripture in these eschatological teachings of St. Paul, first when discussing the opinion of Lemonnyer and Tillmann;<sup>33</sup> secondly, throughout the controversy with Fr. Lattey.<sup>34</sup>

IV. Third Doubt Proposed. In all Pauline eschatology, the only texts that are a crux to the interpreter are I Thes. 4: 15-17 and I Cor. 15: 51-53. In these two texts, Paul speaks in the first person and thus has been misunderstood by many to include himself among those who will live till the Parousia. Our controversy in the REVIEW was chiefly about the eschatological meaning of I Thes. 4: 15-17. And this very text is fortunately made the object of a special decision by the Biblical Commission.

III. After taking into account the Greek construction *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*, and weighing well the interpretation of the Fathers—especially of St. John Chrysostom, most versed in his own tongue and in the Pauline epistles—is it allowed one to reject, as far-fetched and without solid foundation, the interpretation traditional in Catholic schools (and retained even by the heresiarchs of the sixteenth century) which explains the words of St. Paul in I Thes. 4: 15-17 in such wise as not to involve the affirmation of the Parousia so near at hand that the Apostle numbers himself and his readers among the faithful who will be left over and will go to meet the Christ?

Reply: No.\*

<sup>33</sup> ECCL. REVIEW, Dec., 1913, pp. 729 ff.

<sup>34</sup> ECCL. REVIEW, May, 1914, pp. 616 ff.; July, 1914, pp. 93 ff.; Aug., 1914, pp. 228 ff.

\* III. Utrum attenta locutione Graeca *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*, perpensa quoque expositione Patrum, imprimis Sancti Ioannis Chrysostomi, tum in patrio idiomate tum in epistolis Paulinis versatissimi, liceat tamquam longius petitam et solido fundamento destitutam, rejicere interpretationem in scholis catholicis traditionalem (ab ipsis quoque novatoribus saeculi xvi retentam), quae verba sancti Pauli in cap. IV, epist. I ad Thessalonicenses, vv. 15-17, explicat quin ullo modo involvat affirmationem Parousiae tam proximae ut Apostolus se ipsum suosque lectores adnumeret fidelibus illis qui superstites ituri sunt obviam Christo?

"Resp. Negative."

This is precisely the interpretation we defended—namely, that in the moot passage, St. Paul did not number himself and his readers among those who would be left over to meet the Christ at the Parousia. Fr. Lattey rejected this interpretation and held that here “St. Paul implicitly ranges himself and them (the Thessalonians) among those who will be alive at the Last Day”. And when pushed to the point of showing his hand, he said that the Apostle *here erred*:

St. Paul is *in error* where he is writing with certainty and conviction, no; where he makes it clear there is no fixed conviction in his mind—possibly, and *in this case yes*.<sup>35</sup>

We took into account the Greek construction *ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι*, and gave several interpretations that precluded the affirmation that St. Paul would see the Parousia. Fr. Lattey threw out these interpretations, and gave one that made St. Paul say, without fixed conviction, he would be alive at the Second Coming of Christ. And now the Biblical Commission decrees against such an interpretation.<sup>36</sup>

Fr. Lattey, in his interpretation of I Thes. 4: 15-17, even goes the length of saying, “let me point out once more that I am merely following what appears to me the best exegesis current in the Church”.<sup>37</sup> The Biblical Commission is against this position, when it decides that, “weighing well the interpretation of the Fathers—especially of St. John Chrysostom”, the “interpretation traditional in Catholic schools” may not be rejected. The Fathers and the decisions of the Holy See will always be “the best exegesis current in the Church”.

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<sup>35</sup> ECCL. REVIEW, March, 1914.

<sup>36</sup> Cf. ECCL. REVIEW, May, July, Aug., 1914.

<sup>37</sup> ECCL. REVIEW, Aug., 1914, p. 225.

## Criticisms and Notes.

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THE HEART OF A MAN. By Richard Aumerle Maher. Benziger Bros., New York. 1915. Pp. 414.

The story, "Socialism or Faith," which has been running serially in the pages of the REVIEW during the past year and more, has just made its appearance in a worthily produced volume bearing the above title, *The Heart of a Man*. Those who have read the concluding chapter of the serial in the September number will recognize the appropriateness of the changed title in view of the wider class of readers to whom this masterpiece of literary art will now make its invincible appeal.

When the late Canon Sheehan passed away, the reading world suffered what seemed to be an irretrievable loss. The author of *My New Curate* created a type of clerical life in "Daddy Dan"—or rather he transferred to the pages of this REVIEW, and subsequently transmitted to an unlimited circle of lay readers, a picture of a priest who by the very spell of his genial humanness won his way into the hearts of all men of whatsoever rank or state or faith. We will not say that Father Maher has given us the peer of Daddy Dan in his Dean Driscoll. The two characters are disparate and incomparable. But at any rate he has set before his readers in the large-souled Dean a noble figure, the type of a great priest. Moreover, while *My New Curate* was, before all else, a genial story, one in which kindly humor abounded, and smiles and sunshine dominated the tears and the shadows, *The Heart of a Man* is before all else a serious story, a tale of turbulent passion, of pain and sorrow, of fierce industrial war. Outside of the occasional repartees of Fathers Lynch and Huetter there is no trace of a lighter vein.

We have called it a story, a tale. It is very much more. It is a drama in which all the forces of the human heart are seen in conflict, or in concord. As Hartley Coleridge says of the soul of Shakespeare, "whatever love, hate, ambition, destiny and the firm, fatal purpose of the human heart can make of man", it is all there. Moreover, it is there portrayed to the life, with a skill and a strength, a vividness—though withal a delicacy of touch—that make of the scenes realities that grip the reader's own heart and cause it to share the pathos of the tremendous issues.

But this is viewing the book with the spirit conveyed by the *Heart of a Man*. When you see it as Socialism or Faith you get the primary

(or shall we call it the ultimate?) mind of the author, who looks at the gropings of Socialism not as they take shape in the definitions and the systems of the books. Socialism is many-headed and each of its forms may be procrustated into propositions, reduced to principles, distinguished, confuted. All this kind of handling has its place and its service. But the thing is not dealt with thus in the book before us—though the power to do so pervades it all. Socialism is here envisaged from a different angle. "What is Socialism?" asks Father Lynch. "Father Huetter will tell you," said the Dean craftily. Father Lynch has just come from reading "a basketful of books" about it. In a few of them he had found some wise old conundrums that he used to hear his "grandfather conning over to himself, back in 'sixty-eight when the potatoes were bad. The rest was bosh." But "it isn't the kind that's in the air," that holds the spirit, and the energy, of Socialism. It's "the kind that goes from one man's heart to another man's heart; . . . the kind that makes one man see the burden pressing into the other man's back; . . . the kind that makes a man start and turn red when he sees a child coughing in a factory; the kind that makes a man want to fight and work for a better world to live in; the kind that wants to make the world sweeter and kinder, and fitter for Christ." This indeed looks like "a part of the Sermon on the Mount" pressed into the service of Socialism. But it is this sort of Socialism, the heart of what is true in Socialism, because it is first true in the heart of man, that palpitates and struggles against a wrong-headed Socialism in these pages. It is the spirit everywhere astir—"the spirit of helpfulness and understanding"; the spirit that "is whispering to high and low a message which says that hopeless, helpless misery does not belong in this world. The power of that message does not lie in laws that may be written. It does not lie in constitutions that may be framed. It lies in the thousands, the millions of hearts that are echoing it." It is "the cry of the broken man; the cry of the heart-sick woman; the cry of the hungry child; the cry of the unborn; the cry to be let live and love." Even into the soul of the seemingly heartless John Sargent did that cry enter, "though he knew it not", and it wrung from him a mighty work of beneficence against which his head had theretofore rebelled.

But is all this Socialism? Is it not again the Sermon on the Mount? Yes, answers Fr. Huetter, this "*is* Socialism—the old, old Socialism: *Thou shalt love thy neighbor as thyself*. Likewise: it is Faith." Surely it is Faith; but once again, Is it Socialism? No, it is not the Socialism of the books. It is the Socialism that is in the unspoiled or the regenerated tissues of the heart of a man.

**THE PRACTICE OF MENTAL PRAYER.** By Fr. René de Maumigny, S.J. Translated from the Fourth Edition, with the Author's Corrections and Additions. P. J. Kenedy & Sons, New York. 1915. Pp. 293.

The rather recently growing tendency of many minds toward mystical experience is in one sense a healthy sign of a reaction against the materialism that dominated so widely the latter half of the nineteenth century. In another sense, however, it reveals but one more of the hydra-headed forms of self-indulgence which derives pleasure no less, perhaps more, from absorption in mental abstractions which the soul gradually comes to feel as realities, and even as objective presentations of the Absolute, that is of God Himself. How to draw the line between such fictitious mystical experiences and the genuine mysticism of the Saints is by no means easy. Nowhere so readily may Satan take on the guise of a true *lucifer*, nowhere so insidiously may sensuality masquerade as veridical spirituality. The Catholic Church alone possesses the wisdom of prudent discernment in these subtle windings of consciousness—the wisdom which is gathered up in her mystical theology, the systematized experience of sanctity.

Books dealing with these higher movements of the spirit are numerous. Indeed to some it may seem that they superabound. Nevertheless, there should be ample room for so sensible and practical a manual as the one before us. The book contains only the treatise on extraordinary prayer, that is, contemplation. The value of the translation is assured by its having been revised by Fr. Elder Mullan, S.J. Lucidity, simplicity, conciseness characterize the presentation, while the solidity and sanity of the doctrine commend the work as a guide which directors may safely follow in the treatment of souls who show signs of a vocation toward unitive living with God. The volume is made in that perfect form to which Kenedy & Sons (New York) are making book-lovers accustomed.

**A BOOK OF ENGLISH MARTYRS.** By E. M. Wilmot-Buxton. Illustrated by M. Meredith Williams. B. Herder: St. Louis Mo. Pp. 243.

It is very fortunate that amidst the profusion of historical literature published in these days, the Lives of the Saints play an important part, worthily performed, owing chiefly to the intelligent zeal of English Catholics. Since the Fathers of the Oratory in London began the project of publishing the story of the English Martyrs, nearly thirty years ago, there has been a steady growth of material in this direction, to which the members of the Religious

Orders, Jesuits, Benedictines, Dominicans, Redemptorists, and others, as well as seculars, have contributed their share. One feature of the movement was a lessening of the appeal to mere pious credulity through the use of purely legendary tradition, by a substitution of strictly historical matter. In this respect the stories of the Martyrs of the so-called Reformation period offered an excellent object-lesson, because the documentary sources were frankly open to the historian, while the detailed facts had all the attraction of edifying romance and were calculated to stir the zeal for the faith in the least enthusiastic reader. In the young it awakened the sense of chivalry, and the adult had to ask himself perforce: "Why did these noble men and women suffer torture and death?" The answer is of course that they clung to the old Faith; and if so, they were not of the party of the innovators, the followers of Cranmer and Elizabeth. Thus the Anglican argument of "Continuity" was being answered in an effective way. Herein lies the apologetic value of the new hagiography, if we may so call it, wherein the acts of the heroes of the old Faith, and in particular of the English Martyrs, were being retold. And these facts have been furnishing to writers like the late Monsignor Benson the themes of most attractive novels, without lessening their historical value. Cardinal Gasquet, Fathers Morris and Pollen, Father Bridgett, Dr. Burton, and others, but more than any, Dom Bede Camm, have supplied the English reader of the present day with food for thought and edification in this direction. These writers did not limit their appeal to any one section of readers. They simply wrote for their own generation, but incidentally they opened the way for the creation of a juvenile literature which is a most valuable asset in our educational movements.

One such instance of the adaptation of historical material for the young is the present beautiful volume. It contains the glorious story of thirty-two martyrs, some of them grouped together according to the particular point of history which their martyrdom best illustrates. The stories are confined to the sixteenth century. They are charmingly told under titles like "The Road to Tyburn", "A Group of Lay Martyrs", "Come Rack, Come Rope", "Papists and Heretics", etc. The illustrations are in keeping with the purpose and contents of the book, and quite original—"The Execution of Margaret Pole", "Sir Thomas More's Last Farewell to His Daughter Margaret on Tower Wharf", "Father Campion Brought into London", etc. Altogether it is a book that will edify, instruct, and interest boys and girls on the verge of thoughtful youth, while any one will be attracted by the simplicity of the narrative, which is for the most part a documentary record, teaching lessons of heroic virtue and noble sentiment.

**THE WAR AND THE PROPHETS.** Notes on Certain Popular Predictions in This Latter Age. By Herbert Thurston, S.J. New York: P. J. Kenedy & Sons. 1915. Pp. xi-190. Cloth.

Any subject that Father Thurston selects for treatment forthwith becomes interesting. The accuracy of his painstaking erudition reassures the critical reader, the logical acumen everywhere manifested delights him, and the obvious honesty of the writer comforts him. Almost any book on the present European War should be interesting to us; but a treatment which associates with the war-clouds the still darker clouds of human prophecy might well solicit the special interest of Catholics. Much of the human, as distinguished from the divine or Scriptural, prophecy is shown by the author to be dark indeed, although it is not his aim "to show that credibility is to be denied to every attempt to foretell future events"; for he declares his full belief "that there have been, and are, many persons to whom a knowledge of the future is imparted in ways that transcend our comprehension". On the other hand, "it does not seem to be part of the divine dispensation that assurance regarding the decrees of Providence should be given to any considerable body of mankind. Certainly a careful scrutiny of such pretended oracles as are discussed in the present volume must lead to an attitude of extreme suspicion in regard to all literature of this type. Of the many hundred predictions recorded in the various collections which I have examined almost all have been long ago refuted by the actual course of events. I have, in fact, come across but one, and that a prophecy to which attention has not hitherto been directed, which seems to me to retain the least semblance of intrinsic probability." This one he discusses in pp. 80-84.

The dark clouds of such human prophecy as the author takes up for consideration have not been made less impenetrable to human vision by the voluminous commentaries and explanations of those who have ardently championed the authenticity and preternatural character of the oracular utterances. Nevertheless, Father Thurston has succeeded admirably in snatching (to borrow a phrase from James Russell Lowell) "the essential grace of meaning out" of labored commentaries and presenting it for our contemplation in the briefest and clearest possible fashion. In similarly brief but cogent argument he disposes of the questions of authenticity and of preternatural character of the oracles. In a volume of less than two hundred small pages—pages whose ample margins and large type add their own quota of attractiveness—the author is thus enabled to discuss many "prophecies" quite satisfactorily. Their range is much more extensive than the title of the volume would suggest to a

reader. Indeed, only a portion of the volume is directly concerned with the oracles that, however vague and illusory in diction and in application, have nevertheless been suggested for re-consideration by the present war. Thus, for instance, the whole of Chapter VI deals with "the so-called prophecy of St. Malachy", and its forty pages (pp. 120-161) are devoted, not to his (alleged) prophecy of seven centuries ("a week of centuries") during which Ireland was to suffer from English oppression, but to a critical investigation into the authenticity of the prophecy concerning the popes. Father Thurston declares unequivocally against its authenticity or preternatural character: "Of course the point which in all this discussion most needs to be insisted on is the fact that the mottoes of the pseudo-Malachy must necessarily be treated as one document. It is impossible to reject the first seventy as a barefaced imposture and to consider the thirty or forty that remain, or any part of them, as divinely inspired. The difference between the two sets is that the forger in passing from the region of the known to the future and unknown, deals more and more, as Döllinger says, 'in meaningless unintelligible phrases and commonplaces'."

Chapter VII associates in one heading "the fate of England and the coming of Antichrist", and gives only twenty-eight pages (162-190) to the double theme. The other chapters (I-V) contain many points of interest, some of which are related to the war. But while the volume is thus wide in range of topics and of prophets, it achieves clearness by logical grouping; and it insensibly, but with equal clearness, preaches a valuable moral, one phase of which was thus pathetically commented upon fifty years ago by Professor O'Curry in his *Lectures on the Manuscript Materials of Ancient Irish History* (p. 431):

I have myself known hundreds of people, some highly educated men and women amongst them, who have often neglected to attend to their worldly advancement, in expectation that the false promises of these so-called prophecies—many of them gross forgeries of our own day—would in some never accurately specified time bring about such changes in the state of the country as must restore it to its ancient condition. And the believers in these idle dreams were but too sure to sit down and wait for the coming of the golden age; as if it were fated to overtake them without the slightest effort of their own to attain happiness or independence.

Father Thurston has furnished his volume with valuable footnotes (like Milton's sonnets, "alas! too few"). We should have been pleased to see the discussion (pp. 78-80) of the prophetic vision accorded by the Blessed Andrew Bobola to the Polish Dominican, Father Korzeniecki, further commented upon in relation to the account of it given in *The Christian Trumpet*, an edition of which (London, 1875) is referred to in a footnote on p. 40. In the Ameri-



can edition (Boston, 1873) of two years earlier, the prophecy is introduced by the statement that "the *Civiltà Cattolica*, 1864, related the following recent prophetic prediction . . .", and a reader would naturally assume that this date marked the first printed appearance of the prediction. Father Thurston declares that the prophecy "first attracted attention at the opening of the Crimean War, and this, I am afraid, offers only too satisfactory explanation of the fact that Russians, Turks, Frenchmen, and English are named first among the motley armies that were seen in combat on the plains of Pinsk". The rehabilitation of Poland is the promise of the vision which most strikingly exhibited a "vast field covered with Russian, Turkish, French, English, Austrian, and Prussian armies, and others . . ." (American edition, p. 188). The opening of the Crimean War offers a date that might indeed suggest the reason for the motley assemblage of armies. But the date of 1864—nearly a decade of years later—would not suggest an appropriate date for rehearsing a prophecy which had failed of fulfilment, for the Crimean War had ended several years earlier and Poland had not regained its freedom. The prophecy seems nearly to have achieved "a happy hit", whether the Russians or the Prussians should finally triumph in this most terrible of human wars.

H. T. H.

**THE VATICAN : Its History—Its Treasures.** Published by the Letters and Arts Publishing Co. New York. 1914.

A description of the home of the oldest dynasty, a world empire continuing its sway unbroken from the days of Cæsar Augustus to the present, must be of interest to any student of general history. But viewed from the religious, and in particular the Catholic standpoint, the subject becomes of special significance; for it incidentally proves, what is so often denied by the popular historian, that the Popes have been in all ages the promoters of the arts and science, and have preserved to our generation the great masterpieces of genius which would, under the prevailing forces of pagan vandalism and Protestant iconoclasm, have been destroyed, if indeed their creation had been possible under any but Catholic patronage.

The present group of buildings known as the Vatican palace had its first beginnings, it is true, only in the fifteenth century, but long before that date the Popes had begun to show a care for those marvellous expressions of the true and beautiful which the visitor to Rome in the twentieth century admires in passing through the Vatican home of the Sovereign Pontiffs. The Lateran palace, whose origin dates back to the time of Constantine, as Dante testifies, even

in his day was the most beautiful storehouse of art in the world. When in subsequent years the Popes found it necessary to change their residence, they still remained the fosterers of learning and art, and the men who produced the great masterpieces of literature, painting, and sculpture, under the inspiration of religion, sought the Popes' patronage. Thus not only Rome, but Viterbo, Perugia, Anagni, Avignon, became famous as storehouses for the products of genius. But none of the homes of the Popes ever attained the magnificent proportions of the palace on the Vatican hill, whence radiates the manifold wealth of Catholic truth in doctrine and discipline, and reflects the glow of its beauty in the bright stars that have illumined the Church by the masterpieces of Christian genius.

The old basilica which Constantine had built on the place of St. Peter's martyrdom gradually drew to it the devotion of the faithful from every part of the world; and at that shrine emperors and kings, and great men in every sphere of life, laid down their votive gifts, the best that human industry and ingenuity could procure. The Popes, as representatives of Christ and successors to the prince of the Apostles, were the natural guardians of these treasures; and thus in the course of ages there accumulated that wealth of whatever men on earth count precious, under the roof of St. Peter's pontifical abode on the Vatican heights.

Exteriorly, the Vatican palaces are very simple, almost commonplace structures. The home of the Sovereign Pontiffs is a composite of many buildings whose unpretentious form bears witness to the fact that they were meant to serve a need, and were not, as in the case of other great palaces, the expression of pride of race or personal vanity adorned by an extravagant use of wealth. The original group of square buildings, with their even rows of windows and plainly constructed gateways, hardly lead one to suspect their true purpose. There appears nothing of the superb aggressiveness of the Venetian or Florentine palaces with their elaborate decorations and rich accessories. Additions were made from time to time to the Vatican buildings to serve the purpose mainly of utility. Thus there grew up in the course of centuries a series of halls, courts, galleries, and gardens which were beautified by successive pontiffs as their resources and tastes or opportunities dictated. It was of course only after the return from Avignon that the Vatican buildings took on a definite development. Nicholas V, then Alexander VI, Pius II, Paul II, Sixtus IV, the lover of books, and Innocent VIII, added each some new group of buildings to the original edifice on the eastern and southern sides of the Vatican Hill. Julius II, Pius IV, and afterward Clement XIV and Pius VI, added the glorious decorations that have challenged the admiration of art lovers for centuries. To

Pius V we owe the three magnificent chapels and certain amplifications on the northern side of the group; and these were completed by Gregory XIII.

Thus the cluster of buildings known as the Vatican presents an irregular, almost labyrinthine, set of structures connected by passageways, courts, stairways, and galleries, which it would take a week or more to traverse if one wished to inspect their various localities, with their definite appointments, including oratories, museums, libraries, and archives, offices, domestic apartments, administration buildings, storerooms, printing shops, mosaic and other factories for decorative work, immediately connected with the Pontifical establishment or dependent upon it.

The precious finds in the Etruscan and Egyptian museums; the masterpieces dispersed throughout the galleries, chapels, halls, corridors, and reception rooms, embrace the entire cycle of pagan and Christian art. The chapel of Nicholas V is covered with paintings by Fra Angelico; the Sistine chapel, in ceiling, and walls, shows some of the best works of Perugino, Pinturicchio, Boticelli, Signorelli, Ghirlandajo, and, better than all, of Michaelangelo. The Pauline chapel and the Borgian apartments are filled with the same quality of paintings from the same masters. Then come the Stanze, covered by Raphael, and, under his immediate direction, by Giulio Romano and others of his pupils. The so-called New and Old Picture Galleries and the Christian Museum contain specimens of every school of painting from the Tercento on. The Hall of Tapestries shows chiefly designs by Raphael. What is said here of the collection of paintings and drawings is equally true of those halls which shelter the manuscripts of the past, the rare editions of early printing, the illuminated documents that tell of the zeal of the ancient monks for the propagation of letters and their devotion to science and art.

To have all this described in orderly fashion, in good English, with excellent illustrations—some five hundred or more—in half-tone, is a boon. In this instance the work is done by men who are thoroughly reliable—Professor Marucchi, Commendatore Serafini, Baron Kanzler, Mgr. Baumgarten, Commendatore Cavenaghi, and others. The names of these directors of the departments in the Vatican about which they write, give guarantee of correct and full information on the subjects discussed. Dr. Ernesto Benigni, the chief editor, aided by his assistants, Dr. James Grey and Thomas J. Kennedy, has shown admirable judgment in the choice of contributors and in the disposition of the matter and artistic execution of the whole work.

**THE LIFE AND VISIONS OF ST. HILDEGARDE.** By Francesca Maria Steele (Darley Dale). With a Preface by the Very Rev. Vincent McNabb, O.P., Prior of Hawkesyard. B. Herder: St. Louis, Mo. 1915. Pp. 246.

The study of medieval mysticism, which has found numerous votaries in and outside the Catholic Church during the last few decades, could hardly have failed to lead to new investigations touching the literary sources of the great Benedictine Abbess St. Hildegard, whose religious activity covers the larger part of the twelfth century. The old chronicles of the Monks Gottfried, Theoderick, and Wibert, her contemporaries, have elicited literary appreciations from Trithemius, Stilting, Schneider, Clarus, Schmelzeis, Kaise, and Bruder in Germany, Pitra in Italy, Delehaye in Belgium, and Franche and Herwegen in France. These include the *Acta Inquisitionis*, which supplement the account of the Bollandist Fathers, the *Liber Vitae meritorum*, the *Causae et Curae*, and her musical compositions. To these researches and interpretations a German priest, Joannes May, added a new biographical setting in 1911, not without originality in the use of the old documents. Of some of this material Miss Steele has availed herself, and scanty as her biography is, we have to thank her for having made it available to readers of English.

St. Hildegard was not only one of the greatest women of her age, if we measure greatness by her cultural influence, but she is likewise the earliest representative of the mystic school of theology in Germany, contemporary with St. Bernard of Clairvaux. "Western mysticism," writes Father McNabb in his interesting Preface to the book, "stands indebted beyond repayment to the land that gave us the writings of Hildegard, Elizabeth of Schoenau, Ruysbroek, Eckhart, Albert the Great, and Suso." We might add Gertrude, Melchtildis, and Tauler. In making his valuation Father McNabb places St. Hildegard aside of St. Thomas of Aquin. "The young German-blooded Italian," who spent some of the most impressionable years of his youth with Albert of Cologne, "where he drew in the mysticism of the Rhineland so fully that he may almost be called a German mystic," he styles "a brother of Hildegard and of Henry Suso". Popes, emperors, archbishops, abbots and abbesses joined with simple laics in writing to Abbess Hildegard the most open-hearted confession of their shortcomings, so that she dominated the reforms of her time in Church and State. Her knowledge of science, especially botany and medicine; her intuitions, which have given to her the name of prophetess; her love of the arts, especially music—these and many other traits marking

the superiority of her administrative gifts, stamp her as a figure somewhat like that of Roger Bacon, and incite interest in the study of her life. The present volume is surely a good beginning of that interest inasmuch as it renders us familiar with the salient characteristics of the great woman. Miss Steele is a practised writer and her literary style should commend the subject of which she treats. The volume fills a place in our hagiographical literature that has long been vacant. We expect soon to have more about St. Hildegard, for the material at command is as abundant as it is enticing.

**A ROSARY OF MYSTERY PLAYS.** Fifteen Plays selected from the York Cycle of Mysteries performed by the Crafts on the Day of Corpus Christi, in XIV, XV, and XVI Centuries. Translated from the Middle English of the Originals into our Mother Tongue by Margaret S. Mooney, formerly Professor of Literature in the State College for Teachers, Albany, etc. 1915. Pp. 150.

A careful study of the Mystery Plays of the Middle Ages shows us how extensively and deeply religion entered into the daily life of the people of all classes in city and country. If there were no Bibles to read, since the art of printing had not yet been invented, the lessons of Bible history were much better known and practised because they were taught in pictorial art and in the drama; and the performers in these arts were not a select few who made a profession of it to gain their livelihood, but the people themselves. Scenes like the familiar crib with its Holy Child at Christmas, and living pictures and sacred plays, such as we see them performed at rare intervals by a professional company or the amateur dramatic club of Catholic societies and schools, were enacted all the year round, to illustrate each festival of the Christian year. Every Guild or Trade Union had its turn and its special plays, just as they had each their assigned function in the popular liturgical worship. Each craft took its part, not merely in the work of constructing those magnificent churches and town halls which are still the admiration of lovers of art in architecture, sculpture, and painting, but in maintaining those patronal devotions that gave life to the outward beauty. The plays were interpretations of devotional worship. Their subjects were taken, as we still see it in the Passion Plays of the Tyrol at Oberammergau and elsewhere, from the Bible or from the lives of the Saints. The various trade unions vied with each other in applying their best artistic skill to the performance. Excesses of rivalry were prevented, not only by the religious purposes of these performances, but by the town council which also prescribed the place, time,

and conditions of the play. The street or locality which specially desired to have the privilege of the performance had to pay a certain tax which went to the town treasury and was expended for the improvement of the community. For the rest, each society or guild or the parish staged its own plays and paid the expenses for apparel, scenery, and other accessories. It was an expression of Christian socialism that tended to the education of the general public and especially of the young; it kept the tradesmen active, prompted original creations of genius, and promoted a healthy public spirit by wholesome competition. The crafts had their turn as a rule in summer, about the time of the celebration of Corpus Christi. Nature helped by its setting the interest in the performances, which were always held outdoors. The Catholicity of the subjects as well as the general purpose of these plays as an educational means made their diffusion international.

The first record we have of an English play is that of Master Geoffrey, a celebrated scholar from the University of Paris, who came to the Abbey Dunstable in England to teach. He inaugurated the performance of "St. Catherine", a story of martyrdom for the faith. This was toward the end of the eleventh century or the beginning of the twelfth. The Christian soldiers and pilgrims returning from the Holy Land after the First Crusade brought with them a troubadour spirit that gave new animation to the old legendary lore about the chivalry of the early martyrs and awakened a keen interest in the wonderful accounts of self-denial and sacrifice which reached from the shores of Palestine and from Mount Calvary and Mount Sinai. These tales were embodied in the so-called Mystery Plays or Miracle Plays as the scenic performances were termed. They were not only the medium of religious instruction, but also training schools of the romantic drama. As such they play an important part in the study of English literature. They fostered a love for religious and popular music, and thus became in many instances the basis of those beautiful lyric compositions which are embodied in our religious hymns and the old popular melodies.

The student of history, of literature, and of art, cannot afford in these days of special searchings into the origin of things, to ignore so rich and attractive a treasury of English religious and esthetic thought, as is presented by these Mystery Plays of what is known in the history of literature as the Middle English period. Unfortunately the language in which they were written is not as easily interpreted as one might wish for the sake of their popularity. Scholars in England and America, and especially the "Early English Text Society", have done a great deal within the last half-century to rescue from the hidden recesses of old libraries the relics and

records of this literature. The results of their finds have been published together with glossaries for the use of students. On the whole however they are still practically inaccessible to the general public.

Under these circumstances we have to thank the author of the present series for having made a representative selection from the plays edited by Miss Lucy Toulmin Smith in 1885, and issued from the Oxford University Press. Miss Smith arranged a cycle of forty-eight plays from the original manuscripts. Out of these Mrs. Mooney has chosen fifteen which illustrate the devotion of the Rosary. She has so far translated the original Middle English as to make it intelligible to the ordinary reader, without sacrificing either the spirit or the rhythmic and dramatic form of the original. Where the rhyme demanded it, she has usually retained the old English forms, and whenever necessary there is an elucidating foot-note to save the reader from misinterpreting the meaning. The work hardly needs our commendation as to its accuracy and general excellence since the author's experience as a teacher of teachers in literature in one of our leading state colleges gives sufficient guarantee of her ability. We would merely urge the reading and study of these plays as an object-lesson of what is sorely needed in our present-day religious literature. These plays might be performed in schools; at least they would offer patterns to teachers as to what is most desirable for our people, young and old. These topics might fitly take the place of the farcical performances, so hurtful to mind and heart, which have become almost the sole spectacular amusement of our generation. Vaudeville is poor food for the soul, and if we want to keep a healthy spirit of moral cheerfulness in our growing youth, we shall have to give them something more substantial, albeit no less interesting, to stimulate good taste. All the world applauded the play of "Everyman" when some years ago it was introduced on the stage; despite the fact that the taste of the public had been vitiated by being drugged with a showy and artificial reproduction of half-sentimental, half-ludicrous dramatic performances. Just now the "Movies" are giving us "real life"; but it is not the real life which we most need to formulate a right solution of the problem of life. Priests in America can do much toward promoting a true interest in this kind of work, which is apt at the same time to further missionary and pastoral success. Mrs. Mooney dedicates her book to the "Teaching Orders of Men and Women", to whom she must of necessity look for encouragement if she is to give us more of this kind of literature.

If we might make a suggestion, we would urge in a future edition the adding of a simple glossary of the unfamiliar terms that occur throughout the book. Such a dictionary would be of decided service

to teachers and pupils who may fail to remember the interpretation in the foot-notes where the word has been used. The volume is published by the author and may be had at 618 Clinton Avenue, Albany, N. Y.

**FATHER TIM'S TALKS WITH PEOPLE HE MET.** By O. D. McNairy, O.S.S.B. B. Herder, St. Louis, Mo. 1915. Pp. 175.

A score or more of good stories, scenes from real life, and embodying the experiences of Father Tim Casey during his pastoral sojournings. They have the definite purpose of explaining in a popular form some of the chief doctrines, liturgical practices, and Catholic aspects of our social problems. Incidentally they touch nearly all the practical issues of daily life, as they fall under the observation of the missionary priest in the United States. As such they contain valuable hints in the line of pastoral theology. Most priests will like to read the book, and many will get a good store of information as to how to deal with cases of conscience outside the confessional. Some of the discussions touch purely ethical questions, as, for example, the chapter "Is War Immoral?" The author shows throughout perfect knowledge of moral theology and an understanding of practical conditions. At the same time he knows how to give his instructions a pleasant, often humorous, turn that makes the truths imparted seem less hard to understand or appreciate than they might otherwise be.

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## Literary Chat.

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*The Life of Sister Rosalie*, by the Viscount de Melun, and translated by the Hon. Joseph D. Fallon (Plimpton Press: Norwood), is the biography of a Sister of Charity who, having grown up amid the horrors of the French Revolution, carried the spirit of the martyr into her vocation as a religious. She became one of the leaders of works of charity in the days of the empire, and gained the admiration of high and low for her courage, prudence, and self-sacrifice in the service of the poor and afflicted. Even when, toward the end of her career, she had become blind, she still exercised a potent influence by her watchfulness over the interests of the afflicted of every sort. Judge Fallon dedicates his translation to his daughter Josephine, who became heir of the magnificent spirit of Sister Rosalie, whilst secretary of the Superior General of the Order, and who died only last May at the motherhouse of the Sisters of Charity in Paris.

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That ever active agency for the spread of sound Catholic literature, the Society of the Divine Word (Techny, Ills.), has recently sent forth a volume which ought to prove a potent stimulus for the rousing of zeal in behalf of missionary endeavor. The book bears the title, *Our Lord's Last Will and Testament*. It is "adapted for America", from the German of Fr. Fischer, by E. Ruf. Christ's final command to His Apostles to teach all nations embodies



"His Last Will", which is directed to every time and place of Christendom, and to none probably more than to the present, when, as the author thinks, the crisis seems near at hand wherein must be decided "whether the world shall for the greater part become Catholic or fall a victim to heresy and Islamism". And so, he urges, it becomes more and more "the duty of the Catholic Church to strain all its strength and efforts to win the heathen world to the true faith".

On the other hand, it may seem that the struggle to maintain religious truth and morals at home comes first in importance, so that "the conversion of the heathen world might well be postponed and wait the dawn of more favorable times". The two duties however, he pleads, are not incompatible. "A more intensive activity for the heathen missions will serve both obligations, for precisely this will awaken the rich but for the most part still slumbering Catholic power and ideals, and will bring about the exterior and interior victory of the Church." To the development of these ideas the book is primarily devoted. The low price at which the volume is sold (a feature of self-sacrifice which is commonly reflected in the works put forth by the zealous Society of the Divine Word) should facilitate its purpose.

Calendars and Almanacs for 1916 are already in evidence. *The Pope's Peace Offering Calendar* should appeal not only to the loyal children of the Holy Father, but to all souls who are longing and praying for peace—

"Far (indeed it seems) and remote from human sight  
When war and discord from the earth shall cease;  
But every prayer for universal peace  
Avails the blessed time to expedite."

Perhaps a calendar like the present one may in some way contribute to the same end. There are fifty-two quotations from the writings of the last four Popes—one extract for each page answering to each week. The material make-up should satisfy the most exacting artistic sense. The cover is embellished with a cord in the papal colors, and with golden embossed title. The quotations are done in purple on a creamy background and within saffron borders. The calendar is compiled by Graham Reynolds of Dunwoodie Seminary and is published by Sully & Kleinteich, New York. It makes an acceptable Christmas or New Year's gift.

Among the other new helps for the New Year special notice should be taken of *Saint Anthony's Almanac*, published by the Franciscan Fathers (St. Joseph's College, Callicoon, N. Y.). Besides the *memoranda* and the ecclesiastical *calendar* which keep the Catholic in daily touch with the liturgical life of the Church, the Almanac furnishes a very large amount of useful and entertaining reading matter.

If the repertoire contained nothing more than the instructive and interesting article by Fr. Paschal Robinson on "Some Old Documents", the pamphlet would be well worth having. To many even otherwise well-informed readers the chapter will be their first introduction to Paleography. With no little intellectual pleasure and profit, and perhaps wonderment—not to say admiration—they will pass in review, aided by an expert guide, the various types of medieval calligraphy from the crabbed Merovingian of the seventh century to the microscopically written and many-sealed document of the thirteenth. One needs to take it on faith that these old folk wrote legibly. However, *credimus experto*, here as usually elsewhere.

It may not be amiss to note that while the purchaser of *St. Anthony's Almanac* gets amply the worth of his money he at the same time contributes to the support of poor students, for whom the profits, should there be any, are utilized.

*St. Michael's Almanac* is published in English and German by the Society of the Divine Word. It, too, abounds in interesting and instructive reading, and contains many—amongst which are some excellent and other some humorous—illustrations. It is published by the Society's Press, and the proceeds of its sale are for the benefit of heathen missions.

One thinks twice before recommending a new prayer-book.' Improvement on the older manuals of piety is at least doubtful. However, one need have no scruple in urging the claims of a very neat little book entitled "*The Mass: The Holy Sacrifice with the Priest at the Altar on Sundays, Holydays, and Other Days of Special Observance*". The book's claims are well summed up in this title. It is the only compact pocket manual—printed in large clear type, good paper, small price—that contains *all* the prayers of the Masses for all the occasions mentioned in the title. We have, of course, complete Missals in English, but such books are bulky, expensive, and too complicated for use by the average laity. The present little volume obviously supplies a need. It is relatively complete, simple, attractive, and last but not least within easy reach of the impecunious. The booklet has been compiled by Fr. Wynne, S.J., and is published by the Home Press, New York.

The war gives rise to a literature of its own, some of which is not altogether ephemeral. There are truths which come home to men only under the stress and strain of powerful events, when God's breath stirs history to its very depths. Publications embalming such luminous truths which make themselves heard amid the clash of arms and the thunder of the battle-fields, will survive the days of bloody strife and enrich permanently the intellectual possessions of the nations. Amongst this class of works Bishop Tissier's discourses (*Consignes de Guerre*. Par Mgr. Tissier, Evêque de Chalons. P. Téqui, Paris.) deserve to be reckoned. The duties of patriotism form the topics of these crisp, forceful instructions. Though frank and outspoken in their national preferences, they are tempered and softened by a realization of a broader humanity and contain nothing offensive to any nationality.

Seven editions bespeak better the excellence and the merits of a work than many words, especially if there is question of a profound and somewhat extensive treatise on Philosophy. In response to popular demand the works of Father Gratry have achieved this distinction and rounded out that enviable figure (*Philosophie de la Connaissance de l'Ame*. Par A. Gratry. P. Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass.). His philosophy is not that of the School; in its main inspiration it is Platonic, modified and influenced by traditionalism and ontologism. It is a very subtle, spiritualistic and daring philosophy. It scales the dizzy heights and sounds the lowest depths of speculation; it is at home on the loftiest peaks of mysticism, but rather remote from the facts and realities of experience. Père Gratry was a thinker of rare penetration, and the reading of his books affords a unique delight. The charms of his style are such that they impart a glow of beauty to every subject he touches.

## Books Received.

### BIBLICAL.

THE HOLY GOSPEL ACCORDING TO ST. LUKE. With Introduction and Notes by the Right Rev. Mgr. Ward, President of St. Edmund's College, Ware, England. Third impression. Catholic Truth Society, London; B. Herder, St. Louis. Pp. 288. Price, \$1.00.

UN COMMENTO A GIOBBE DI GIULIANO DI ECLANA. P. Alberto Vaccari, S.I. (*Scripta Pontificii Instituti Biblici*.) Pontificio Istituto Biblico, Roma. 1915. Pp. viii-218. Prezzo, 3 L.

## THEOLOGICAL AND DEVOTIONAL.

THE WONDROUS CHILDHOOD OF THE MOST HOLY MOTHER OF GOD. By Blessed John Eudes. Translated from the French. Convent of the Good Shepherd, Mt. Florence, Peekskill, N. Y. 1915. Pp. xxxi-427. Price, \$1.50 *postpaid*.

THE LIFE AND VISIONS OF ST. HILDEGARDE. By Francesca Maria Steele (Darley Dale.) With a Preface by the Very Rev. Vincent McNabb, O.P., Prior of Hawkesyard. B. Herder, St. Louis; Heath, Cranton & Ouseley, London. 1915. Pp. 246. Price, \$1.35.

A BOOK OF ENGLISH MARTYRS. By E. M. Wilmot-Buxton, F.R.Hist.S. Illustrated by M. Meredith Williams. B. Herder, St. Louis; Burns & Oates, London. 1915. Pp. 242. Price, \$1.10.

THE HOLY SACRIFICE OF THE MASS. Explained in the form of Questions and Answers. By the Rev. Joseph J. Baierl, Rochester, N. Y. Fourth edition (seventh thousand). Arranged and illustrated for school use. 1915. Pp. 148.

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# THE ECCLESIASTICAL REVIEW

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## STATE AID TO CATHOLIC INSTITUTIONS.

THE problem of caring for our Catholic defectives, dependents, and delinquents, is a very large problem in the United States. A large proportion of the immigrants who have flocked to American shores in recent years profess the Catholic faith. To most of them, coming to America meant a change from a simple country life to the complex life of our large cities. While this change offered great opportunities to the ambitious and enterprising, it accentuated the failures of the weak and the ambitionless and caused more of them to become dependents on public charity. In their new environment, too, the immigrants were exposed to greater temptations than they had been accustomed to in their old homes. Their moral principles and ideals were thus put to a severer test, a test for which many of them unfortunately were ill prepared. We have here at least a partial reason why so many of our families have been economic and moral failures: economic failures by reason of the fact that they have been unable to provide for the material wants of their members, who have thus become dependents upon public charity, and moral failures in the sense that they have been unable to provide the proper kinds of restraints for their children, who have therefore found their way into the juvenile courts and ultimately into institutions for delinquents. We can, therefore, readily see why the caring for dependents and delinquents should offer such large problems to the Catholic Church in our American industrial centres. These problems arise in part from the failure of many of our immigrants to adapt themselves to their new economic and moral environment and in part also from

the natural or artificial limitations of our economic, political, and religious institutions.

In order to provide for her dependent and delinquent children, the Catholic Church in this country has expended millions of dollars in the erection and equipment of large congregate institutions. The principal motive which inspired the Church in this work and which led her to make such great sacrifices, was the proper religious upbringing of her children, who for one reason or another had to be separated from their own homes. If the religion of these children could be provided for just as well in other ways, there would be no reason for the erection of such a large number of congregate institutions, and if society can in the future discover a better means of providing for the religious training of homeless children, while at the same time making adequate provision for their material well-being, there is no reason why the congregate institutions should be indefinitely continued.

In erecting and maintaining child-caring institutions, the Catholic Church was removing a great burden from the shoulders of the State: it was doing a work which the State would otherwise have to do itself and was thus saving millions of dollars to the taxpayers. The question, then, naturally arose whether or not the Church should be required to continue this work, whether or not it should be required to maintain persons who would otherwise become public charges, without some compensation from the State. It is the purpose of the present article to find out what answer the various States have given to this question. Our information in regard to some of the States is very incomplete, but we have thought it better to present such facts as we could obtain by consulting the reports of the various State Boards of Charity and communicating with persons interested in institutional work, with the hope of arousing some interest among the readers of the *REVIEW* in this very important subject.

Turning first to the New England States, we find that in Maine it seems to be a fairly well accepted principle that the State should take care of its Catholic defectives, dependents, and delinquents through Catholic institutions and that these institutions should be compensated according to the amount of work they do. In order to obtain compensation, the insti-

tutions must render properly itemized statements to the State Board of Charities, which makes recommendations to the legislature. The total amount appropriated each year for Catholic institutions in Maine is about \$16,000. Vermont and New Hampshire contribute small sums each year toward Catholic orphanages and hospitals. In Connecticut there is a law which provides that female delinquents between the ages of 16 and 21 may be committed to any institution that has been chartered by the State Board of Charities. Under this law Catholic female delinquents may be committed to Houses of the Good Shepherd, where the State pays for them on a per capita basis of \$3.50 a week. Catholic hospitals in Connecticut receive about \$50,000 a year from the State. In addition to these contributions from the State Legislature, various cities in Connecticut also make appropriations for Catholic institutions. Massachusetts aims at placing out in homes all its dependent and delinquent children. When it is impossible to find proper homes for these children, it commits them to public institutions. Only in very rare instances does Massachusetts commit its wards to Catholic institutions.

The Middle Western States, with the single exception of Kansas, do not make any public appropriations for Catholic institutions. In Kansas, the legislature makes a number of small appropriations for Catholic hospitals. Some of the counties in Ohio, Indiana, and Illinois, however, commit children to Catholic orphan asylums and industrial schools and pay a stipulated amount for their maintenance. The most notable instance of this policy, which has come under our notice, is found in Cook County, Illinois. Cook County pays \$10 a month for the care and training of dependent boys and \$15 a month for the care and training of dependent girls in Catholic and other private industrial schools. For this work, eight Catholic industrial schools at Chicago receive nearly \$150,000 a year.

In no Southern State, so far as we are aware, does the legislature make any appropriation for Catholic institutions. In Louisiana, however, the city of New Orleans contributes \$30,000 annually to Catholic child-caring institutions.

Turning to the far Western States, we find that in Arizona, New Mexico, and Washington, private institutions receive no

public money. In Oregon, in recent years, the legislature has been appropriating small sums for institutions of the various religious denominations. In California the State Board of Control is authorized to make provision for needy orphans, half-orphans, or abandoned children. When committed to Catholic or other private institutions, these children are paid for by the State at the rate of \$100 a year for full orphans, and \$75 a year for half-orphans. Neglected children who come under the juvenile court law may be committed to Catholic or other private institutions, and when so committed they are paid for by the counties on a per capita basis of \$11 a month.

In the Atlantic Seaboard States and especially in New York, Pennsylvania, and Maryland, the amount of public money contributed to private institutions assumes the largest proportions. In the State of New York the legislature does not as a rule appropriate any money for Catholic or other private institutions. The single exception to this rule is in case of the blind, for whose care in private institutions the State pays a per capita rate of \$200 a year. The State constitution of New York, however, authorizes the local subdivisions of the State to make contributions to private institutions for the care and education of such inmates as are received and retained in accordance with the rules of the State Board of Charities. Taking advantage of this constitutional privilege, which remains unchanged in the new constitution, the various cities and counties in the State of New York make provision for the maintenance of defectives, dependents, and delinquents in institutions of their own religious faith or, in case of children, of the religious faith of their parents. New York City makes provision for the maintenance of dependent and delinquent children, the sick poor, the feeble-minded, the deaf and blind in Catholic institutions. Delinquent children of Catholic parents may be committed by the juvenile court to Catholic institutions, and when so committed they are accepted by the city as public charges and paid for on a per capita basis of \$150.00 a year. The total amount contributed by the city of New York in 1914 for the maintenance of delinquents in Catholic institutions was \$383,063.78. For adult females committed by the courts to Catholic institutions the city pays on a per capita



basis of \$110 per annum. The total cost to the city of New York of maintaining this latter class of inmates in Catholic institutions in 1914 amounted to \$103,820.98. Dependent children may be committed by the court or the Commissioner of Charities, whereupon they are accepted as public charges and paid for at the rate of \$2.50 a week for maintenance, 7 cents a day for education, 7 cents for vocational training. The city of New York, however, is not satisfied with maintaining its dependent children in institutions of the same religious faith as their parents. It makes every effort to have these children placed out in suitable homes. For this purpose it pays duly authorized home-seeking bureaus for dependent children at the rate of \$20 for every child placed or permanently indentured in a suitable home; \$5 per capita a year for a period of two years for the supervision of children placed in homes outside of the city of New York, and \$2.50 per capita for the same period for the supervision of children placed in homes in the city. The total amount contributed by the city of New York for the institutional care, placement, and supervision of Catholic dependents in 1914 was \$2,028,762.30. For the care of the sick poor in Catholic hospitals, the city of New York in 1914 contributed \$513,921.57 on a per capita basis of \$1.25 a day. For the maintenance of the physically defective in Catholic institutions in the same year, the city of New York contributed \$169,348.02 on a per capita basis of \$1.50 a day for the blind and 60 cents a day for other defectives. Adding up the amounts contributed by the city of New York to Catholic hospitals and child-caring institutions in 1914, we get a total of \$3,199,776.44, or \$800,000 more than the amount contributed to Jewish and Protestant institutions combined. But this sum, large though it may seem, scarcely represents more than half the annual cost of maintaining Catholic defectives, dependents, and delinquents in New York City. The remainder, including the large cost of erecting and equipping the institutions, has to be borne by private charity.

In New Jersey the constitution forbids the State to make any contributions to private institutions. But, as in other States where such a prohibition exists, the counties and cities are privileged to commit their public wards to Catholic institutions, a privilege which, so far as we are aware, is very little

availed of. In all probability, Pennsylvania appropriates more money for Catholic and other private institutions than any other State in the Union. The biennial appropriation for Catholic institutions in 1913-14 amounted to almost \$830,000; the total amount appropriated for all private institutions in the same period being well over three million dollars. In Maryland, the legislature makes an annual appropriation of about \$250,000 for Catholic institutions, and in addition the city of Baltimore commits Catholic dependents and delinquents to Catholic institutions and pays for them on a per capita basis. In the District of Columbia a number of Catholic institutions also receive contributions from public funds. By a contract with the Surgeon-General of the United States, one Catholic hospital in the District receives an annual sum of \$19,000 for the upkeep of ninety-five beds. The same institution has at times received large appropriations from Congress for building purposes. Between 1902 and 1912 it received \$365,579.67. Another Catholic hospital receives \$5,000 annually from the District through the Board of Charities for the maintenance of poor patients at the rate of \$1.00 a day for adults, and \$0.40 for children. In the District of Columbia, all dependent and delinquent children are committed by the juvenile court to the Board of Children's Guardians, which either places them in suitable homes or in institutions of the same religious belief as their parents. Under this plan Catholic children, when suitable homes cannot be found for them, are placed in Catholic orphan asylums or industrial schools where they are paid for by the District Board of Charities at the rate of \$100 a year for delinquents, \$2.50 a week for dependent children over two years old, and \$0.65 a day for babies. The total amount paid by the District for this work to Catholic child-caring institutions in 1914 was \$9,413.73.

From the foregoing brief survey it will be seen that our State legislatures do not as a rule appropriate money for Catholic or other private institutions, the great exceptions to this rule being Pennsylvania, Maryland, and California. Most of the public money paid to Catholic institutions for defectives, dependents, and delinquents, comes from the counties and cities. When these local subdivisions of the State pay money to Catholic hospitals or child-caring institutions, they look

upon the payment as a strictly business proposition. They realize that it would cost millions to erect and equip similar institutions of their own and even after these institutions are erected they feel that they cannot expect to develop the same high idealism that finds expression in Catholic or other private institutions. In public institutions the influence of religion, which is so necessary for children who have been separated from their own homes, would be wanting. Public officials could scarcely be expected to give themselves so whole-heartedly to the institutional care of children as the Catholic sisters and brothers who have dedicated their lives to this work.

We are aware, of course, that there are some objections to the payment of public money to private institutions. When large sums of money can be obtained from State legislatures for the erection and maintenance of private institutions, there is a grave danger of such institutions being unduly multiplied. Such appropriations also lead to a system of political log-rolling which is certainly very discreditable to religious institutions. There will, however, be little danger of an unnecessary increase in the number of institutions and of political log-rolling, if the cities, counties, or states make specific payments for specific services, if the public authorities pay only on a per capita basis for such inmates of institutions as have been accepted as public wards. Another objection urged against contributing public money to private institutions is that it prevents the introduction of more up-to-date methods of institutional care. This objection, it must be admitted, has a certain measure of truth in regard to some Catholic institutions caring for public wards. It is not, however, true of the great majority of our Catholic institutions. Catholic congregational institutions, especially in the large cities, are on the whole just as advanced in their methods of treating dependents and delinquents as any other private or public institutions similarly situated. The only means of bringing all Catholic or, for that matter, all child-caring institutions up to the best modern standards is by a proper system of supervision, of which more will be said in another article in these pages.

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## GOD'S ACRE.

IT has been the teaching of a modern school of thought that education produces refinement, that refinement begets morality, and that morality can replace Christianity. Were such the case, history would have a very different story to hand down to posterity. The fallacy of such a view has been, but too irrefutably, and emphatically, proved by recent events in Europe. The heart has bled, and the imagination been staggered, by the unbounded and wanton acts and extremes to which the military authorities have ventured to go. The principles and practice of morality, reverence, and mercy, are fruits that grow on the tree of Christianity; and no amount of education can ever prove an adequate substitute for the teaching and spirit of the Gospel.

One has a right to hope, even to fully expect, that, during the war at least, cemeteries and churchyards shall be inviolable; that the last and consecrated resting-place of the departed—who, in no way, could affect the progress and fortunes of war—shall be regarded with respect, and spared sacrilege. But, where Christianity is not deeply rooted, and her principles are not predominant in a people, it is natural that, when the passions are inflamed, and let loose, under the grim realities of war, nothing that mankind holds sacred will be treated with honor; that churches will be liable to profanation, graves disturbed and desecrated, human beings violated, and even massacres perpetrated. Under such circumstances, what can, what do such people care about hallowed ground, about “God’s Acre”! To them, it is naught that—

This is the field and acre of our God,  
This is the place where human harvests grow.

## THE CHURCHYARD.

“God’s Acre” is full of affectionate and holy associations. There, in that mouldering corpse, lies enshrined the secret of a silent love; in another, the story of a life-long struggle; with a third, was buried many a shattered hope, many a tearful prayer. The forms crumbling there are, to the bereaved, human jewels; their dust is, to the mourner, more precious than gold dust.

I like that ancient Saxon phrase, which calls  
 The burial-ground "God's Acre"! It is just;  
 It consecrates each grave within its walls,  
 And breathes a benison o'er the sleeping dust.

Truly, each grave is hallowed ground. It is a shrine where loving memories and reverent hopes are casketed. The occupant of each coffin has been committed to Mother Earth with the helpful and hopeful consolation—"I believe in the Resurrection of the Body". Each grave is a tenement wherein immortal seed has been sown.

God's Acre! Yes, that blessed name imparts  
 Comfort to those who in the grave have sown  
 The seed that they had garnered in their hearts,  
 Their bread of life, alas, no more their own!

#### CIRCULAR CHURCHYARDS.

It would appear that, originally, all churchyards were protected by a circular or ovoidal enclosure. There still exists in Wales, a considerable number of such churchyards. This prevalent use of a circular form is very significant. Many remains of ancient habitations still found in the uncultivated uplands, generally within close proximity to the coast, are circular. The many ancient hill fortifications are also circular. The number of ancient stone circles that still remain, also bear evidence to the prevalent use of circular structures in early days. Moreover, the ancient *tumuli*, in which the primitive Britons buried their dead, were always either circular or oval in shape.

The Welsh used to hold their "Gorseddau" in a conspicuous place, "in the face of the Sun, and in the eye of Light", it being considered unlawful to transact any business of a public nature under cover of darkness. The Gorsedd was a circle of erect stones; and within this sacred circle religious and other functions were always performed. Nowadays the Gorsedd, connected with the national Eisteddfod, is a circle of rude stones, temporarily placed in an open space.

There is probably some connexion between the circular churchyards and the ancient custom of the Welsh to erect stone circles for the discharge of public matters. Probably, too, the ancient sites wherein religious ceremonies were performed by the Druids, were appropriated by the early Chris-

tians as places of worship; and thus the reverence of the people for those particular spots was not violated, but transferred to the Christian faith on the establishment of Christianity in Great Britain.

The many circular churchyards in Wales must have been so shaped designedly, and it is difficult not to associate these round burial grounds with the remains of similar form in prehistoric times. The peculiarity of shape in so many instances could not have been accidental.

Even if these circular churchyards are not the identical spots on which the ancient inhabitants celebrated their pagan rites, they are at least a connecting link between the paganism of their forefathers and the Christian religion which supplanted it.

Sometimes a path runs round the outside of these circular churchyards. There appears to have been no need for such a road, it being quite unnecessary for traffic; and this path proves to be, upon closer examination, the dried-up bed of a stream. This surrounding water was doubtless looked upon as a sacred barrier, and regarded as a protection from intruders of every kind. It is well known how effective a sunken fence is in preventing cattle straying over prohibited ground; but there formerly was probably some superstition connected with a churchyard being surrounded by water, especially "living" (running) water.

In far-back times, when appeal was constantly made to trial by combat, it was believed that the gods of Valhalla actually presided over these combats; and, to insure their presence, sacrifices were made. To ward off the influence of evil spirits, an island was selected, because it was thought that running water (in fact, water of any kind) had the power to dissolve spells, and prevent the intrusion and malignant influences of black elves and witches. When an island was not to be had, the same effects were attained by surrounding a portion of land with white cords stretched between hazel-wands; and these were called, in High German, "*Schranken*" or enclosed places. The expression "*a tournament they chest*", which twice occurs in the poem of "*Syr Trystrem*", bears, according to the context, the sense of enclosing—not "*choosing*"; and supplies us with a possible meaning of the word "*chester*", as

applied to walled (i. e. enclosed) towns, without any reference to the Latin "*castrum*". The circle has, like the pentacle, always borne a mystical meaning. It is moreover a symbol of eternity, having neither a beginning nor an end; it is probable therefore that churchyards were made circular to typify either the doctrine of immortality or the fact of eternity, and possibly both.

#### RIGHT OF SANCTUARY.

The immunity from violence, even to the criminal who had placed himself under the protection of present Deity, which was provided by the Levitical "*cities of refuge*", and which attached also to the temples of the gods of ancient Greece and Rome, was, when the Empire became Christian, readily accorded to churches and their precincts.

This right of sanctuary existed and was respected even in Anglo-Saxon times. A law of King Canute (1016-1035 A. D.) recognizes four degrees of churches in England. These, "though divinely they have like consecration", held different rank, and had a different penalty attached to a violation of their right of sanctuary: (1) the "*heaford mynster*", or chief minster; (2) the "*medemra mynster*", or "*ecclesia mediocris*"; (3) the "*laessa mynster*", or smaller parish churches; and (4) "*feld-cirices*", or field-church, where there was no burial-ground. The "*heaford mynster*" were probably the cathedrals or mother churches; the "*medemra mynsters*" answered to churches of ancient date, with wide jurisdiction; and the "*feld cirices*" were equivalent to district or mission chapels.

This recognition of the right of sanctuary which had, probably, been introduced from the imperial law of Rome, by the influence of missionaries, was an important feature in the administration of the criminal law. King Ine, of Wessex, published a series of laws, between 690-693 A. D., which are the earliest example of West-Saxon legislation. These laws recognized the right of sanctuary attached to a church. Even a murderer who had taken sanctuary was to have his life spared, but was obliged to make "*bôt*", according to law; and a "*theowe*", who had incurred "*scourging*", was to be excused the penalty. The laws of King Alfred (871-901 A.

D.) allowed three days' sanctuary in the "Mynsterham", which is free from the King's farm, or any other free community, with a "bôt" of one hundred and twenty shillings for its violation, to be paid to the brotherhood; and seven days' sanctuary in every church hallowed by the bishop, with the penalty of the king's *mund* and *byrd*—and the Church's *frith*—for its violation. The church "ealdor" was to take care that no one gave food to the refugee. If he was willing to surrender his weapons to his foes, then they were to keep him thirty days, and give notice to his kinsmen, that they might arrange the legal "bôt".

The laws of King Athelstan (925-941 A. D.) further modified the right of sanctuary. A thief or robber who fled to the king or the bishop or to any church, was to have the right of nine days' sanctuary; if he fled to an ealdorman, an abbot, or a thane, only three days' sanctuary; and any person who harbored him longer was to be worthy of the same penalty as the thief.

This right of sanctuary extended to the king's palace as well as to churches. The king's "grith" (protection) extended "from his burhgate where he is dwelling, on its four sides three miles three furlongs and three acres breadth, and nine feet nine palms and nine barley-corns". The limits of sanctuary are still marked by certain stones in the paving near Holyrood Palace in Edinburgh.

Lady Wake says, in her *Reminiscences*, that when her father was in financial difficulties, he was allowed to occupy rooms in Holyrood Palace, that he might be secure from inconvenient creditors; and this in modern times. It must be borne in mind, however, that although sanctuary was theoretically abolished by King Henry VIII, the right lived on in some places until as late as 1697; and that some further steps had to be taken to get rid of the privilege at Westminster.

Mention has already been made of the laws of Canute which recognized different degrees of churches. To each of these a different value of "grith" or protection was assigned. The "grith bryce" or penalty for violation of sanctuary of a heaford mynster was five pounds; of a medemra mynster it was one hundred and twenty shillings; of a laessa mynster, provided it had no burial-ground, the penalty was sixty shillings; and that of a feld cirice was only thirty shillings.



The benefit as well as power of the right of sanctuary was very great. A notable instance is that of Edward IV, who, after the Battle of Tewkesbury, and accompanied by some of his knights with swords in hand, was about to enter the abbey in pursuit of some of the defeated Lancastrians who had sought sanctuary there. The pursuers were met at the door by the priest, bearing the sacred Host, who refused them an admittance until Edward IV had promised pardon to the refugees. Indeed we meet frequently with examples, in the past, of people who, when in danger of liberty or life, sought sanctuary in the nearest church.

The church was not only a sanctuary for the person of the pursued, but it was also a safe depository for the property of individuals. It was very usual to deposit money and valuables in the safe custody of the church. Jews were not permitted this privilege.

Not the church merely, but the churchyard also gave a certain protection. According to Ordericus Vitalis, it was not unusual for villagers, in times of threatened danger, to remove their goods thither; and to build for themselves huts within the precincts of the church, where they dwelt unmolested. From a canon of the Synod of Westminster, 1142 A. D., we learn that agricultural implements placed in the churchyard had certain immunities—probably, freedom from confiscation for debt. By this canon it was further decreed that the ploughs in the fields, with the husbandmen, should enjoy the same immunity.

A similar privilege attached to the person of a bishop. On one occasion St. Hugh of Lincoln met the sheriff and his men haling a man to execution. The good Bishop claimed the criminal and carried him off. On another occasion the Abbot of Battle claimed and exercised the same episcopal privilege.

#### CHURCH-WALKS.

In the centre of every old village stood the church, the most important, as it is the most-interesting, building in the parish. It was the very soul of the place. It was closely associated with all the joys and sorrows, business and festivity, of the parishioners. Its bells summoned them to a business assembly, or bade them arm for the defence of their liberties. Its

vestry was the council chamber of the parish. To the church the villagers brought their worldly goods, in times of danger; and in the steeple stored their weapons of defence—a goodly supply of harness (armor), helmets, bows and shields—all ready for use. Not only for worship did the parishioners assemble on Sundays, but to hear the news, discuss intricate matters of public business, and to devise new schemes for the development and general good of the community. The church was the centre of the social, as well as the religious, life of the village. It vibrated with all the feelings and interests of the parish, and responded to all the pleasures and sorrows, fortunes and fears, of its parishioners.

It is the birthright of every parishioner to be able to get to his church, so a way to it is a necessity. When a parish church had been built, the first question that arose was how to get to it. Those were days, be it remembered, when there were no highway boards with their road surveyors. From this manifest need arose “church walks”, or “church alleys”, as they were called in towns. The church was generally built adjacent to the house of the lord of the manor, who usually granted the necessary permission to the people to cross his land on their way to the church; and, naturally, they would choose the most direct way. This became in time a recognized right of way to the church; it was the “church walk”.

To say the least, the way to the church must, at the first, have been anything but a pleasant walk in wet and rough weather. Doubtless it would be at times also somewhat dangerous. It would be neither pleasant nor safe for feeble folk, and young children, to run the gauntlet of stray cattle on the way to church. Having obtained a right of way to the church, the next step would therefore be to plant hedges, to act as fences. But although the hedges afforded protection from wandering quadrupeds and the wintry blasts, they gave but little shelter from the mid-day sun and the drenching rain. Hence the next step was the necessity of planting trees along each side of the church walk. Their leafy shade gave shelter and made church-going a pleasure. As the church walks extended to the lych-gate of the churchyard, and sometimes even up to the porch itself, the stately avenue made a graceful approach to the church; and the church walk, with the

grey old church standing in its setting of green at the end of the avenue, became the pride and promenade of the village.

It is possible that Shakespeare alluded to the church walk, when he said: "The way is plain as way to parish church"; for in his day these "ways" would be almost in their prime. Amid all the varied charms of English rural scenery, it is doubtful if there be anything more attractive than the shady church walk, bordered by stately and aged elms, that leads to the ancient village church, which is embowered amid its framework of graceful, venerable trees.

It may be remarked in passing that the lych-gate means the dead-gate; and the name of the cathedral city of Lichfield means the field of dead bodies. In Anglo-Saxon the word "lych" means a "dead body"; hence the lych-gate is often rightly called the "corpse-gate". The existence and position of this gate, at the entrance to the churchyard, is significant and full of meaning; the lesson taught is that the lych-gate is both the door of death and the gate of life.

Through the corpse-gate, amid the memorials of the dead, stood the "stocks". They are still to be seen in a few of the old English churchyards. They were used for those who had been guilty of minor offences. It was both wholesome and fitting that those passing through the churchyard should receive object-lessons in the evil consequences of wrong-doing, so the stocks stood there, that worshippers might see the sad instances of shame and sorrow that result from breaking the Divine Commandments, and that the unfortunate sinner locked in the stocks, and who was, thereby, the subject of ridicule or scorn, might realize that the way of transgressors is hard.

There was in God's Acre one building, of which, though it was a general feature within churchyards, there is hardly one of them left standing in England to-day. This building was the "wax house", where the candles, tapers, etc., used in the services of the Church, were carefully manufactured. Formerly there was one of these interesting ecclesiastical buildings at Birchington-on-Sea, in Kent. At one time there must have been a large number of these wax houses throughout the length and breadth of England; and it is strange and lamentable that scarcely one has been allowed to remain standing to tell its tale.

## YEWS.

One unfailing feature of almost every old English churchyard is the yew-trees that flourish within the sacred enclosure. They also frequently adorn the courts and precincts of old religious houses. A huge yew-tree occupied the centre of the cloister quadrangle of Bolton Abbey, in England. A magnificent specimen occupies a similar position in Mucross Abbey, Ireland. There is a famous yew-tree at Fountain Abbey, and another in Hayes churchyard, both in England. And the antiquity of the Ankerwyke yew, opposite Runnemede, on the Thames, has been well established.

Some of these yew-trees are remarkable for their age and size. The celebrated yew in Darley churchyard, Derbyshire, is considered one of the finest specimens extant in the British Isles. When measured in 1876, its girth, at four feet from the ground, was thirty-one feet, eight inches; and its age has variously been computed from one thousand to two thousand five hundred years. The yews, still living, at Fountains Abbey, were in a flourishing condition as far back as 1132 A. D., and some are older still.

There are grounds for believing that in former times yews were often the only recognized places for public meetings. According to Lloyd's *History of Highgate*, the famous old yew-tree in Totteridge churchyard was, as the old story goes, the gathering-place of the "gemot" for the northern division of the Hundred of Goare.

In old records the yew is variously spelt "ewe", "hue", "you", and "u"; and many theories have been advanced to account for this tree being such a prominent and constant feature of the old English churchyards. It will be remembered that the poet Gray speaks of—

The yew-tree's shade  
Where heaves the turf in many a mouldering heap.

It has been suggested that, on account of their thick foliage, yews were planted in the old churchyards to screen the church from the violence of the winds that rage round a sea-girt land. This theory appears to be founded on a passage in a statute of Edward I, alluding to the planting of trees for this purpose—without, however, any specific mention of the yew—and

prohibiting any tree, thus planted, being cut down for any purpose other than repairing the church. But if the yews thus planted were intended as a shelter from storms, a number would have been planted on the side of the prevailing winds, or else a belt of them would have surrounded the church; instead, we find, except in rare cases, very few yews in each churchyard; often but one, or two.

Another reason alleged for the yew's presence in God's Acre is that it was planted there to afford shelter to worshippers who arrived before the church door was opened. But this suggestion has no weight as every church door in England was, until the Reformation, always daily open to the people.

Almost as groundless is the theory that its poisonous properties explain the yew's prevalence in churchyards. The foliage of this tree is said to be injurious to horses and cattle, therefore, as some have thought, it was planted within the sacred enclosure where animals would be protected from it by the churchyard hedge or wall. But the objection to this view is the number of ancient yews found growing wild in open parks where cattle roamed freely and had easy access to such trees.

There can be little doubt that an important, though not primary, reason for the planting of yew-trees, in the old English churchyards was to obtain material for bows. Indeed, one derivation of yeoman is yew-man, the archers who used the long-bow, that particular kind of bow which was used so effectively and exclusively by the English alone. It is certainly significant that yews do not appear to have been planted in churchyards in other parts of Europe, where the long-bow was not in general use. Evelyn remarks, in his *Silva*: "Since the use of Bows is laid aside among us, the propagation of this tree [yew] is forborne". Shakespeare's allusion, in *Richard II*, to the "double-fatal yew", is usually explained by its employment for death-dealing blows and its poisonous qualities.

In days when the national weapon was the bow there would be good reason for growing yews in the churchyard, where, by reason of it being hallowed ground, the trees would be left untouched. But the slow growth of yews, and their limited

number in each churchyard, make it evident that but a part of the bows required for the archers of the English army could have been yielded by the English yew-trees. As a matter of fact the English species of yew did not yield the best bows. Stringent regulations were laid down in several statutes, requiring merchants to import bow staves from foreign parts. In Queen Elizabeth's time a bow of the best foreign yew cost six shillings and eight pence, while one made of English yew could be then bought for two shillings. Bows made of Spanish yew were considered the best.

The majority of authorities agree that branches of yew were generally employed in England as palms on Palm Sunday; therefore some antiquaries have expressed the opinion that the principal object of planting yew-trees in churchyards was to provide branches of it for this purpose. Certainly there is sufficient evidence to prove that the yew was so used. (1) According to the Notes to Evelyn's *Silva*, branches of the yew "were often carried in procession on Palm Sunday, instead of the Palm". (2) The yew-trees in the churchyards of Kent are, to this day, called palms; and one of the parish books of Woodbury, in Devon, has this entry under the year 1775—"a Yew or Palm-tree". (3) Branches of the yew are, in Ireland, still used as palms, by which name the yew is still called by the Irish. (4) A paragraph in Caxton's *Liber Festivalis* ("Emprynted at Westmynster, 1483") corroborates the foregoing statement: "For encheson [reason] that we have none Olyve, that berith green leef, therefore we take Ewe [yew], in stede of Palme and Olyve, and beren aboute in procession, and so is thys day callyd Palme Sondag".

There is another explanation for the appearance of yews in churchyards, namely, that it was used for church decorations. That this tree was, together with rosemary, ivy, bay, etc., employed in the decoration of churches at the greater festivals is borne out by the entries in the old parish accounts. Those for the parish of St. Lawrence, at Reading, contain the following items: "1644. Pd. for Holly and Ivy, Rosemary and Bayes, att Christmass—0-1-10." "Pd. for Ewe for the church against Easter, and for sticking itt upp—0-1-8."

In some parts of England, especially in Worcestershire, it was long the custom on Good Fridays to decorate the parish churches with the "funereal yew".

It is now time to consider the most important and primary reason for planting yews in churchyards. This was a deeply religious one, and was twofold in its aspect—as an emblem of death, and as a symbol of immortality.

I. As the emblem of Death. The sacred character of the yew is, undoubtedly, of pre-Christian origin. It was a sacred tree with the ancient Druids. The divination wand of the Irish Druids was cut from the yew. In the Hebrides, to have a twig of yew in the house is to this day considered a protection against fire. In the Forest of Dean it is regarded as a charm against the evil design of witches.

The ancients regarded the yew, like the cypress, as the emblem of death, and on this account planted it on their *tumuli* (or burial-barrows). Evelyn states that garlands of it were usually worn at funerals, and certainly no tree presents a more sombre or funereal appearance. Shakespeare speaks of the “dismal yew”. Fosbroke terms the tree “a symbol of death”. And Blair, when alluding to the yew, says:

Cheerless, unsocial plant! that loves to dwell  
Midst skulls and coffins, epitaphs and worms.

II. As a symbol of Immortality. That great ecclesiastical antiquary, Dr. Rock, has expressed the opinion that the cultivation of yew-trees within burial-grounds was coincident with the early erection of churchyards in Anglo-Saxon times.

As we have already shown, the pagan inhabitants of the British Isles regarded the yew with veneration, and some religious symbolism attached to it: therefore it is most probable that, when the earliest Christian teachers arrived in Britain, they made use of this religious sentiment of the heathen inhabitants, planted a cross by the side of the yew, and under its shade preached lessons about the true and ampler life beyond the grave—of the “resurrection of the body and the life everlasting”.

To the early Christians, what seemed death was but the harbinger of life; therefore he could not agree with his classical forefathers in their employment of the yew as an emblem of a death that was everlasting. It was the very antithesis of this. Hence as a symbol of Immortality, and as a sign of their belief in a future state, the early British Christians began

to cultivate yew-trees in all the burial-grounds of those who died in the new Christian faith.

In some places in England a branch of yew is still carried by the mourners, and thrown into the grave, as a type of hope and eternity. Shakespeare refers to this custom, when he says: "My shroud of white, stuck all with yew"; for in some districts it was usual to place the sprigs of yew inside the coffin instead of throwing them into the open grave; and it is probable that, occasionally, both customs were adopted.

The branches of yew thus cut off from their parent-stock, which was to shoot again at the return of spring, were beautifully emblematical of the resurrection of the body, as, by reason of the perpetual verdure and long life of this evergreen, they were of the immortality of the soul.

In the absence of fuller and clearer evidence, we must therefore assume that the primary reason for planting yews in the old churchyards was a religious one; that the veneration for this evergreen was pre-historic; and that, later, the early Church adopted this veneration by clothing it with a Christian significance.

By its lusty growth, long life, and lasting green, the yew was a fitting symbol of the endless life, the immortality of the soul. It reminded the mourner, as he stood by the grave of a loved one, that death is but the portal to *the* life. Where, therefore, could a more appropriate place be found for the yew than within the hallowed soil of God's Acre?

Into its deep furrows shall we all be cast,  
In the sure Faith that we shall rise again  
At the "Great Harvest", when the Archangel's blast  
Shall winnow, like a fan, the chaff and grain.

JOHN R. FRYAR.

*Canterbury, England.*



THE DELAY IN THE DIVORCE TRIAL OF HENRY VIII AND  
KATHERINE OF ARAGON: CARDINAL WOLSEY'S MANAGE-  
MENT OF THE CASE.

IF some things were done in the course of the negotiations in the divorce suit of Henry VIII for which Clement VII was very sorry, there was no reason for the Pope to reckon amongst these the delay in the settlement of the divorce case itself. Singularly fair-minded through extensive research in the period's history, Mr. Gairdner in his *Lollardy and the Reformation in England* admits that "the court of Rome did nothing in the case but what was strictly just", that the delays were "inevitable". Nevertheless he speaks of the case itself as "a most painful example of the saying, *Summum jus summa injuria*. What consolation was it to the injured Queen Katherine that after her cause had been six years before the world she obtained a sentence from Rome at last? By that time the King had renounced the authority to whose decision he had first appealed and was determined to defy it, while having shut up Katherine for the rest of her days in what was virtually a prison in a lonely country he had married Anne Boleyn without waiting for the sentence."<sup>1</sup>

It is a mistake to assume that a straightforward and honest appeal for a decision on the validity or invalidity of Henry's marriage with Katherine of Aragon was made even at the outset of the negotiations with the Pope. The King, it was said, had sought "the mature and sound judgment of very renowned and celebrated doctors, and of several other men and prelates excelling in every kind of erudition, some theologians, some canonists, living both in his own kingdom and elsewhere, in order to know openly and truly whether the dispensation granted before to himself and to the Queen was valid and sufficient or not, inasmuch as the Queen had been before the wife of his uterine brother." The matter then shifted at once to an attack on the dispensing power of the Pope. "Many and various of these doctors assert that the Pope cannot dispense in the first degree of affinity, as it is prohibited by divine law, morally and naturally, and if he can, all affirm and agree that he cannot except for most urgent

<sup>1</sup> Gairdner, *Lollardy and the Reformation in England*, I, 293.

and pressing causes, such as did not obtain.”<sup>2</sup> Wolsey therefore spared no efforts to impress the Pope with his own judgment of the merits of the King’s case. He eloquently declared “the king’s business . . . most right, most honest, and most holy, in the procurement of which I do not intervene otherwise than I ought in order to safeguard the salvation of his royal majesty, to preserve this kingdom, to foster public tranquillity, to protect apostolic authority, my life and my soul.” Thus there was more at stake than the settlement of a mere marriage case. If the King failed to obtain freedom from the marriage tie that bound him to Katherine, Wolsey feared most disastrous consequences, as the King would attribute his failure only to the domination of the Emperor, Charles V, over the Apostolic See. Consequently Henry VIII might “seek those remedies for his cause, that would furnish, not only to this kingdom, but also to other Christian princes, the occasion of lessening and depreciating the authority and jurisdiction of the Apostolic See, and that not without disturbance of the Christian commonwealth.”<sup>3</sup>

Cardinal Wolsey was too much of a diplomat in the King’s service and not enough of an ecclesiastic in spirit not to take advantage of the plight to which the papacy had then been reduced. He accused the imperialists of doing everything to exalt the emperor, to usurp and depress the ecclesiastical state.<sup>4</sup> No doubt the sack of Rome with its attendant horrors was calculated to give weight to the charge. Besides, “kings had the immoderate ambition and craving, and of their own power, to seize upon all right, temporal and spiritual, and to upset ecclesiastical jurisdiction and authority, certainly with the design of destroying the dignity of the Apostolic See.”<sup>5</sup> There was no need of pointing to the country where this revolution had already taken place. The Protestant princes of Germany under the tutorship of Lutheran teaching had indeed seized upon ecclesiastical authority to oust the spiritual

<sup>2</sup> Wolsey to Sir Gregory Casale, 5 Dec., 1527; Burnet (Pocock), *History of the Reformation*, IV, 21.

<sup>3</sup> Wolsey to Clement VII, 10 Feb., 1528; *ibid.*, IV, 45. Cf. Secret Instructions given to Staffileo, Jan., 1528. Pocock, *Recs. of Reformation*, I, 47.

<sup>4</sup> Wolsey to Sir Gregory Casale, 5 Dec., 1527; Burnet (Pocock), *IV*, 28.

<sup>5</sup> *Ibid.*, 24.

power of the Pope and to intrude their own persons as masters, not only of the temporal, but also of the spiritual estate of their subjects. Private judgment might have a place as a party-cry to destroy the spiritual authority of the Pope, but it had no room in the practical or theoretical scheme of government by the princes who stepped into his place. Wolsey carefully instructed his agent at Rome to press all this upon the attention of Clement VII, who would find Henry VIII to be "his firmest shield and safest bulwark", ready to do all in his power even for the conversion of others, if the Pope would but grant of his ordinary or absolute authority what the King requested of him.<sup>6</sup> In fact the King's devotion to the Holy See against the Emperor had been secured by Wolsey's promise of the Pope's readiness to favor the King. A change in that devotion might be due only "to events far different from my promise and his [the King's] expectation".<sup>7</sup> However, no matter what was done, the King's decision had been taken irrevocably, never again "to use or to admit Katherine as a wife".<sup>8</sup>

Such an appeal was no appeal, as it prejudged the case without a hearing, and threatened a revolt against Rome's spiritual authority in case of an adverse decision. Apparently the Roman Curia was convinced that the threatened defection of England was a real danger, and subsequent developments did not belie the correctness of its appreciation of the crisis. Indeed a most delicate task confronted the Roman authorities, to do justice to the King and Queen, and yet not to precipitate the loss of another kingdom to the Roman Catholic Faith. Under the circumstances every delay in reaching a decision possibly fraught with such terrible consequences must have been welcomed with a sense of relief. Unwittingly the King and his advisors furthered this policy of watchful waiting by the amount of time they consumed in pressing various schemes at Rome, some of the wildest character, all for the one sole purpose to satisfy Henry VIII's lust for Anne Boleyn.

At this time they thought it wise not to call into question the dispensing power of the Pope, although the book published

<sup>6</sup> *Ibid.*, pp. 24 ff.

<sup>7</sup> Same to same, Jan., 1528, p. 54.

<sup>8</sup> *Ibid.*, p. 55.

by the King discussed the question and noted opinions to the contrary. The King himself now professed to "adhere to the opinion of those who hold that the Pope is allowed to dispense", but he attacked the validity of the dispensation because of the grounds upon which it was thought to rest.<sup>9</sup> His agents were not content with a mere general commission for a divorce trial; they left no stone unturned in pushing their request for a Decretal Bull to determine the law in such a way as to make the reasons alleged in the dispensation insufficient and the marriage invalid. The joint general commission finally granted to Wolsey and Cardinal Campeggio left them free to centre all their efforts on the obtaining of the much desired Decretal Bull. Wolsey promised Clement VII "on his salvation and life to retain the said bull in his keeping most secretly, to be seen by no mortal eyes, with such great fidelity and caution that His Holiness would not experience the least danger or fear of danger therefrom". He did "not desire that commission so ardently for the purpose of having the process or anything else carried on in virtue of it, or of having it shown to any one to be read publicly or privately". He only wished it for the increase of his credit with the King, which would be attained through the deposition of this guarantee and pledge of the greatest paternal benevolence toward the King with himself, proof that the Pope would deny nothing requested of him. Henry VIII had of his own will consecrated all his forces and riches to the conservation of the Apostolic See and to the restoration of its former estate. When he sees His Holiness put so much of his faith in Wolsey, the Cardinal will be able to move Henry "to grant and to do all, even with the shedding of blood, that can be done for the security, tranquillity, and welfare of that See and His Beatitude".<sup>10</sup> On the other hand, the English agents with the Pope had already boldly declared that the refusal of the Decretal Commission would no doubt lead the King "to use domestic *remedio apud suos*, without ventilating his cause, where he perceiveth it is handled, looked on, and heard, as though there were already in men's hearts enrooted *praeju-*

<sup>9</sup> Ehses, *Römische Dokumente zur Geschichte der Ehescheidung Heinrichs VIII. von England*, 1527-1534. Paderborn, 1893, p. 24.

<sup>10</sup> Wolsey to Gregory Casale, 11 May, 1528; Burnet (Pocock), IV, 60.

*dicata opinio*, that all things were colored, *et nullis nixa radicibus justitiae et veritatis*".<sup>11</sup> Wolsey then represented the situation as so critical as to necessitate an immediate dispatch of the Decretal Commission in the most ample and valid form to be secretly kept by him, if the Pope "wishes this King and his kingdom to be kept in their devotion, if he has regard for my own life and safety, if finally he heartily desires reinstatement, recovery of his own, and of the state of the Apostolic See".<sup>12</sup> At last the Pope yielded to the importunity of Wolsey and his agents. "He [Wolsey] drew me on to this by many and great prayers, showing manifest ruin to his safety to be impending, if it were not given. . . Would that they had sought it otherwise, for I should have easily denied it, and not come to this penitence wherein I would revoke what was done even with the loss of a finger, if it were possible."<sup>13</sup> The Decretal Bull had been wrung from the Pope only to help Cardinal Wolsey in the extreme danger in which he claimed to be. It was given on the condition that it should not have any legal weight in the divorce trial itself. To prevent its abuse for the settlement of the case, it was entrusted to Cardinal Campeggio, by whom it was read to Henry VIII and Wolsey shortly after his arrival in England for the divorce trial. Even then and there Wolsey gave proof of his duplicity. "This is enough for us to inform our consciences," he declared. Campeggio, who had foreseen this trickery, had already said to him that the Pope "had it expedited not because he was of this opinion, but for the help of his most reverend Lordship in view of the instancy made for it." Campeggio kept the bull in his own hands, nor was it to be seen again "except on a new commission from his Beatitude".<sup>14</sup>

Even before the arrival of the Italian Legate in England, Wolsey had taken steps to break down the secrecy of the Decretal Bull. He declared it "most necessary that the Decretal Bull . . . be shown to some of the King's Council to be secretly read", promising to manage it all without detriment to the Pope. "This I pray for so instantly that I can beg for

<sup>11</sup> Gardiner and Fox to Wolsey; Pocock, *Records of Reformation*, I, 110 ff.

<sup>12</sup> Wolsey to Pope, 23 May, 1528; *ibid.*, p. 166.

<sup>13</sup> John Casale to Wolsey, 17 Dec., 1528; Burnet (Pocock), IV, 65 ff.

<sup>14</sup> Campeggio to Salviati, 26 Oct., 1528; Ehses, *Röm. Dok.*, etc., p. 55.

nothing more ardently to preserve my safety.”<sup>15</sup> Clement VII saw the real purpose of this request, and firmly refused further concessions in this matter. Wolsey again tried to work on the fears of the Pope. “I cannot reflect upon it and close my eyes,” he wrote to Gregory Casale, “for I see ruin, infamy, and subversion of the whole dignity and estimation of the See Apostolic, if this course be persisted in.”<sup>16</sup> Complaint was made that the Decretal Bull was kept by Cardinal Campeggio and not entrusted to the King or Cardinal Wolsey himself, who were thus deluded in the hope engendered in them by its concession. The Pope did not conceal his anger and indignation at the bad faith apparent on the part of Cardinal Wolsey, and appealed to the very promises made to the Pope in the Cardinal’s letters as proof of the fact. Clement VII was then told that he might rather consider in these letters “the damage, ruin, heresy to arise in that kingdom through the fault of his Holiness; for his royal majesty, badly treated by your Beatitude, affected by injury and ignominy, might change the best endeavor and will that he always entertained toward the Apostolic See, into the contrary; this is to be considered with your whole heart by your Beatitude.”<sup>17</sup>

Meanwhile the King’s cause was seriously jeopardized through the production of a dispensation brief in England. All that had been done so far assumed that the marriage stood only in virtue of the dispensation bull. The production of the brief by the Queen, who had obtained a copy from Spain, cut away this assumption, and made necessary new commissions unless the brief were a forgery, which was in fact the English contention. The insufficiency of the bull and the falsity of the brief were to be maintained at all cost. Besides, English diplomacy was directed to force from the Pope even during a serious attack of illness a larger commission, general and decretal, with renewed promises of papal confirmation for the results of the trial in England. If the Pope was found unwilling to make such further concessions, “The king’s pleasure is that ye then proceed to the protestations mentioned in

<sup>15</sup> Wolsey to Gregory Casale, 4 Oct., 1528; Pocock, *Recs. of Reformation*, I, 176.

<sup>16</sup> Same to same, 1 Nov., 1528; State Papers, VII, 102.

<sup>17</sup> John Casale to Wolsey, 17 Dec., 1528; Burnet (Pocock), IV, 65 ff.

the first instructions given to you Mr. Stevyns (Gardiner), for you and the residue of your colleagues; and that ye not only be plain and round with the pope's holiness therein, if ye come to this speech; but also ye shew and extend unto the cardinals, and other that be your friends, which may do any good with him, the great peril and danger imminent to the church and see apostolic thereby, exhorting them, That they like virtuous fathers have regard thereunto, and not to suffer the pope's holiness, if he would thus wilfully, without reason or discretion to precipitate himself and the said see, which by this refusal is like to suffer ten times more detriment, than it could do for any discontentment that the emperor could take with the contrary. For ye shall say, sure they may be, and so I for my discharge declare, both to the pope's holiness and to them, If this noble and virtuous prince, in this so great and so reasonable a cause, be thus extremely denied of the grace and lawful favor of the church, the pope's holiness shall not fail for the same to lose him and his realm, the French king and his realm, with many other their confederates; besides those that having particular quarrels to the pope and see aforesaid, will not fail, with divers other, as they daily seek occasions, and provoke the king's highness thereunto, which will do the semblable."<sup>18</sup>

The threat of England's defection made in such plain terms must have caused Clement VII intense anguish of mind, advised as he was of the conditions found in England by Cardinal Campeggio. Wolsey had given the latter frequent warning to "beware lest it be said that, as the greatest part of Germany fell away from the Apostolic See through the harshness and severity of one cardinal, another Cardinal gave the same occasion to England with like result. . . . If this divorce be not granted, it is all over with the Apostolic See in this kingdom".<sup>19</sup> Cardinal Wolsey, requested by Campeggio to help him dissuade the King from his project of divorce, refused not to promote "the King's desire, who is supported and justified by many lettered and godfearing men". He declared

<sup>18</sup> Wolsey's instructions to his grace's orators resident in the court of Rome; Burnet (Pocock), IV, 89. Cf. King's draft of a similar speech for the Italian Peter Vannes, 1 Dec., 1528; *ibid.*, p. 74.

<sup>19</sup> Campeggio to Salviati, 17 Oct., 1528; Ehses, *Röm. Dok.*, p. 50.

again that "there would follow the speedy and total ruin of the kingdom, of his own most reverend Lordship, and of this kingdom's ecclesiastical reputation", unless the King received satisfaction.<sup>20</sup> In fact Campeggio had proof of this from Henry himself, who "gives evidence of a most ardent desire of this dissolution, and seems to me to be so much persuaded of the nullity of that marriage, and to believe it so firmly that I made the conjecture it would be impossible to persuade him otherwise". The King himself told Campeggio "that he wishes no other mean but the declaration whether the marriage be valid or not, while he always presupposes its invalidity; and I believe," Campeggio wrote Salviati, "that, if an angel should descend from heaven, he could not be persuaded otherwise".<sup>21</sup> Months that passed in negotiating for further positions of vantage did not make the King's passion cool. "Surely as far as I understand," remarks Campeggio, "it is a wonderful thing, this love of the King, and in fact he sees nothing, thinks nothing but Anne. Nor can he be one hour without her. It is a matter worthy of commiseration, and on which depends his life, the ruin and state of this kingdom; but it is hoped that, if in some way one could satisfy him, it would shortly come to an end. I doubt it, he would be fascinated anew."<sup>22</sup> The Italian Cardinal had in fact wrung from Wolsey the admission in the efforts to get at his mind "that nothing could be said but that there was no other remedy than in some way to satisfy the King, and let it hold as long as it can till time then bring some remedy". Campeggio therefore believed that the matter was displeasing to Wolsey in his heart who "is forced to dissimulate and show himself fervent in procuring the King's desire".<sup>23</sup>

Under these circumstances it was felt that matters might take a desperate turn. When news came to Rome of the constraint put on Katherine, the papal secretary Salviati two or three times told the imperial ambassador that the queen might best secure her life against poison by entering a convent. In fact hints of poisoning had been thrown out by the English envoys according to the confession of the Pope to Mai, but he

<sup>20</sup> Ibid., p. 48.

<sup>21</sup> Ibid., p. 54.

<sup>22</sup> Same to same, 18 Feb., 1529; *Röm. Quartalschrift*, 1900, p. 267.

<sup>23</sup> Campeggio to Salviati, 9 Jan., 1529; *Röm. Dok.*, p. 69.



declared that the queen was resolved to run the risk rather than be a bad wife and prejudice her daughter's interests; moreover, if poison was used, the emperor would know how to avenge it.<sup>24</sup> Campeggio was sorry that the queen obstinately refused "thus to escape, without any loss, so great dangers and difficulties",<sup>25</sup> and Salviati felt that a bolder stand could be taken with the safety of the Queen thus assured.<sup>26</sup> However, the queen "wished to live and die in the vocation of matrimony to which God had called her". This was her fixed resolve that even death could not change.<sup>27</sup> The King and Wolsey also seconded the efforts made to have Katherine become a nun with the hope of then getting an uncontroverted license, if possible, for the King to pass licitly to second nuptials. "On this account they did not wish to follow the way and order of the process." The delay was naturally welcome to Campeggio, who duly sent on the King's enquiry for the desired information.<sup>28</sup> None was forthcoming apparently, and so Brian and Vannes were later also instructed to procure a declaration from the Pope "that he could dispense the King to marry another in case the queen entered religion". He did not wait for an answer before scheming for another alternative, as the same men are told in the next phrase to get a statement from the Pope "that he could marry two wives with the legitimization of the offspring from the second".<sup>29</sup> This was the second time that this matter had been broached by the King. For at the very beginning of his suit for a divorce, he had instructed his own agent to petition for a dispensation for bigamy, but at that time he countermanded the

<sup>24</sup> Ehr., XII, 247.

<sup>25</sup> Campeggio to Salviati, 26 Oct., 1528; Ehses, *Röm. Dok.*, p. 59.

<sup>26</sup> Salviati to Campeggio; Ruscelli, *Lettere di diversi eccellentissimi*, Venezia, 1556, p. 60, cited HJ., IX, 37.

<sup>27</sup> Campeggio to Salviati, 26 Oct., 1528; Ehses, *Röm. Dok.*, p. 59.

<sup>28</sup> Same to same, 2 Nov., 1528; *ibid.*, p. 63.

<sup>29</sup> Heads of instructions given to Brian and Vannes, Dec., 1528. Pocock, *Recs. of Reformation*, I, 189. Cf. "Draft of a remonstrance to be made in a personal interview between the queen and the legates May, 1529: Also, whereas your grace peradventure thinketh that in case your grace should enter into religion, that the king's grace should be allowed to marry some other, your grace shall not need to fear any such thing, for if perchance your grace should enter into religion, yet by the law the king's highness may not take another wife during your grace's life, nother yet the pope's holiness can dispense with his grace so to do." Pocock, *Recs. of Reformation*, I, 214.

order at the instance of Cardinal Wolsey.<sup>30</sup> The matter came up some years later for a third time with the result of a clear statement finally made by Clement VII that a license for bigamy was not within the Pope's power to grant.<sup>31</sup>

In the light of all this delay, produced by the vain negotiations of the English, in the hope of overreaching the Pope and his advisors, Campeggio was well warranted to write: "Knowing the benefit that time might bring forth, I have employed different ways to delay the business, in which, it seems, fate has well seconded me, so that the business has been adjourned till the last of May when it was begun."<sup>32</sup> He had been actually waiting in England for the opening of the process from October, 1528, to 31 May, 1529. Even then the English were intent on furthering negotiations, but they felt constrained to make a beginning of the judicial process, as the King's men had been called upon "to make answer why the supplication presented for the advocacy of the cause should not proceed".<sup>33</sup> A little before this the King himself strove to encourage his orators to renewed efforts in spite of the rumored successes of the imperialists with the Pope, concluding with a very significant order, "if it be possible to retain some notable and excellent divine, a frere, or other that may, can, or will firmly stick to our causes, in leaning to that, quod pontifex ex jure divino non potest dispensare."<sup>34</sup>

Some of the King's agents were left at Rome to "frustrate and make void advocacy, revocation, or inhibition or else provocation, appellation, protestation or any other act to be done here by the Caesarians."<sup>35</sup> Gregory Casale at once began to practise his old tricks and pictured the removal of the King's cause from England as "injury and ignominy" to Henry VIII and Wolsey, "from which the King would take cause to proceed somehow in his own case with the neglect of the Pope and contrary to papal reverence and authority. For

<sup>30</sup> Ehr., XI, 685, note 40; State Papers, VII, 3.

<sup>31</sup> Bennet to Henry VIII, 27 Oct., 1530; Pocock, *Recs. of Reformation*, I, 458 ff.

<sup>32</sup> Campeggio to Salviati, 21 June, 1529; Ehses, *Röm. Dok.*, p. 107.

<sup>33</sup> Despatch to Rome, 21 May, 1529; Burnet (Pocock), IV, 108.

<sup>34</sup> King to his ambassadors, 6 Apr., 1529; *ibid.*, p. 117.

<sup>35</sup> Benet to Wolsey, 27 June, 1529; Pocock, *Recs. of Reformation*, I, 236.

this course of action there were not wanting counsels of most learned men both of France and England." These words were not in vain, especially when the imperialists could be assured on the faith of Casale that nothing would be done in England in regard to the process till a decision had been reached on the falsity of the brief.<sup>36</sup> News from England, especially in the letters from Campeggio, showed the process actually in progress, and proved the bad faith of Casale and those who supported him in his contention. However the King's orators met Campeggio's letters with a brazen lie, to which, they naively complained, not much credence was given.<sup>37</sup> When they could no longer deny the beginning of the process, they readily listened to the suggestion of Salviati who declared only one way possible then to stay the Pope from advoking the cause to Rome, namely, assurance that no sentence would be pronounced in England. Immediately they pledged their faith to this by a hundred oaths.<sup>38</sup> A little later they gave the assurance "that the Cardinals in England would never come to pronounce judgment, nor would the King allow it, unless he were first most secure of the ratification of the sentence, and of other promises, necessarily to be conceded by His Holiness much before it came down to the sentence. We also showed our most Holy Lord the immense and manifest scandals, the great dishonor, the highest infamy, and the irreparable ruin that would result from this advocacy not only to his royal majesty, but also to the Apostolic See and the whole world; all of which we so inculcated in the heart of our most Holy Lord and the Lord Salviati that both of them agreed to our reasons, with the intention and hope also to move the Caesarians to agree to these reasons, unless something new should arise." Little could be done with the Caesarians, who knew that the process was hurried in order to pronounce sentence against the queen, and the Pope could not stay justice when they were able to show in due form the mandate of the queen to push her appeal. No resource was left to the English but to threaten "the defection of the English and French Church from the Roman See," "great and irre-

<sup>36</sup> Gregory Casale to Wolsey, 5 June, 1529; *ibid.*, pp. 232 ff.

<sup>37</sup> Benet to Casale and Vannes to Wolsey, 28 June, 1529; *ibid.*, p. 244.

<sup>38</sup> *Ibid.*, p. 243.

parable evils". The Pope could say nothing but bewail his lot. "Woe, woe is me! no one perceives all this better than I: but I so find myself between the forge and the hammer that, when I wished to gratify his royal majesty, the whole tempest is converted on my head, and, what is worse, on the Church of Christ." He knew and the English realized that the petition for the advocacy of the cause to Rome had to be granted when presented in the next session of the Signatura by the Caesarians.<sup>39</sup> The Pope could justify the necessity of yielding to the petition by the way the trial was hurried in England, of which he was assured by the letters of Campeggio.<sup>40</sup> Campeggio himself was disgusted with the procedure, but a deaf ear was turned to his remonstrances. "In another one's house a man cannot do all he wishes. But the case is undefended; attornies, lawyers and witnesses are not wanting to a King and that in his own house, where his grace and favor is desired. (The Bishops) of Rochester and St. Asaph speak in favor of the marriage and have given some books, also some doctors, but with fear and as of themselves, nor does any one speak any longer in the name of the queen. An avocation or suspension is expected."<sup>41</sup> Under these circumstances Campeggio was glad to arrest the headlong progress of the trial on 23 July, 1529, by taking advantage of the Roman holidays to prorogue the court to 1 October. However, the advocacy to Rome had already been decreed a week previous to this date.

The King in the farewell audience he granted to Campeggio claimed rather bitterly "that he had been directed from Rome to get a judgment, as a matter once decided is thereafter of another nature". No such communication ever reached the legate directly or indirectly, although Campeggio was not sure that Dr. Stephen Gardiner had not written some

<sup>39</sup> Benet, Casale and Vannes to Wolsey, 9 July, 1529; Pocock, *Recs. of Reformation*, I, 250-258. Cf. especially Benet to Wolsey, same date; Burnet (Pocock), IV, 122 ff. The King's instructions to his ambassadors, 23 June, 1529, contain another point to be strongly urged. "Ye shall not forget the prerogative of our crown royal and jurisdiction royal by the ancient laws of our realm, which admitteth nothing to be done by the pope to the prejudice thereof, and also what danger they should incur that would presume to bring or present any such thing unto the same, as in our last letters sent by Alexander was touched at good length." Burnet (Pocock), IV, 121.

<sup>40</sup> Same to same, 16 July, 1529; *ibid.*, p. 262.

<sup>41</sup> Campeggio to Salviati, 13 July, 1529; Ehses, *Röm. Dok.*, pp. 119 ff.

such thing to his Majesty. "Whatever it was that made Henry VIII stand by this opinion, having been persuaded here by others that his marriage is absolutely null by divine right, he cannot but be somewhat angry and sorry that the business did not succeed to his liking."<sup>42</sup>

There was still one chance of pushing the matter forward to his satisfaction, namely, to get possession of the Decretal Bull. He therefore gave orders not to respect legatine rights, but to ransack the baggage of Campeggio before his departure across the Channel from Dover. This examination only laid bare the extreme poverty of the Italian Cardinal.<sup>43</sup> The Decretal Bull could not be found amongst his effects, as Campeggio had obeyed the orders Campana had brought him from the Pope who had commanded its destruction when he saw English effort directed to make it the basis of judicial action contrary to the most sacred promises of Wolsey.<sup>44</sup> The English Cardinal's fate was already sealed in the judgment of Campeggio. "As soon as I left London, what was preparing until now against the Cardinal of York, began to break out with great fury. Before I crossed the sea, I heard thereof, how they have taken from him the Seal, the management of all affairs, and a great part of his servants, and made investigation of his money and other goods, with signs most evident of tending to his ruin."<sup>45</sup> In fact Wolsey was indicted on a *praemunire* because of the exercise of legatine authority in England which had been granted him at the request and in the interest of Henry VIII. He confessed himself guilty and threw himself on the King's mercy in order to escape impeachment by Parliament. Respite for a year was given him before he was put under arrest on the charge of treason. Only death while on his way to London saved him from the impending execution. Misfortune in his last days had opened his eyes to real truth. "If I had served God as diligently as I have done the king, He would not have given me over in my grey hairs. But this is the just reward that I must receive for my diligent pains and study that I have had to do him

<sup>42</sup> Campeggio to Salviati, 13 July, 1529; Ehses, *Röm. Dok.*, pp. 119 ff.

<sup>43</sup> Brewer, *Reign of Henry VIII*, 1509-1530, II, 375.

<sup>44</sup> Campeggio to Salviati, 21 June, 1529; Ehses, *Röm. Dok.*, p. 108.

<sup>45</sup> Same to same, 5 Nov., 1529; *ibid.*

service, not regarding my service to God, but only to satisfy his pleasure." <sup>46</sup>

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### THE PRIEST A GENTLEMAN.

The best of men  
That e'er wore earth about him was a sufferer;  
A soft, meek, patient, humble, tranquil spirit,  
The first true gentleman that ever breathed.

—*Thomas Decker* (1641).

To be a gentleman is to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward manner.—*Thackeray*.

If you wish to labor with fruitfulness in the conversion of souls, you must pour the balsam of sweetness upon the wine of your zeal, that it may not be too fiery, but mild, soothing, patient, and full of compassion. For the human soul is so constituted that by rigor it becomes harder, but mildness completely softens it.—*St. Francis of Sales*.

ANY one who has ever pursued, either as a business or a hobby, the study of words—their origin, derivation, structure, history, and significance—must have noticed how with the lapse of time many terms once honorable have become debased, and many others once mean or degraded have attained decorum and dignity. Eventually, it may be in the course of a century or two, the original meanings of such words are forgotten, have grown obsolete; but in the interim they are expressive of varying degrees of their native and their acquired signification, and may connote either honor or infamy. A good instance of a word still undergoing the process of deterioration is the last term in the title of this article. "Perhaps no honorable word in the language," writes an American essayist, "has been more debased than *gentleman*." His statement is of course exaggerated. "Gentleman" is not yet a term of reproach, as is the once unobjectionable "villain", and the essayist himself would probably resent the imputation of being "no gentleman"; but in present-day usage the term is undoubtedly very loosely and at times rather grotesquely employed.

<sup>46</sup> Cavendish in Galt, *Append. Cavendish's Narrative*, p. 243, cited HJ., IX, 6473.

The "gentlemen electors" whom the political candidate addresses so unctuously at a ward meeting in the city's slums scarcely conform to the definition of the sixteenth-century chronicler, Holinshed: "Gentlemen be those whom their race and bloud, or at least their vertues do make noble and knowne". The valet, or body-servant, who is dowered with the title of "gentleman's gentleman" probably claims no special nobility of birth, exceptionally acute sense of honor, or even a plethoric purse. No more, presumably, did the American hack-driver who, something more than half a century ago, asked the visiting Duke of Saxe-Weimar: "Are you the *man* that's going to ride with me, for I'm the *gentleman* that's going to drive?". If a *reductio ad absurdum* be required, it may well be found in the reply of the colored chicken-thief to the magistrate's question: "Are you the defendant in this case?"—"N-no, sah, I'se de gentleman what stole the chickens." The cheapening of the word has been accelerated rather than retarded during the last half-century, and even in 1850 the English laureate sang of his dead friend:

And thus he bore without abuse  
The grand old name of gentleman,  
Debased by every charlatan,  
And soiled with all ignoble use.

Notwithstanding such ignoble use, however, there are several senses in which the word "gentleman" remains a title of honor and respect. In a democratic country such as ours the historic meaning of the word is of course archaic if not obsolete; but, even on this side of the Atlantic, the following definitions still hold good: "In a loose sense, any man whose breeding, education, occupation, or income raises him above menial service or an ordinary trade," and "A man of good breeding, courtesy, and kindness; hence, a man distinguished for fine sense of honor, strict regard for his obligations, and consideration for the rights and feelings of others." As employed by persons of genuine Christian culture, the word does not necessarily connote either "gentle birth", or wealth, or the abundant leisure which wealth permits. As to this last point, the American idea was rather graphically expressed a few years ago by a New York barrister who, in reply to a transatlantic visitor's comment, "You don't seem to have any

gentry in this country," inquired, "Pray, just what do you mean by gentry?"—"Oh, well; gentry, don't you know, are persons who don't do anything themselves, and whose fathers before them never did anything either."—"In that case," said the barrister, "we have lots of gentry in this country; but we don't call them by that name: we call them tramps."

It is hardly necessary to remark that one's being, or not being, a gentleman in the best sense of the word is a matter dependent, like the salvation of one's soul, entirely upon oneself. Were it otherwise, this article's title would be a fallacy and its purpose a futility. No more than other persons have priests any control over the accident of their birth in this or that social grade, in the leisure or the working class, in the lap of luxury or in approximate indigence. A considerable number of us in this country can probably say, with a charming Southern authoress, that we "were born of poor but Irish parents"; and unless we are snobs or cads instead of gentlemen, we feel no call to apologize for the fact. It is worth while remarking that in Newman's celebrated (and often misunderstood) portrait of "the ethical character which the cultivated intellect will form, apart from religious principle", he pretermits any reference to birth, family, ancestors, heredity, or other circumstances over which his "gentleman" has, and can have, no controlling influence. As a classic is always new, it will perhaps be permissible to reproduce once more the oft-quoted passage from his *Idea of a University*:

Hence it is that it is almost a definition of a gentleman to say that he is one who never inflicts pain. . . . He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered parallel to what are called comforts or conveniences in arrangements of a personal nature; like an easy chair or a good fire which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;—all clashing of opinion, or collision of feeling, all restraint, or suspicion or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is



tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dares not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.

An attractive portrait, the foregoing; and it is scarcely to be wondered at that many a reader of *Characteristics of Newman* or *Extracts from Newman* should mistake it for a picture of what the great Cardinal never intended it to be, and expressly states it is not—the *Christian gentleman*. The lineaments he has so accurately drawn are seen, he tells us, “within the pale of the Church and without it, in holy men and in profligates; they form the beau-ideal of the world; they partly assist and partly distort the development of the Catholic.” As for the essential characteristics of Christian, and especially sacerdotal, gentlemanliness, we find them admirably set forth in an etching drawn by a greater than Newman. The gentlemanliness of the true priest is, if not identical with charity, at least so near akin thereto that “it is patient, is kind, envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity but rejoiceth with the truth, beareth all things, hopeth all things, endureth all things”.<sup>1</sup>

There is one fallacy about this matter of being a gentleman which, although not perhaps so prevalent among priests as

<sup>1</sup> I Cor. 13:4-7.

among their lay brethren, is yet sufficiently common to merit exposure. It is undue insistence on the scriptural truth that "all the beauty of the king's daughter is from within", undue straining of Tennyson's "kind hearts are more than coronets", and Burns's "the rank is but the guinea stamp, the man's the gowd for a' that". Obviously what one *is* matters a great deal more than what one appears to be, and a "good heart" is a more precious possession than the most polished manners; but to conclude that appearances therefore count for little or nothing, and that politeness and conventional good form are negligible appurtenances of the priestly character is a capital mistake. Even if we question Paley's dictum, that "manners are minor morals," we can hardly doubt Bartol's, that "good manners and good morals are sworn friends and fast allies". Until human nature becomes radically transformed, the exterior of a man, priest or layman, will count for a great deal, not only in the estimate formed of him by his fellows, but in the extent and force of the influence which he exerts on the world around him. "No doubt," says Mathews, "there are a few men who can look beyond the husk or shell of a fellow-being—his angularities, awkwardness, or eccentricity—to the hidden qualities within; who can discern the diamond however encrusted; but the majority are neither so sharp-eyed nor so tolerant, and judge a person by his appearance and his demeanor more than by his substantial qualities."

It is nothing to the purpose to object that conventional politeness may coëxist with a corrupt heart, that Newman's philosophical gentleman may be a profligate, that "one may smile and smile and be a villain"; the fact remains that good manners are essential to him who would exert the most beneficent possible influence on the circle in which he habitually moves. Moreover, while genuine politeness, it is true, comes from within, from the heart, still, as John Hall shrewdly remarks, "if the forms of politeness are dispensed with, the spirit and the thing itself soon die away". Another consideration worth thinking about is thus phrased by Lord Chesterfield: "A man's own good breeding is the best security against other people's ill manners. It carries along with it a dignity that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man

ever said a pert thing to the Duke of Marlborough. No man ever said a civil one to Sir Robert Walpole." The reader's memory will readily supply more than a few clerical names which might well replace in this extract that of the courteous Duke, and it is possible that he can also recall a Father X or Father Z who would have made in the same connexion a fairly good substitute for Sir Robert.

Enough of generalizing: let us enter into some details as to the priest's practical exemplification of the fact that he is in very deed and truth a gentleman. If he really deserves the name, his right thereto will be made evident by his dress; by his ordinary deportment; by his deference to social conventions in such matters as table etiquette; by his everyday relations with those of his household and the various classes of his parishioners; by his language in the sacristy, the pulpit, the confessional, in the company of his brother-clerics, and in his intercourse with his fellow-citizens, Catholic and non-Catholic; and especially by his conduct, not merely in matters of moment, but in those minor ones which, according to Wordsworth, constitute the

best portion of a good man's life,—  
His little, nameless, unremembered acts  
Of kindness and of love.

To dress as a gentleman is to be inconspicuous in the matter of attire among other gentlemen of one's age and profession. "A gentleman's taste in dress," says Bulwer, "is upon principle the avoidance of all things extravagant. . . . It consists in the quiet simplicity of exquisite neatness." This quality of simplicity, it is needless to remark, is especially congruous to the priestly garb. The cleric whose clothes in material and style, are much the same as those of his clerical brethren throughout his diocese or his country is probably preserving the just mean between foppishness on the one hand and slovenliness on the other. As between the fop and the sloven there is not perhaps much choice. If the occasional young priest who apparently aspires to be "the glass of fashion and the mould of form" is an incongruous figure, the occasional middle-aged or old one who rather affects threadbare, untidy, slouchy garments is not invariably an edifying spectacle. Even the vow of poverty which religious take does not militate

against cleanliness and neatness of apparel; and in the writer's personal experience, the most slovenly, ill-dressed priests he has ever met were so far from being straitened by poverty's vow that they had very respectable bank accounts. To have done with this part of our subject: an essayist who probably wrote for others than clerics has expressed upon it an opinion with which many a priest will agree: "The perfection of dress is in the union of three requisites—in its being comfortable, serviceable, and tasteful."

As for the multiform points of social behavior, the conventional requirements of everyday intercourse with others, the proprieties of conduct which prescriptive usage makes obligatory on all who aspire to pass for gentlemen—good manners, in a word—it is well to remember that, as the author of *Spare Hours* declares: "Etiquette, with all its littlenesses and niceties, is founded upon a central idea of right and wrong." While there may be occasions when the deliberate neglect of such niceties is a manifestation of more genuine politeness than would be their observance, these fine points of etiquette do not, as a rule, conflict with any higher duty or quasi-obligation, and consequently are not to be disregarded. If Father Patrick, taking dinner with one of his parishioners out in the country, conforms to the local custom of drinking his coffee from his saucer and eating his peas with his knife, his kindly motive deprives his action of all boorishness or "bad form"; but he certainly should not acquire the habit of doing so. Nor need he, even on the score of kindness, imitate the manners of his rural entertainer so closely as to sit down to the table in his shirt sleeves. And so of all the other little acts and courtesies and civilities and observances which constitute the rites and ceremonies of social life: they may not be infallible indexes of the truest politeness, but at the same time they are so far from being incompatible therewith that the presumption is in favor of those who observe them.

In the matter of his words—in conversation, sermons, instruction to penitents, and every other form of discourse—a prime consideration for the priest to bear in mind is that, whatever else a gentleman may or may not be, he must at any rate show himself a *gentle man*. If there is any one characteristic of "the first true gentleman that ever breathed" which

should distinguish him who has so many claims to the appellation *alter Christus*, it is assuredly His loving-kindness that was ever mild, sympathetic, tender, courteous, and merciful. There is abundant material for frequent sacerdotal meditation in this counsel of St. Francis of Sales: "Whoever has the direction of souls should deal with them as God and the angels do—with admonitions, suggestions, entreaties, and 'with all patience and doctrine'. He must knock at the door of the heart like the Spouse and try gently to open it: if he succeeds, he must introduce salvation with gladness; but if a refusal comes, he must bear it patiently. It is thus that our Lord acts. Though He is Master of all, He bears with our long resistance to His lights, and our many rebellions against His inspirations; and even if He be forced to withdraw from those who will not walk in His way, He does not cease to renew His inspirations and invitations."

This suggested method of procedure is to be recommended not merely in the pulpit, the confessional, and the sick-room where the priest is professedly acting in his pastoral capacity, but in the whole tenor of his normal life. The gentlemanly priest must, in a word, possess and habitually practise a goodly store of what the same St. Francis of Sales calls "the little virtues—humility, patience, meekness, benignity, bearing one another's burdens, condescension, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, and candor". The precepts of true gentlemanliness oblige *semper et pro semper*, and no cleric can afford to give even a shadow of pretext for such criticism as was once passed on an English statesman: "Canning can never be a gentleman for more than three hours at a time." To be courteous abroad and curt at home; genial, affable, and polite to strangers and acquaintances, but gruff, stern, peevish, testy, or surly to house-keeper and servants, assistants, altar-boys, and teachers, is to proclaim oneself a churl in spirit, and a fit subject for the admonition of Ecclesiasticus: "Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee" (4: 35). A moralist who resembled a good many of us in that he did not always practice what he preached, Dr. Johnson, said on a certain occasion: "Sir, a man has no more right to *say* an uncivil thing than to act one;

no more right to say a rude thing to another than to knock him down."

Apropos of altar-boys, the wise cleric considers and treats each of them as a potential priest. He reflects that the apparently mighty distance which separates the pastor of thirty from his server of thirteen will undergo very notable shrinkage in the course of two or three decades, and that the Father Charles of the future, his oldtime pastor's full equal in dignity, will probably retain very vivid memories of how that pastor treated the little Charlie of the present. One altar-boy of the late 'sixties of the last century still joys in recalling the invariable kindness and courtesy of his first pastor, a gentlemanly priest of the old school—Father John Quinn, of St. George, New Brunswick, long ago gone to his reward; and not the least grateful of my memories of that far-off period is of Father John's detaining his altar-boys in the sacristy on the morning of the "great day" of the summer, and giving us fifty cents apiece, with the injunction to be sure to go to the circus and eat plenty of peanuts.

It may perhaps be objected that such a priestly character as has been imperfectly sketched in the foregoing paragraphs is likely to have the defects of his qualities; that after all there are occasions when gentleness ceases to be a virtue; and that even our incomparable Exemplar sternly rebuked the Scribes and Pharisees and "cast out them that bought and sold in the temple". Very true; and moreover St. Paul says, "Be angry and sin not"; but the trouble is that we are all as apt to neglect the second part of the great Apostle's advice as we are to obey its first part, and to attribute to pure priestly zeal the harsh words and occasionally harsher actions which are really ebullitions of sinful ill-temper. The most gentlemanly priest may, nay, at times *must*, display indignation and even inflict pain; but the times are perhaps fewer than some of us like to believe, and in any case there is no valid excuse for such action's being quasi-habitual. Say what he will, the sacerdotal bully or scold—in church or home or elsewhere—can find no justification of his conduct in either the Gospel of our Lord or the Lives of His Saints.

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## THE HALACHOTH OF ST. PAUL.

## II. The Law versus the Law.

**I**N the preliminary article on the "Halachoth of St. Paul" <sup>1</sup> I outlined a train of thought, the place of which was quickly taken by another. *Vide alteram partem*. It is hard to be a discoverer. Here in Minnesota, recently there has been unearthed a rune-stone, which shows that a party of Swedes wandered hither one hundred and sixty years before Columbus arrived at San Salvador. In regard to our subject, it may not be true that Jewish thought was so much neglected as at first sight appeared. St. Jerome certainly cultivated it; St. Thomas, who quotes Maimonides, certainly knew it. Perhaps the land of which I wrote, was known long ago and abandoned as utterly sterile. This will be known only in the sequel.

Again, to change the metaphor, a key may press upon every spring in a lock; it may be the right key, and still, on account of rust, it may fail to throw the bolt. The writings of St. Paul down to the last word thereof, after all these centuries, have been thoroughly scrutinized; every difficulty in them has been dissipated by Scholastic Theology; every question has been asked; every question has been answered; the obscure places have been illumined by the clear; and all set forth in harmony with the Tradition of the Church. Furthermore, like a great steam-roller, this Theology has passed over the disputes of Jerome, Augustine, and others, and ironed them out. "The crooked have been made straight and the rough ways plain". Theology has often insensibly taken the place of commentary, and to change the commentary even in a few passages, now might look like an attack on Theology. From this every Catholic recoils. The accumulation of ages may make a new solution impossible or impertinent.

Still, and this thought encourages us to go on, Theology from time to time loses some of its supports, although it has enough left. Some Scriptural texts, which were at one time confidently advanced to prove purgatory, the resurrection of the body, and other dogmas of Faith, are not so confidently advanced now. In proving the jurisdiction of the Roman Pon-

<sup>1</sup> October number, pp. 403-410.

tiffs, it was natural, besides other arguments, to point to the decretals of the Popes from the beginning; it was disappointing to find that many of these early decretals could not be relied upon. Now if for centuries our schools could have made use of helps that were not really helps, could it not be, likewise, that they have expended much ingenuity in removing hindrances which were not really hindrances? If he who points out that such helps, like rotten staves, are not to be leaned upon, deserves well; he that points out the innocuous nature of the hindrances, also deserves well. Now there are certain expressions of St. Paul, which, taken in one way, have given great difficulty to Catholics and have furnished a basis for the system of Luther and Calvin, whereas, taken in another, which is not arbitrary but arises out of history, they are perfectly innocuous and make Lutheranism and Calvinism ridiculous. Would it not be well to prove this? It is this interpretation—an earnest attempt to get a clearer insight into the viewpoint of St. Paul and the first meaning of his words—that I shall set forth as a possible solution of the Pauline problem side by side with the older one. It not only has history on its side and agrees exactly with the wording of St. Paul, but it takes away the cause of that shock which we feel when we read that the Mosaic Law was a prison of infidelity and a jailor of all under a curse.

Accordingly, I make the following assertions, which formally or informally I shall endeavor to prove. The religion of the Law of Moses, which in this discussion I shall call Mosaism, was the dominant religion of the Israelites up to and for some time after the Maccabean Wars. Pharisaism, which succeeded Mosaism, as a dominant religion, was a distinct religion,<sup>2</sup> St. Paul in his Epistles in alluding to the Law combats Pharisaism and only Pharisaism. He proposed to bridge over the historical chasm made by the reign of Pharisaism, and passing from "faith unto faith",<sup>3</sup> from the faith of Mosaism to the faith of the Gospel, to show with all a convert's zeal that the one was strengthened by the other. "Do we then destroy the Law by Faith?" he asks.<sup>4</sup> He answers firmly: "God forbid; but we establish the Law."<sup>5</sup>

<sup>2</sup> Acts 26:5.

<sup>4</sup> Rom. 3:31.

<sup>3</sup> Rom. 1:17.

<sup>5</sup> Ibid.



As exposition progresses more rapidly than demonstration, in this article, by pointing out the meaning of the word Law, and by comparing the aforesaid two religions, I shall endeavor to show what was St. Paul's thought regarding the Mosaic Law.

I. The two religions, Mosaism and Pharisaism, had much in common.

(1.) First of all, they had the same name. Both are called "the Law". This common title is the paramount source of confusion. In the Gospel, "the Law" always means Mosaism—with the exception of that pronouncement of the Pharisees, "this multitude, that knoweth not the Law, are accursed",<sup>6</sup> and such combinations as "doctor of the Law", "instructed in the Law", referring to Pharisees. In St. Paul's Epistles, on the other hand, "Law" now means Pharisaism, now, Mosaism. In the following verse we have both meanings: "but now without the Law [Pharisaism] the justice of God is made manifest by the Law and the prophets [Mosaism]".<sup>7</sup> The same is true of this sentence: "For I through the Law [Mosaism] am dead to the Law [Pharisaism]".<sup>8</sup>

(2.) In the second place, both Mosaism and Pharisaism traced their origin back to Mt. Sinai.

(3.) The ingredient of fear entered largely into both religions.

(4.) Both guaranteed "righteousness" and "life".

(5.) Finally, the adherents of both religions were the children of Abraham, and, in the same temple, with the ministry of the same hereditary priesthood, they adored the same God.

II. Here are five specious reasons tempting us to hold Mosaism and Pharisaism to be one, and all writers, more or less, have succumbed to the temptation. Döllinger,<sup>9</sup> who

<sup>6</sup> John 7:49.

<sup>7</sup> Rom. 3:21.

<sup>8</sup> Gal. 2:19.

<sup>9</sup> "Eine eigene Lehre hatten sie eigentlich nicht und konnten sie nicht haben, da sie eben keine besondere Schule und noch weniger eine Secte bildeten, sondern der herrschenden und ueber das ganze Land verbreitete Lehrstand waren, der 'auf dem Stuhle Mosis' saß', so dass die Saducaeer selbst, wenn sie einmal zu oeffentlichen, mit der Religion verknuepften Aemptern gelangen, sich in Wort und That den Pharisaeern anbequemen musten. Nur der Gegensatz gegen die Saducaeer konnte die Vorstellung erzeugen dass auch die Pharisaeer eine besondere Schule oder 'Haersis' seien." (*Heidenthum und Judenthum*,

wrote one of the best monographs on Judaism, holds that the Pharisees did not form even a sect. Schanz<sup>10</sup> could write the history of "the people of Israel" without even mentioning their name. In general, the Pharisees are looked upon as a "religious faction", "a tendency", without any precise determination of what they were. Yet Mosaism and Pharisaism, despite the number of terms common to both, and the number of places where they met, were so essentially different that it is simply amazing that they were ever confused in the mind of anyone. We never think of Simeon and Zachary, apart from their sanctity, as if they were in the same religious class with their contemporaries Hillel and Schammai. Why, then, should we confound the two religions of these different couples? What are the facts, known indeed of all, but overlooked by all? "The Law"—the foundation of Mosaism—is the Torah—the written books of Moses; "The Law"—the foundation of Pharisaism—is the Halacha, the alleged Traditions from Moses and others. It only materially includes the written Law of Moses; formally, it is a Law by itself.<sup>11</sup> The identity of place of worship, and of priesthood, is granted, but holier places and a more divine priesthood may be utilized by error. Furthermore, both religions were monotheistic. Mosaism, if we adopt St. Paul's language, was the religion rather of the Hebrews than of the Jews. But in other things, which are of the essence of religion, these two religions were as far asunder as the poles.

p. 771.) Later on he seems to get nearer to the truth: "So waren unter den Haenden der Pharisaeer die Gesetzesueberlieferungen zuletzt vielleicht zu einer dichten Schale geworden, welche den wahren innern Kern des urspruenglichen Gesetzes nicht mehr erkennen lies" (p 775). He does not seem to advert that there is another Gegensatz,—der Gegensatz gegen die Mosaische Religion.

<sup>10</sup> *A Christian Apology*, Vol. II, chap. V.

<sup>11</sup> In Tract Hagiga (Holocaust), page 18, we find the following: "It is written (Zach. 8:10): 'And for him that went out or came in there was no peace'. Said Rabb: That means, if a man goes out from the study of the Mishna to read the verses of the Bible, this man can have no more peace (because nothing can be decided from the verses without the commentary of the Mishna). Samuel, however, said: Even the man who separates himself from the Talmud to learn the Mishna (because nothing can be decided from the Mishna without the explanation of the Talmud). Rabbi Johanan said: Even he who separates himself from the Palestinian Talmud and goes to the Babylonian Talmud (because nothing can be decided from the Babylonian Talmud, etc.)."

If these teachers of Babylon and Palestine reflect the mind of the older Pharisees, we see that private judgment was their principle of interpretation of the Bible, and that the Bible was but a material element of Pharisaism.

III. It will be illuminating to take a rapid glance at the history of both.

(1.) Mosaism was a religion of faith. If Abraham had faith in God's promise, the followers of Moses had faith in God's covenant, which is only a solemn mutual promise. All the praise given to Abraham because he believed in the promise must be proportionately given to all those who believed in the covenant. St. Paul does not deny them this praise, although the persons, whom he mentions, were under the Law of Moses. "The time would fail me," he says, "to tell of Gedeon, Barac, Jephthe, David, Samuel, and the prophets, who by *faith* conquered kingdoms, wrought justice, attained promises . . . of whom the world was not worthy".<sup>12</sup> But note well. The sending of the Holy Spirit is the prerogative of the Son of God alone—the last of the Prophets, with whom the Apostles first, to witness to His word, and then in unbroken succession the Church, to preserve His word, form through the Holy Spirit one moral person to continue to the end of time. Moses, therefore, could give only a "commandment" to keep the written ordinances of the Thorah. Mosaism thus was committed to men and sent on its way like the Church, but without the Holy Spirit, the safeguard of the Church. The fire, which Moses kindled, often smouldered and at times threatened to die out altogether; but God raised up prophets from time to time, who fanned the smouldering embers once more into flame. Finally, prophecy ceased. Here and there were found a few inspired men—those from whom we have the sapiential books. But they had no influence on the public trend of events. The old faith was preserved through God's Providence only in the outposts of Judea by such priests as Zachary and Simeon, until He came who fanned its dying embers into the flame that consumed the holocaust of Calvary.

(2.) Meantime a new religion not based on faith slipped in. It had neither God nor prophet for its sponsor. It was a human institution and, although it started out well, being human, it was doomed to rapid decay. This is its history. After the Maccabean Wars some zealots of the Law of Moses, probably the descendants of the Chasidim, or pious, once "the

<sup>12</sup> Heb. 11:30-39.

stoutest congregation in Israel",<sup>13</sup> formed a brotherhood to carry out the alleged injunction of the Great Synagogue "to put a hedge about the Law". Because one of their vows was to shun the company of the ignorant and careless, these brothers were called separatists (Pherushim), whence comes their name Pharisees. Their other pledges were, to pay the tithes and other imposts, to maintain vows, to respect the property of others, but, especially, to keep the Law as interpreted by Tradition and by the keepers of Tradition, the Scribes. Modernity would carry its own condemnation with a people who were always thinking of their origin. Hence the Pharisees invoked, in the interest of their doctrine, the fabulous traditions of all the great men of the past, but particularly of Moses. These traditions (St. Paul calls them "Jewish fables and commandments of men"<sup>14</sup>) formed the Halacha or Traditional Law. The plural Halachoth means special decrees of this Law. To become a brother, or Pharisee, all that one had to do was to make the vows before three of the brotherhood. The organization of this brotherhood was entirely independent of the hereditary priesthood and often in conflict with it. In course of time, however, the Pharisees counted in their brotherhood many of the priests and Levites.<sup>15</sup>

Their first entrance into politics was their protest against the king, John Hyrcanus, because he held at the same time the high-priesthood and the crown. This protest nearly cost them their existence. They were all banished. Subsequently the irreconcilables formed the sect of the Essenes. The fortunate circumstance, however, that one of the Pharisees, Simeon, was the brother-in-law of the succeeding king, Alexander Janneus, enabled many Pharisees, after being reconciled to the kingly priesthood, to return from exile and to continue their zealous propaganda. So successful were they that, another rupture with authority having taken place, they were powerful enough to take the field and for seven years to hold it against Alexander, conqueror though he had been of many towns. At his death the queen, Salome Alexandra, made her brother Simeon all-powerful, and the Pharisees, who had been

<sup>13</sup> I Mac. 2:42.

<sup>14</sup> Titus 1:14.

<sup>15</sup> John 1:24.

made fanatics by persecution, were now made tyrants by success. Pharisaism remained, ever after, the dominant power of Judaism; it wound its coils around the old Mosaic Faith and crushed it to death. In the words of our Saviour it was "without judgment and mercy and faith". Would it not be passing strange if St. Paul had ignored the dominant religion, from which he was converted, and had waged war all his life against a religion which in the perspective that he controversially assumes, did not any longer exist? Pharisaism, as a religion, is the river a hundred years long which we place on the historical map. It was a religion which of its own initiative, seizing on the Old Testament and making a religion of its own, was exactly in the same position and arrived at the same goal as Protestantism, of its own initiative, seizing on both Testaments and making a religion of its own. We are confirmed in this opinion when we take note that the Council of Trent, in its decree of about twenty pages on "justification" against Protestants, quotes these letters of St. Paul seventy-six times. Queen Salome Alexandra was the predecessor of Frederick of Saxony, of Joachim of Brandenburg, of Christian of Denmark, and of all the rest of the "Obigkeits", so dear to Luther, which took Lutheranism under its protection.

IV. Now, St. Paul recalls very accurately the history of Pharisaism, when he says that "the law entered in".<sup>16</sup> This word, "entered in", in our version, is one of those "interned" words. I call them interned words because they have been deprived of their usefulness. But the original *παρεισῆλθεν*, like the Latin *subintravit*, is very descriptive of the historical event. It signifies that the Law "entered in by stealth". Good old Cornelius à Lapide, to whose collecting genius I owe many happy and profitable hours, but whose reasoning is frequently beyond me, sees the difficulty of applying this text to the Mosaic Law. "Disces: Lex publice tantâ pompâ in Sina rogata est et accepta; ergo non furtim intravit. Respondeo: Nego consequentiam, quia Deus Hebraeos ex Aegypto media nocte quasi latenter eduxit in desertum Sina, ibique nil tale expectantibus legem promulgavit." In other words, because the Israelites in the dark some seven weeks before sneaked out of

<sup>16</sup> Rom. 5:20.

Egypt, the law is justly said to have been sneaked in on Sinai, despite the thunder and lightning and blare of trumpets; and, also because the Israelites did not expect anything of the kind, when, as a matter of record, Moses went three times to God and then three times to them to prepare them for it, and they ratified it in the full glare of the morning sun by the most solemn sacrifice, with the exception of the one on Calvary, that was ever offered on this earth. No; Aristotle himself could not fathom this *Nego consequentiam* if he were raised from the dead expressly for the purpose. A more modern way of accounting for the stealthy entrance of the law is to say that the Mosaic Law entered in stealthily because it was "the occasion of sin", sin being conceived to be a slippery, serpentine sneak. But it looks to me as if this accounting only adds bad ethics to bad exegesis. We must remember that St. Paul knows no fine distinctions. Instead of distinguishing after the manner of the School over a thousand years later, he generally says "God forbid", and makes a fresh start. An occasion of sin with him is a direct occasion, just as it is in common language. The Law for him was even more than an occasion: "The power of sin," he says, "is the Law".<sup>17</sup> Furthermore, the argument of the commentators demands that it should be a direct occasion. Now, an oppressive law, like that of the Pharisees, imposing insupportable burdens,<sup>18</sup> is a proximate occasion of sin through the fault of the lawgiver, but the Mosaic Law, teaching people how to know, love, and serve God—whose form of worship was the best for the time—was not an occasion of sin. Wicked men might make it an occasion of sin, just as through their own malice the holy Redeemer Himself, who certainly was not a direct occasion of sin, "was set for the fall of many in Israel".<sup>19</sup> Our Redeemer deserved no censure for the catastrophe which overtook the wicked, neither did the Law of Moses. We conclude, therefore, that, not these explanations, but the actual history of the gradual spread of the network of Pharisaism over all the institutions of Moses, explains St. Paul's expression "the Law

<sup>17</sup> I Cor. 15:56.

<sup>18</sup> Matt. 23:4.

<sup>19</sup> Luke 2:34.

entered in that sin might abound". The Law, therefore, in this case is Pharisaism. The history of Mosaism and Pharisaism shows that they were distinct religions, and St. Paul, who in his writing, or nowhere, becomes "a Jew to the Jews", that is, a Pharisee to the Pharisees, endeavors to make the distinction apparent.

V. In the second place, the ingredient of fear entered into both Mosaism and Pharisaism, but differently. Mosaism, like every good law, was accompanied by a sanction; Pharisaism was a law of fear.

(1.) The Law of Moses was received from God in a lowering cloud, amidst shafts of lightning, peals of thunder, and the blare of trumpets—all intended to impress fear on the unworthy. Hence we have all jumped to the conclusion that "the Old Law was a Law of fear". How often have I heard it! This Law, it is true, was to be taken seriously. It prescribed severe punishments against grievous transgressions. But it was not a law of fear. On the whole it was much like Christianity, which includes an element of even greater fear. "A man making void the law of Moses," says St. Paul, "dieth without any mercy under two or three witnesses—how much more do you think he deserveth worse punishments who hath trodden under foot the Son of God . . . and hath offered an affront to the spirit of grace?"<sup>20</sup> In this regard I could quote the terrible threats of our Saviour. But I quote only St. Paul, as he is supposed to regard the Gospel as without fear, which he does not, and Mosaism with nothing but fear—a conception which is utterly foreign to him and to all the inspired men before him. For, aside from transgressions, Mosaism, like Christianity, was a joyous religion. Its sacrifices were joyous reunions with hymns and feasting. Its praise of God was the praise of a God of mercy to His people as well as of a God of terror to His enemies. The psalmists never cease chanting the happiness of serving God in this worship. "Exaltate Deo adiutori nostro, jubilate Deo Jacob."<sup>21</sup> "The deliverance of those who through the fear of death were all their lifetime subject to servitude,"<sup>22</sup> is not a deliverance from Mosaism.

<sup>20</sup> Heb. 10: 28, 29.

<sup>21</sup> Ps. 80.

<sup>22</sup> Heb. 2: 15.

(2.) But Pharisaism was strictly a law of fear. All its prescriptions were the special interest of the all-seeing just God. Consequently they had to be fulfilled to the letter. The most rigid logic was applied. It was forbidden to carry anything on the Sabbath. A tailor should not, therefore, go out with his needle at the approach of the great day. He might be belated and carry back the needle on the Sabbath.<sup>23</sup> No work could be done on the Sabbath. Therefore no one should read by candlelight on that day; in a moment of abstraction he might snuff the candle and that act would be work. The curse *Kareth*, a shortening of life, would fall on the wilful transgressor. This scrupulosity was "the spirit of fear", "the curse", "the bondage", of Pharisaism. When St. Paul speaks of "the testament of Mt. Sinai engendering unto bondage", it is therefore of Pharisaism that he is speaking. Who will be able to estimate the harm that has been done by misapplying his words and making God at any time a God of servile fear to the just?

VI. In the third place, there was in these two religions a conception of "righteousness" and of "life", but the righteousness and the life of the one were not at all the righteousness and the life of the other. In practice the Mosaic Law made great saints. St. Paul candidly acknowledges this: "For the end of the Law is Christ, unto justice to every one that believeth. For Moses wrote: *that the justice, which is of the law, the man that shall do it shall live by it*".<sup>24</sup> It is a justice or righteousness by means of faith. According to him "All (the saints of the Mosaic Law) were approved by the testimony of Faith".<sup>25</sup> Now the other saints of the Old Law did not try to establish their own righteousness any more than Abraham did. But this is exactly the accusation which St. Paul brings forward, and consequently, he is not contemplating the Mosaic Law. "For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God."<sup>26</sup> He admits that there is a sort of righteousness in Pharisaism. He says of himself

<sup>23</sup> Vid. the tract Sabbath, passim.

<sup>24</sup> Rom. 10:4, 5.

<sup>25</sup> Heb. 11:39.

<sup>26</sup> Rom. 10:3.



while he was yet a Pharisee, and a persecutor of the Faith, that he was "according to the justice that is in the Law, conversing without blame".<sup>27</sup> Our Saviour also admits a certain righteousness in Pharisaism. In the parable of the Pharisee and the Publican, He introduces the Pharisee as saying: "I fast twice in the week; I give tithes of all I possess".<sup>28</sup> But it was a righteousness based on human endeavor, having for aim the exact fulfilment of the externals of the Law. Hence there was a continuous impulse to increase more and more the specifications of all the external works, and all the energy of the soul being expended in such minutiae, there was none left for the greater things. What then was Pharisaic sanctity? St. Paul bears witness that "they had a zeal of God but not according to knowledge".<sup>29</sup> But neither he<sup>30</sup> nor our Saviour<sup>31</sup> hesitates to accuse these holy, these righteous ones of great sins. What are we to infer? What do their surviving *halachoth* likewise show? We infer and we find that they sinned by system. They were at heart corrupt. Exactness in externals was accompanied with great indifference to interior dispositions. They were ever making laws by abnormal extensions and evading their own laws by subtle casuistry. Long prayers, ostentatious fasts, ablutions, wearing broad phylacteries and properly made fringes, fulfilling all outward prescriptions with scrupulous exactness, were the works of Pharisees, "by which they lived" and "were justified", while by their frauds and adulteries they were dead to all godly spirituality. They had a Messianic hope, but it was of a king who would liberate them from the Romans, whereas the Messianic hope of Mosaism was of a great prophet who would reconcile the people more to God. They looked forward to a resurrection, but they conceived the resurrection and Heaven in a very material way,<sup>32</sup> whereas the psalmist, the interpreter of Mosaism, says: "In thy light, O Lord, we shall see light".<sup>33</sup> It was for this reason that St. Paul takes great pains to point out

<sup>27</sup> Phil. 3:6.<sup>28</sup> Luke 18:12.<sup>29</sup> Rom. 10:2.<sup>30</sup> Rom. 2:17-24.<sup>31</sup> Gospels, *passim*.<sup>32</sup> The words "land of the living" in Ps. 114:9: "I will please the Lord in the land of the living" is interpreted by R. Jehudah the marketplace, where food is kept. *Yomah*, p. 104.<sup>33</sup> Ps. 35:10.

the greatness of the reward of Faith: "If sons, heirs also; heirs indeed of God and joint heirs with Christ".<sup>34</sup> This reward is transcendent: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come".<sup>35</sup> Such a reward could not be earned by human endeavor. Pharisaism had no vision of this kind, nor could it have. It relied on punctuality in fulfilling the letter of the Law and expected justification for its diligence, which, without other accompaniment than a perfunctory repentance, it supposed would wring from God His good will—and earned wage. Graciousness on the part of God to accept these works, not for what they were in themselves, but for the tribute which they gave to God's fidelity to His word, was neither asked nor expected. Like Protestants, they argued themselves into a state of election for the flimsiest reasons. To fall back into this frame of mind from the teaching of the Gospel, which at every step looks for God's graciousness on account of the tribute of Faith, which Christian works give to God through belief in the Redemption of our Lord Jesus Christ, was to fall back into infidelity: "You are made void in Christ, you who are justified in the Law: you are fallen from grace".<sup>36</sup> We conclude therefore that these differences of righteousness and life which enter into the essentials of Mosaism and Pharisaism make them two different religions, and again we conclude that St. Paul is combating only the second.

#### VII. We may now report progress.

(1.) By a simple exposition of St. Paul's use of the word Law and by applying the different meanings now to Mosaism and now to Pharisaism, according as we know the history and nature of each, we bring St. Paul's sayings into complete harmony with the Tradition of the Church. Meantime we are relieved from any further formal work of proving that Pharisaism was a religion. St. Paul does the work for us. All his great letters—Romans, Galatians, Ephesians, Hebrews—in whole or in part, are leveled against Pharisaism, as a false religion. All his arguments are our arguments. Pharisaism was more than a sect or a schism, which supposes one com-

<sup>34</sup> Rom. 8: 17.

<sup>35</sup> Ibid., 18.

<sup>36</sup> Gal. 5: 4.

mon faith as a foundation; it had, as St. Paul sees it, a different foundation altogether from Mosaism. Those who lived in it were in unbelief, while those who lived in Mosaism were in faith. Not because he was attacking Mosaism, but because only dominant Pharisaism and world-wide paganism entered his immediate perspective he says, that "God concluded all in unbelief".<sup>37</sup>

(2.) In the second place, we save St. Paul from contradicting himself and Tradition on three points. According to him the Law of Moses is a blessing: "The end of the Law is Christ".<sup>38</sup> He quotes the fourth commandment with approval and adds, "which is the first commandment with a promise".<sup>39</sup> His approval extends, therefore, to all the others. In fact, he says explicitly: "We know that the Law is good if a man use it lawfully;"<sup>40</sup> and after enumerating various classes of sinners, for whom punishment is determined in the Mosaic Law, he adds: "Which is according to the Gospel of the blessed God, which hath been committed to my trust." He would therefore contradict himself if he called this Law a curse, or waged war against it.

If we make the words: "You have not received the spirit of bondage again in fear",<sup>41</sup> and "God hath not given us the spirit of fear",<sup>42</sup> refer, not to the essence of the Law, but to punishments, we make the Apostle contradict himself, since he often signifies that greater punishments are due to the transgressors of the Law of the Gospel. If they refer to the essence of the Law, then the Law referred to was not the Law of Moses, whose essence according to him was faith and whose "end was love".<sup>43</sup>

(3.) When he speaks of "the foundation of penance from dead works",<sup>44</sup> if he refers to the Mosaic Law, he would contradict himself, since he wrote this: "Moses wrote that the justice which is of the Law, the man that shall do it shall live by it." The works of the Mosaic Law were not dead, but vivified by Faith. Therefore again he is talking of the Pharisaic Law and is saved from self-contradiction. Of his own

<sup>37</sup> Rom. 11:32.

<sup>39</sup> Ephes. 6:2.

<sup>41</sup> Rom. 8:15.

<sup>43</sup> I Tim. 1:5.

<sup>38</sup> Rom. 10:4.

<sup>40</sup> I Tim. 8:9.

<sup>42</sup> II Tim. 1:7.

<sup>44</sup> Heb. 6:1.

observance of the Mosaic Law, on account of which he was accused of inconsistency, we shall speak later.

VIII. Still, we are only at the beginning of our journey. To all that we have said the answer may be made: The theory that St. Paul in his greater Epistles was attacking only Pharisaism and not the Mosaic Law is set aside indisputably by this one argument: "St. Paul, in combating the Law, combats the Law that he quotes. Now in the course of his arguments against the Law, it is the Mosaic Law he holds up for our reprobation. In Galatians 3: 10, he quotes verse 26, chapter 27 of Deuteronomy: 'Cursed is every one that abideth not in all things written in the book of the Law to do them'; in Romans 7: 7, he quotes verse 21, chapter 5 of Deuteronomy: 'I had not known concupiscence', he says 'if the law did not say: Thou shalt not covet'; in Galatians 2: 12, he quotes Leviticus 18: 5: 'he that doth those things, shall live in them'. Therefore, as St. Paul is quoting the Law of Moses for attack, he is arguing against the Law of Moses."

Now in opposition to the foregoing, in the next article I shall maintain that St. Paul in these three instances does not quote the Law of Moses, that from one end of the Law of Moses to the other there are no such texts, that the references at the foot of the page in our Bibles are misleading, that these are three Halachoth of the Pharisaic Law. In fact, they are the very "Halachoth of St. Paul" about which I undertook to write. I arranged these Halachoth above in the order in which I discovered them. That discovery filled me with profound emotion. The bearing, which they have on an understanding of the whole Pauline problem, at once flashed upon my mind. Like Keats,

Then felt I like some watcher of the skies,  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He star'd at the Pacific—and all his men  
Look'd at each other in a wild surmise—  
Silent, upon a peak in Darien.

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## THOSE WHO ARE ALIVE AT THE LAST DAY.

## A STUDY IN ESCHATOLOGY.

**S**T. PAUL seems to say that those who are alive at the last day shall not die.<sup>1</sup> The Greek Fathers, for the most part, so understand the Apostle. They are followed by Anglican scholars, and recent Catholic writers not a few. On the other hand, Latin authorities, including especially St. Augustine and St. Thomas of Aquin, hold it to be the more probable and indeed the sound view, that the just who are living when Christ comes again will die, either before they are "caught up in the clouds", or in the very act of being caught up. This is the view adopted by the great bulk of Catholic commentators, and Suarez regards it as true, though he does not venture to censure the opposite.<sup>2</sup>

It is a principle of right interpretation that Scripture does not contradict Scripture. Even a human author is not to be supposed to deny in one place what he affirms in another. Now the inspired writers, including St. Paul himself, do affirm categorically that all men shall die. "Who is the man," asks the Royal Psalmist, "that shall live and not see death?"<sup>3</sup> "As by one man," writes the Apostle, "sin entered into this world, and by sin death, so death passed upon all men, in whom all men have sinned."<sup>4</sup> And again: "As in Adam all die, so in Christ all shall be made alive."<sup>5</sup> And once more: "And as it is appointed unto men once to die, and after this the judgment, etc."<sup>6</sup> Here it is clearly implied that those who are alive at the last day shall die before they are judged; as it also is in I Cor. 5:37, that all must die, for that all are to rise again. "Senseless man, that which thou sowest is not quickened except it die first."

It may, of course, be maintained that universal statements, such as those just cited, admit of exception. But, at any rate, the exception has to be established. And this all the more since there is question of exemption from organic dissolution,

<sup>1</sup> I Cor. 16:50-57, in the received Greek text; I Thess. 4:14-17; II Cor. 5:1-4.

<sup>2</sup> Tom. 19, quaest. 56, disp. 1, sect. 2.

<sup>3</sup> Ps. 88:49.

<sup>5</sup> I Cor. 15:22.

<sup>4</sup> Rom. 5:12.

<sup>6</sup> Heb. 9:27.

which, in the order of nature, is "the stern law of every mortal lot". The persuasion of the human race on this score is voiced by the lyric bard of ancient Rome in these memorable lines:

Sed omnes una manet nox  
Et calcanda semel via leti.

If then, the texts of St. Paul cited above can be shown to be patient of an interpretation that does not conflict with the universal law, we are bound to accept that interpretation.

The passage referred to in the last place<sup>7</sup> is too obscure to found an argument upon. The Apostle seems to speak there of our natural unwillingness to die, rather than to intimate that some may escape death. It is as if he said: We had rather not be stripped of our mortal bodies but clothed over with the robe of immortality. In First Thessalonians he speaks plainly. "We who are alive," he says (associating, by what may be called a figure of prophecy, himself with those who are to live to see the last day), "we who are left, shall together with them be caught up in the clouds to meet Christ in the air, and so we shall be always with the Lord." But he just stops short of saying that those who are alive on that day shall not taste death. It may be said that he implies it. But he does not imply it necessarily; for death may precede, or take place during, the passage from earth through the air. It cannot therefore be said that this text absolutely establishes an exception to the universal law of death.

The passage in First Corinthians appears, at the first blush, to do so, if we adopt the reading of the received Greek text. And it must be owned that this reading is much better accredited, though many ancient MSS., including the Sinaitic, have a different one. The context, too, makes it all but certain that it is the true reading. For St. Paul is speaking throughout of the resurrection of the just, with whom he associates himself, and so "we shall not all be changed," of the Vulgate rendering and the Lachmann Text, would not give an admissible meaning. It seems plain the "we" of verses 51 and 52 stands for the just who shall be found alive at the second coming of Christ, and who are sharply contrasted in verse 52 with the

<sup>7</sup> II Cor. 5:1-4.

just who have died in Christ. These, it is declared, shall rise incorruptible, "and we shall be changed".

How, then, can it be held that all shall die? Theophylact gives us *le mot d'enigme*, the key to the "mystery" spoken of by the Apostle. "This change," he says, "for them involves death. For that which is corrupt in them dies, being transmuted into incorruption."<sup>8</sup> Assuming this to be so, the Apostle affirms by necessary implication that even those who are alive at the last day shall pass through the portals of death. That it is so, and must be so, will, I think, be plain to any one who pauses to consider the nature of the stupendous change from corruption to incorruption, from a mortal life to immortality.

Treating of this question, St. Thomas points out that that which is corrupt cannot be made whole again unless it be resolved into its elements and built up anew.<sup>9</sup> Now the life of the body since the fall is essentially a corruptible life. Hence, until the body is resolved into its elements, man cannot put on incorruption.

In the light of biological science we can to-day drive home and clinch this argument. The human body, like every other living organism, is now known to be just a great mass of cells. It is by means of these cells that all the processes of vegetable life, nutrition, growth, and reproduction, are carried on. The human soul communicates its own life to the body in and through and by means of these cells. If the cells die in a given part of the body, say the hand or finger, the soul ceases to give life to that part and it dies. Should the cells die in the whole

<sup>8</sup> P. G. tom. cxxiv, col. 779. We find this same idea in Tertullian (*Adv. Marc.*, v. 12). Commenting on the words of the Apostle, "and the dead shall rise incorruptible, and we shall be changed", he writes: "The former, indeed, shall rise incorruptible, and shall receive again their bodies whole and sound, that thereby they may be incorruptible; the latter, both because of its being the last moment of time, and by virtue of what they have suffered during the persecution of Antichrist, shall be given a summary death (*compendium mortis*). But they shall be transformed in consequence, and, rather than being stripped of the (earthly) body, shall be clothed over with the body which is from heaven." The idea recurs in his *De Resurr. Carnis*, c. 41, in a phrase so terse that it almost defies translation: "propter durtias temporum antichristi merebuntur, *compendio mortis per demutationem expunctae*, concurrere cum resurgentibus—because of the terrible trials of the time of Antichrist, they will deserve, through a summary death, slain itself in the act of slaying, (lit. by transformation destroyed), to join those who rise again."

<sup>9</sup> Suppl. 3ae partis, q. 78, a. 1.

body, or even in parts that are vital, such as the heart or brain, life in the whole body becomes extinct, and there occurs a phenomenon familiar to mankind since the cradle of the race—the death of a human being. Now it is certain that cell-life will cease in the human body after the resurrection, for in the glorified body the processes of vegetable life, growth, nutrition, reproduction, will be no more. The children of the resurrection, we are told, shall neither hunger nor thirst, they shall neither marry nor be given in marriage, but shall be like the angels of God. Therefore, organic death, that is, the death of the body, is an essential prerequisite condition to the glorification of the body. This mortal can never put on immortality till it has passed through the gates of death.

It may be urged that, according to the Greek text, the Apostle says expressly, in verse 51, "We shall not all die." The verb is *κοιμῶ* which means literally to "put to sleep". In the future passive (of the text), the meaning given to it in Liddell and Scott's Lexicon is to "fall asleep, go to bed, lie abed", and Homer uses it of animals in the sense of "lying down". A secondary sense is "to die". This secondary sense is figurative, that is to say, a sense suggested by the imagination. What, then, is the image that the literal sense suggests? It is of one lying down as if asleep, for the normal posture of the one who sleeps is lying down. From this we gather that the word in its secondary sense properly signifies *to sleep the sleep of death in the grave*. And this is what the Apostle says the just shall *not* all do: they shall not all sleep in the grave. All but those who are alive at the second advent will have done so, including Christ and His Blessed Mother. But those who survive at the end of the world will be "changed" or transfigured "in the twinkling of an eye". Their bodies will not lie in the earth, but will pass from mortal life to death and from death to immortal life instantaneously. And so shall death be "swallowed up in victory" (v. 54), and "that which is mortal shall be swallowed up by life".<sup>10</sup>

Even if you take the ordinary meaning as given in both the Authorized Anglican Version and the Revised, "We shall not all sleep", the idea it conveys is not that of the *act* of death,

<sup>10</sup> II Cor. 5:4.



which may be instantaneous, but of the *state* of death, which involves an interval of time. The phenomenon of sleep does not take place in one instant; it requires at least a few moments. But the death of the just at the end of the world will be instantaneous—"in an atom", to translate literally the word used by St. Paul, that is, a point of time absolutely indivisible.

How shall the "change" from mortality to immortality be wrought? That, I take it, is the core of the "mystery". Of course death even from a natural cause, such as a stroke of lightning, might be instantaneous in the time-sense of the word. But physical death only prepares the way for the change to the glorified state, and the Scripture seems to imply that the whole transformation from mortal life through death to immortality takes place *in an indivisible point of time*, i. e. instantaneously, in the absolute sense of the word. Now, no natural agent, not even the swift lightning, works instantaneously in this absolute sense. Therefore I venture to make the suggestion that the same Supernatural Agent, to wit, the Incarnate Word of God, who, in the twinkling of an eye, shall raise the dead to life at the last day, shall, in that same instant, cause the just who are found living a mortal life to pass through death into immortality, or, as the Apostle has it, cause "this mortal" to "put on immortality". And so indeed shall "that which is mortal be swallowed up by life". This also accords with the scholastic principle, *Corruptio unius est generatio alterius*. For according to the schoolmen, the same agent that introduces the form disposes the matter, and the ultimate disposition of the matter is from the form itself. Thus light by its very entrance into a room drives out darkness, heat drives out cold, fire by its action on damp wood drives out the dampness and kindles fire. So may it be in the case we are contemplating: incorruption shall drive out corruption; immortality, that which is mortal; life, death. And so "The last enemy that shall be destroyed is death" (v. 26).

We read in the *Speaker's Commentary*:<sup>11</sup> "The view that [the Apostle] takes for granted the dissolution of his natural body in any case, because this is implied in change as well as

<sup>11</sup> II Cor. 5:1.

in death, identifies dissolution or pulling down (καταλυθῆ) with absorption or swallowing up (καταποθῆ), which are different processes." The dissolution of the natural body is death. In the order of nature, when the human body is resolved into its elements, and life in the cells that go to make it up becomes extinct, the soul must needs pass away. I say "in the order of nature", and unless a supernatural power intervenes. The true statement is that, as "change" or transformation involves the dissolution and extinction of the natural forces of the body, it *ipso facto* involves death. Nor does this view identify dissolution or pulling down with absorption or swallowing up. The processes in themselves are different, but the agency that carries them on is the same; just as the same fire dissolves the crude mass of ore mingled with baser matter, absorbs the moisture contained in it, and sets the gold free.

One may gather from what has been set down above that the cell-life of the organism is the physical basis and bond of the union of soul and body in man. That union is now unstable because the basis of it is labile—a mass of cells continually changing from death to life, from life to death. The union is imperfect because the bond is weak—a mass of cells each having within itself a principle of life that is perishable. The union is temporary because the basis and bond of it, the whole mass of cells, is doomed to decay and death. But when the soul, now renewed with the life of glory, shall be united with a body from which all the elements of corruption and mortality have been purged away, then shall the union be stable, and perfect, and everlasting.

And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is now no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride for her husband. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be sorrow, nor crying, nor suffering any more, for the first things are passed away. And he that sitteth on the throne said, Behold I make all things new.—Apoc. 21: 1-5.

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## CELL-LIFE IN SOULLESS TISSUE.

HOW is the soul, an immaterial, a spiritual being, conjoined with a material organism? As a "substantial form" combines with matter in animal, plant, molecule, atom. So answers Scholastic philosophy. The answer and the analogy are relatively easy and commend themselves to sound reason. When, however, the problem is pushed into the intimate life of the cells that constitute the organism, it becomes beset with difficulties, difficulties that increase all the more in the presence of the fact that some at least of the cells are seen to live after the soul has left the body. The priest who would be in a position to give an intelligent answer to the objections which recent biologists urge against his philosophical tenets—tenets that are intimately connected with the doctrines of his faith—cannot afford to let these problems remain unstudied. It is the aim of the present paper to offer some suggestions looking to their solution.

When Schwann discovered the cell he thought he had given the death-blow to Animism. But his followers soon found that the vitalistic theory was needed as much as before to supplement chemistry and physics in explaining the phenomena of creation. The field of research for experimental study in ontogenesis was narrowed by the discovery, but hardly simplified. On the contrary, the perplexity of biologists seems to vary inversely as the limits of the region in which they labor.

"The single cell," says Bunge, "a formless, structureless, microscopically small drop of protoplasm, shows all the essential functions of life: nourishment, growth, reproduction, motion, sensation; yes, even functions which at least compensate for the 'Sensorium', the conscious life of the higher animals." This was complexity enough, even for expert embryologists; but now the bewilderment arises in another domain and metaphysicians are puzzled because of this cell's activity. For physiologists claim that it is not restricted to living organisms, but carries the war into Africa and operates vitally in dead bodies, or in soulless tissue.

There appears to be abundant evidence that human tissues can continue to live separated from the soul. On the other hand, scholastic philosophy teaches that the body has it from the soul that it *lives*, that it is a body—and so on. "Una

enim et eadem forma est per essentiam, per quam homo est ens actu, et per quam est corpus, et per quam est vivum, et per quam est animal, et per quam est homo.”<sup>1</sup>

These statements seem contradictory; but one is the expression of Catholic philosophy, and the other is the recognition of facts; so they ought to be reconcilable. The question now arises: whence this life in isolated tissue?

One solution is<sup>2</sup> that “the formal constituent principle of the human organism is multiple”. It is thence argued that this would explain how life appears in a detached portion of the body. No doubt, such a supposition would account for the apparent anomaly, if it were tenable; but it is not. This theory quite upsets one’s notions of Thomistic philosophy. Though coming from a writer who is notoriously painstaking in the use of words, it involves a curious paralogism. It asserts the substantial multiplicity of human nature. According to this hypothesis, there would be as many complete formal entities in the human compound as there are cells.

A “formal constituent principle” is the *principium formale* of the schoolmen; which is the *forma substantialis*. Now wherever you have a substantial form you have a *suppositum*—that is, “Substantia singularis completa, incommunicabiliter subsistens”. Or, briefly with Boëthius, “naturæ alicujus individua substantia”. And here is St. Thomas’s own opinion on this point: “Impossibile est quod aliqua alia forma substantialis praeter eam (anim. hum.) invenitur in homine,—unde dicendum est nulla alia forma est in homine nisi sola anima intellectiva.”<sup>3</sup> It is evident then, from these commonplaces, that we must abandon “the formal constituent principle of cells in the human organism” as a means of explaining life in severed tissue.

Another solution offered is that the “cell activity” is a proximate disposition exacting the production of life when the soul leaves the body; and that this life “educitur de potentia materiae”. But this explanation is unsatisfactory. In the first place it does not appear where this “cell-activity” comes from. For the writer had just deposed that “the rational soul

<sup>1</sup> *Sum. Theol.*, Pars. I, Q. 76, a. 6.

<sup>2</sup> ECCLESIASTICAL REVIEW, October, 1914, p. 463.

<sup>3</sup> As above, A. 4, et passim.

virtually contains the lower vital forms, and *exercises their activity* in the cells". With regard to the principle invoked it is pertinent to observe that the Scholastic axiom, "*formae educuntur de potentia materiae*", is liable to mislead, because of loose interpretation, when pressed into service as a universal solvent in metaphysical difficulties.

The attribute this aphorism assigns to matter is of a negative kind only. The English equivalent of "*potentia*" in the context is really "*impotency*", "*impuissance*", or "*possibility*". The expression is meaningless or false, when smartly done into English, "*forms are educed from the potency of matter*". Again, "*forms are the outcome of matter's potentiality*" conveys a correct notion to those only who know it doesn't mean that. The same may be said of, "*forms are extracted from the resources of matter*". An example will make this clear. "*Au pied de la lettre*," is good French and may be well turned, "*to the foot of the letter*", but it means "*literally*". "*The king can do no wrong*," is still more to the point; or "*sacramentum validum* (*in suo esse completum sed informe*)". A still more apposite instance occurs in the December number of the REVIEW, page 722, where the formula is twisted into the antinomy, "*Creative* eduction from the potency of matter". Now the notion attaching to the epithet *creative* cannot be ascribed to *eduction* except as a half-truth (which is more misleading than a whole error), and when glossed with a comment explaining it away, which is carrying coals to Newcastle. The writer goes on to say that only the Creator Himself can "*educer*" life from "*the potency of matter*". On which it may be remarked that not even the Creator Himself can do this, because in the first place matter is not in such "*potency*", and in the next place, if it were, this interference on the part of the Creator would be to frustrate the natural operation of agents which in His wisdom He has appointed for the work. "*To educer* life from the potency of matter" simply means (if it can mean anything), "*fieri aliquid actu vivens, quod prius fuerat vivens potentia tantum*"; and this is hardly a creative act. True, the Creator could by a miracle turn a stone into an archangel, or a man, or a tree; but He could not "*educer*" any of these from the "*potency*" of a stone. We must, as St. Paul somewhere advises, stick to

“the form of sound words”; and, in the case of translations, to the sound sense.

Construing apothegms, even for literary purposes, is not always successful; but in Scholastic Philosophy it is likely to be either futile or fatal. Many “awful examples” will occur to the reader. The real sense of this formula must be got at by rendering it (circuitously) in accordance with the system to which it belongs. Then we have something like this: Forms presuppose in matter an appetency for, and a capacity to retain them, and are produced in, or induced into matter *by an efficient agency* whenever these dispositions are at hand. A poor meaning perhaps, but a right one. By referring now to the writer who has appealed to this dictum in explanation of postmortem cell-life we shall see that the observation was not altogether beside the mark. He says, “If there is life in these cells there must be some *substantial principle* of life”—“The second theory declared that in the organism all life comes from the soul; but that independent cell-life could exist in the cell upon its extirpation from the organ; and that this independent life, like all vegetative life, was *produced from matter* under the influence of previous life.”

This theory, like the former of which it is an adaptation, is mere logomachy. It impinges on immovable principles and is in itself unthinkable. In the supposition, previous life is extinct. It is therefore absolutely ineffectual with regard to the “matter” in question. And, assuming that we are to be guided by Scholastic Philosophy (there is no other kind of philosophy), the assertion that life under any circumstances was ever *produced from matter* is quite unintelligible. This notion, or anything remotely resembling it, cannot be found in the writings of reputable Scholastics. Much less can it be successfully maintained that such an ineptitude, if not actually taught by St. Thomas, is at least implied in his principles. Moreover, a substantial principle of life is a substantial form, and this is a “*Principium formale actuans corpus et in ratione naturae et in ratione substantiae*”. How then shall we classify these new entities? Are they human beings of a lower order? Are they animals or plants; organic or inorganic? They certainly are in some predicament. So it has confessedly come round to the thing as above.

This theory, excogitated "to safeguard the substantial unity of man while explaining cell-life in excised tissue", not only fails of its purpose, but, by disregarding scholastic teaching about substantial forms, actually jeopardizes the doctrine it was invented to foster.

But how are we to explain the phenomena of cell-life, which investigators allege they have tabulated, and at the same time preserve intact the principles of ontology? This question under another form and in a different phraseology, is as old as Aristotle. And the solution, it would seem, must be sought in the explanation of the ontological state of elements in a compound.

The human organism is a complex compound—a congeries of chemical compounds, comprising many substances, of themselves in unstable equilibrium, but held in check by the vital principle that unifies and controls them, and, directing all their energies, makes them subserve the purposes of the living being. It is also a metaphysical compound consisting of matter and form, or body and soul. This latter combination constitutes the essence of human nature. That is, man metaphysically considered is essentially made up of two principles of being, which constitute him a rational living entity of the animal kingdom.

On the other hand, a human organism when studied from a chemico-physical viewpoint presents a compound of many substances. These substances, if left to themselves, would either settle down into an existence of their own, or unite with other substances and become something else. But they are compelled to submit themselves to the body in which they live, and where they are engaged in exercising the acts peculiar to their own nature for the substantial being of the organism. Though they do not possess that formal factor which would give them an independent existence as individuals, still they retain the virtues, characteristic qualities, powers, affinities, etc., etc., native to them. They are also endowed, by the vitalized semen whence they originally came, with energies or forces that partake in a modified way of the nature of *vital principles*. For it is abundantly evident that in living organisms there are certain special dispositions of matter, peculiar chemical and physical processes, construction of cells, various

vital forces that are utilized in executing the live actions of the organism. Now it is conceded by metaphysicians that these energies are *vital principles* in a secondary sense, but that to the substantial form alone belongs the attributes of life, as constituting the being *in actu primo*, and fixing its specific nature.

The vital operations provided by these vital forces under the domination of the substantial form, is called accidental life, in contradistinction to the primary life of the substance itself. These vital operations are the result of chemical processes and the vital forces of the organism. But the primary life is not, and cannot be, an effect of the organism; for it is, in its capacity of substantial form, the formal cause of the organism, and of the vital phenomena of the organism as such. It is precisely these vital forces that bear upon the point in discussion.

There can be no doubt about the fact of cell-formation apart from the substantial form, and there seems to be only one answer to the question as to where they come from. *This life, such as it is, was present from the first stage of the body's existence, and it remained under certain circumstances after the departure of the substantial form.* For we must not make a fetish of the "forma substantialis", nor use it as a talisman to explain, or assign to hopeless obscurity, all things in creation. It has its functions, and they are paramount in the constitution of the individual. But other things are required as well. "Materia prima," for example, is a real substantive entity with qualities which it brings to the "forma substantialis" when they unite to produce a subsistent being. And when the form departs, the *materia* passes with all its belongings—entitative qualities, observe—and becomes informed by another principle. If then, primary matter, which has so little of reality in its nature, does not renounce its characteristics under the domination of the substantial form, there seems to be something quite gratuitous and unphilosophic in saying that other substantial elements of the human compound do. (In fact it is a debatable question whether the substantial form unites with "materia absolute prima" or with "materia relative prima".) It is agreed on all hands then, that cell-growth, that is, subsidiary vital activity, goes on simultaneously with the substantive life of everyone. Why then should it imme-



diately cease on the dissolution of the individual? It was there before the advent of the substantial form; or at least in company with it, if one does arbitrarily insist on introducing the soul at the moment of conception. In either case it was not of the essence of the form. This with the matter constituted the substance of the entity in which this vitalistic energy found itself, and at whose dissolution the man ceased to be. It was a disposition *sine qua non*, if you will, but not essential of the form.

Possession is nine points of the law; or to put it academically, "asserentis est probare". The tissue remains as an actual reality; by what peremptory law of Ontology does it become impossible for the cell-formation activity to continue its usual routine; rather, what is to prevent it from laboring while its tenuous life lasts, or until a substitute for its overruling master is found? It cannot be annihilated any more than the tissue. This is dead matter, but remains; here is a something of vital nature—not capable, it is true, of compassing by itself a complete entity in the higher order of life, for the very good reason that it has been produced to serve another purpose—still well within the category of living things, and it is declared to have no reason for existence because one cannot explain how it survives. At all events physiologists say it does survive; and skeptics on the point, in support of their attitude, it is presumed, protest that it does not, never did and cannot, exist apart from the substantial form, which it was not without from the first.

Now it is always very hard to prove a negative; and when the proof is forthcoming it is apt to be rather unsatisfactory. In this case it is doubly so. For the pith of the argument adduced against the Thomists about the succession of forms issues in a negative proposition. Here, in substance, is the only possible philosophic reason that can be furnished on the point. It has not yet been demonstrated that it is impossible for the substantial form to be present in the embryo; so that at death only chemical forms remain. The latter part of this argument is refuted by fact. The phenomena of vitalistic manifestations in a dead body cannot be explained along purely chemico-physical lines. Neither can they be at all accounted for by the facile solution so well veiled in the words, "educuntur de potentia materiae". We have seen the real meaning of this ex-

pression. It is an esoteric formula for describing the manner in which accidental changes take place; the transmutation of substantial forms in dead matter, and the production of the vegetative or animal soul through the agency of the semen. To the phenomenon in question it can have no application whatsoever. For this principle implies an agent to do the "educing", and in the case of cell-growth in isolated tissue there is admittedly none. Not the soul, for it is gone; and the natural agents available in this instance are dead matter. Unless indeed it can be surmised that the substantial form by the very act of departing leaves behind it a "*divinae particulam aurae*", in the supposition, as above maintained, that it was not already there, but had to be recognized as appearing at death. We may do so, of course; and in this case we can fancy the tissue, bereft of an intrinsic constitution proper to a perfect vital principle, musing with itself in such circumstances like Virgil's grafted fruit tree, of which it was said "*miranturque novas frondes et non sua poma*". But such notions hardly obtain in metaphysics.

In this connexion the following from an expert biologist of recognized authority is interesting. "When it [a piece of human artery] was grafted on the dog [it was dead, but] the dog's vital principle reformed it and revitalized it, because it was in potency to receive such life."<sup>4</sup> Now, it is obvious to ask for some explanation as to how these elements—oxygen, hydrogen, nitrogen, carbon, of a single cell, for example, or all the substantive elements of the chemically compounded "piece of human artery" managed, first to stay together or be kept from falling asunder, and second to be "in potency to receive such life" after the departure of the substantial form, "the formal constituent principle" of their very being. By inevitable inference they have ceased to be what they were, so that, whereas formerly they were living oxygen, carbon, etc., in the service of the substantial form for the constitution of a single cell, etc.—and were thus restrained from dissolution—the protoplasm is now extinct, and they, its component factors, have become merely dead oxygen, carbon, etc., just as other purely chemical compounds go apart at the destruction of the substantial form, and the constituent elements are severally wrought by nature's laws into other stable existences. But in

<sup>4</sup> ECCLESIASTICAL REVIEW, October, 1914, p. 466.

the present case this is inconvenient for physiologists. They have ascertained the very opposite, namely, that these elements are still exercising reciprocal relations under some combining influence which sustains and controls their potential energies, while they in turn are prevented by an extrinsic cause—say environing agents—from overcoming the activity and efficiency of the unifying principle. Moreover, decay (says the mortuary expert) is the only absolute sign of death. Again, is it possible to have a stable and enduring organism without some sort of life?

But to return. This piece of human artery, though presumably dead, was "in potency to receive such life"—i. e., sensitive life which it had been living before the substantial form came, or with this. This "potency" is of course the "potentia passiva", or "subjectiva", of the Schools; that is, an aptitudinal disposition for, a natural tendency to, an intrinsic longing after, a certain form—in this instance, life. But the tissue is dead and of course all its qualities and quiddities have kinship only with the dead. This potency, or disposition, is therefore not vitalistic. The artery was not apt then to receive a vital form. But it was grafted on a living animal, and did in fact receive, and coöperate with a vital form. From every viewpoint, therefore, there seems to be no escaping the conclusion that the artery was alive.

Now can this be explained on the hypothesis of "production from matter under the influence of previous life"? It does not appear that it can. "Produced from matter" has been already referred to. It is not quite clear what is meant by the other part of this assertion. In the assumption we are treating of a *dead body*; and, as argued above, it has no capacity for life; is not even in that vague and serviceable state of "potency" for any life form whatsoever. However, "under the influence of previous life" may, presumably, be intended to mean that the relation existing between the previous life (that is, the substantial form) and the condition to be assumed by the body at death, requires that the succeeding form shall be of a vitalistic character; and that this form follows, as a matter of course. Perhaps an apology is due the writer referred to because of this interpretation. At all events, this would bring us back to the starting-point. Where does the life come from? What vital principle produces it? Evi-

dently it was either there from the beginning or it is not there now.

The first part of the above-adduced negative, viz., that it cannot be proved that it is impossible for the substantial form to enter the embryo, is not of such argumentative force as to preclude the theory of intermediary forms. Conformably then to the principles of Scholasticism, cell-growth goes on before the advent of the substantial form; it takes place under the domination of this; and after the form's departure, or when isolated, it continues. Nor does this theory, whether correct or not, conflict in any way with the recognized notion of substantial unity, or derogate from the traditional teaching about substantial forms.

It is quite true, in the matter and form theory, that there can be only one *forma substantialis*, which is the soul, or vital principle, of the living organism. This coalesces with the material principle, and they unite in constituting the individual. But that a substantial form be such it is not enough that it impart any kind of being, that it determine the matter in some sort, or inform the entity unto a certain stage of *esse*. It must produce a complete entity, and do this in a manner to leave it in such an independent subsistent state that it cannot be compounded with another without the destruction of its proper being. The substantive dispositions, the determining forces, the entitative qualities of the flesh and of the bone, of the oxygen, and of the other elements of the human organism, are the causes why these are flesh and bone and oxygen, etc., in themselves. But these determinants do not in any way contribute to the formal fashioning of man as such. The substantial form does this, and does it conclusively by fixing the specific nature, and making of the entity a recognizable specimen of its kind in the constitution of actual reality; existing objectively, integral, with an individuality and an identity of its own. It gives the finishing stroke, the "*ultima completio entis in rerum natura*". It does not, however, exclude, in fact it postulates the concomitant action of energies other than its own. It coöperates with primary matter in effecting the substance *in actu primo*; and it then uses the native activities of the subject thus produced in maintaining the life of the individual *in actu secundo*.

Now the cells of a living organism are but a part of the individual. And though they follow their functions in the

sphere of their own imperfect natures, they are not capable of becoming anything, or of being anything but cells with sensitive life adapted to a living organism. If they are detached, or the substantial form recedes, they can go on growing, for they are endowed with vital forces, or secondary principles of life, but their ultimate scope is curtailed, as the primary object of their reproduction no longer exists. In this event their tenure of life becomes quite precarious; and in the struggle for ascendancy that ensues with their own elements, when the dominating power is gone, they soon succumb, unless a substitute is forthcoming to hold in check the aspirants for independence. If given this substituent for the withholding quality of their vital principle, they will continue to grow as they had been doing, and will, if opportunity offers, subserve the same purpose, namely, that of contributing to the sensitive life of an organism. This fitness affords some notion of the final causality of their nature. For, though their proper activity is purposeful, still their telic qualities are restricted to the function of compassing an appointed end as members of a compound.

It is held then—and an attempt to explain has been made—that cell-growth in isolated tissue, or vital phenomena in soulless organisms, cannot be explained, in accordance with Thomistic philosophy, by assigning to each cell a “formal constituent principle”; as this would, in Scholastic parlance at least, ascribe to the several cells an attribute that can be predicated of the whole subsisting organism only; again, that it can hardly be accounted for on the supposition that the life is “produced from matter under the influence of previous life”; because such an effect implies, first, that life can be “educated” from dead matter; and secondly, that a life-giving agent should actually operate in the instance to verify the theory; both of which seem untenable; also that the easy and untrammelled theory about the dead tissues being revived by a supervening vital principle, as the tissues, though *dead* had all the essential prerequisites of life, was not verisimilar, if indeed philosophic; and finally that it would seem that this growth may be attributed to the reproductive activity of the organic vital forces which the tissue had from the first, and which remained after the departure of the substantial form.

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## Analecta.

### SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

#### I.

DECRETUM : SOLVUNTUR QUAEDAM DUBIA CIRCA FACULTATES ET PRIVILEGIA SECRETARIORUM PIORUM OPERUM PROPAGATIONIS FIDEI, S. FRANCISCI SALESII ET S. INFANTIAE.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia impertita R. P. D. Adessori S. Officii, feria V, die 10 iunii 1915, prae habito Emorum ac Revmorum PP. Cardinalium Generalium Inquisitorum suffragio, feria IV, die 9 iunii 1915 emisso, super dubiis :

I. "An sacerdotes, qui in Curiis dioecesanis secretarii munere funguntur, per anni decursum oblationes recipientes, quas parochi dioecesum attulerint, ad respectivum directorem dioecesanum Piorum Operum Propagationis Fidei, S. Francisci Salesii et S. Infantiae transmittendas, ius habeant ad facultates et privilegia parochorum?"

II. "An directores praedicti auctoritate polleant easdem facultates et privilegia iisdem secretariis communicandi?"

Respondendum mandavit: "Negative ad utrumque".

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

## II.

DECRETUM: SOLVUNTUR QUAEDAM DUBIA CIRCA INDULGENTIAS APOSTOLATUI ORATIONIS ADNEXAS.

Propositis Supremae huic S. Congregationi S. Officii sequentibus dubiis:

I. "An is qui Apostolatui Orationis adscribitur, ut indulgentiam diei inscriptionis adnexam lucretur, loco ipsius diei inscriptionis, alium diem ad libitum sibi eligere possit?"

II. "An quotidiana matutina intentio, in praedicto Apostolatu per quamlibet formulam, secundum statuta, peragenda, fieri possit per actum mere internum?"

Emi ac Rmi PP. Cardinales Inquisitores Generales, feria IV, die 9 iunii 1915, respondendum censuerunt:

Ad I. "Negative".

Ad II. "Intentionem formula vocali esse exprimendam".

Et feria V subsequenti, die 10 iisdem mense et anno, Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, Emorum PP. sententiam approbavit, Suaque Suprema Auctoritate confirmavit.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

## III.

DECRETUM: QUO CONFIRMATUR DECRETUM S. C. INDULGENTIARUM DIEI XII MARTII MDCCCLV CIRCA PRIVILEGII ALTARIS APPLICATIONEM.

Supremae Sacrae Congregationi S. Officii proposito sequenti dubio: "An Decretum S. Congr. Indulgentiarum d. d. 12 martii 1855 abrogatum censendum sit per resolutiones ab eadem S. Congregatione datas diebus 19 iunii 1880 et 19 decembris 1885; ita ut, tum Sacerdos celebrans, tum fidelis offerens Missae stipendium omnino elicere debeant intentionem, saltem virtualem, lucrandi pro defuncto Indulgentiam plenariam Altaris privilegiati?", Emi ac Rmi PP. Cardinales Generales Inquisitores, feria IV, die 16 iunii 1915, respondendum censuerunt: *Negative*.

Et Ssmus Dnus noster D. Benedictus div. prov. Pp. XV, in audientia insequenti feria V, die 17 eiusdem mensis et anni,

R. P. D. Adessori S. Officii impertita, EE. PP. sententiam adprobavit et confirmavit.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

#### IV.

DECRETUM: AMPLIFICATUR INDULGENTIA CUIDAM PRECI  
IACULATORIAE ADNEXA, ITA UT TOTIES QUOTIES  
ACQUIRI POSSIT.

*Die 8 iulii 1915.*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, benigne concedere dignatus est, ut omnes et singuli christifideles, recitantes iaculatoriam precem ad Iesum italico sermone sic expressam: "O Gesù, vita eterna nel seno del Padre, vita delle anime fatte a vostra somiglianza, in nome del vostro amore fate conoscere, svelate il vostro Cuore", cui indulgentia tercentorum dierum a s. m. Pio Pp. X per Rescriptum manu propria diei 11 martii 1907 semel in die lucranda tributa erat, valeant in posterum eandem indulgentiam, animabus quoque in purgatorio degentibus profuturam, toties lucrari, quoties relatam precem, corde saltem contrito, recitaverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione.

Contrariis quibuscumque non obstantibus.

✠ C. CARD. DE LAI, Episcopus Sabinensis.

L. \* S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

#### V.

DECRETUM: CONCEDUNTUR INDULGENTIAE RECITANTIBUS  
ORATIONES QUASDAM PRO PACE.

*Die 5 augusti 1915.*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, omnibus et singulis christifidelibus corde saltem contrito recitantibus piissimam orationem, remotissima vetustate venerandam, in Canone Missae asservatam, cum adiectis invocationibus, ut sequitur: "Libera nos, quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris; et intercedente beata et gloriosa



semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo atque Andrea et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope misericordiae tuae adiuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Christum Dominum nostrum. Amen.—Pax Domini sit semper nobiscum.—Agnus Dei, qui tollis peccata mundi, dona nobis pacem”, vel quocumque alio idiomate, dummodo versio sit fidelis, quoties id egerint, toties Indulgentiam trecentorum dierum, defunctis quoque profuturam, benigne concessit. Iis praeterea, qui easdem preces per mensem recitare consueverint, semel infra eundem mensem, dummodo confessi ac s. Synaxi refecti, ad mentem Summi Pontificis pie oraverint, plenariam Indulgentiam, similiter animabus defunctorum applicabilem, clementer elargiri dignatus est. Praesenti in perpetuum valituro, absque ulla brevis expeditione.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

### S. CONGREGATIO CONSISTORIALIS.

DECRETUM: EXCOMMUNICATIONIS NOMINALIS IN SACERDOTEM RICHARDUM O'HALLORAN IN ARCHIDIOECESI WESTMONASTERIENSI DEGENTEM.

Debita canonicae disciplinae ratio exigit ut qui ecclesiasticas leges graviter offendit corrigatur, et si monita mitioresque sanctiones ipse spernat, gravioribus poenis coërceatur.

Itaque quum sacerdos dioecesis Medioburgensis Richardus O'Halloran in dioecesim Westmonasteriensem anno 1888 venisset et licentiam ad tempus obtinisset sacrum ministerium exercendi in loco Ealing; dimissus autem et a dioecesi Westmonasteriensi discedere compulsus, quum obstinate oboedire recusasset, ab Ordinario Westmonasteriensi die 21 aprilis 1897 suspendi debuit a divinis. At ipse, sprete censura, Missam sacrilege celebrare et parochialia munia penes aliquot sibi adeptos temere exercere usque in praesens non destitit, cum maxima fidelium offensione, parvum illud schisma, quod ab Ealing vocatur, creando. Monita, adhortationes, pia consilia virorum religiosorum, Ordinarii Westmonasteriensis, imo ipsius Apostolicae Sedis, iterum ite-

rumque interposita, ut ad saniozem mentem eum adducerent, frustra semper cesserunt. Unde tandem, quum sacerdos O'Halloran in schismatis et sacrilegii scandalo perseveraret, quum etiam ob insordescenziam in censuris suspectus de haeresi evaderet, ad tantam animi pervicaciam frangendam et ad tam ingens rebellionis et profanationis sacrorum scandalum reparandum, die 5 iunii 1915, de consulto Emorum Patrum Sacrae Congregationis Consistorialis, mandante Ssmo Domino Nostro Benedicto Pp. XV, praefixus fuit memorato sacerdoti peremptorius decem dierum terminus ad obediendum, cum comminatione excommunicationis nominatim infligendae, si contumax adhuc persisteret.

Sed constitit praefixum temporis terminum praeteriisse quin infelix sacerdos ullum resipiscentiae signum praeuisset.

Ideoquae praesenti consistoriali decreto, de mandato ipsius Ssmi Domini Nostri, etsi cum dolore, ad salutarem tamen eiusdem sacerdotis correctionem, ad ecclesiasticae disciplinae tutelam, ad scandali reparationem, sacerdos Richardus O'Halloran ab Ecclesiae communione separatur et seiungitur, et in poenam excommunicationis eundem incidisse, ipsumque a fidelibus omnibus iuxta ecclesiasticas leges esse vitandum, denunciatur, declaratur et statuitur.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 14 iulii 1915.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

27 July: Mr. Francis Nicholas Blundell, of the Archdiocese of Liverpool, made privy chamberlain of Cape and Sword.

5 August: Mgr. Francis Pelletier, Rector of Laval University, Quebec, made Protonotary Apostolic *ad instar participantium*.

9 August: The Right Rev. Joseph MacRory, Vice-President of Maynooth College, appointed Bishop of Down and Connor, Ireland.

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences): 1. Answers queries having to do with the faculties and privileges enjoyed by diocesan directors of the Propagation of the Faith, the association of St. Francis de Sales, and of the Holy Childhood.

2. Decides doubts about the indulgences attached to the Apostleship of Prayer. The daily morning intention must be made vocally.

3. Intention, on the part of the celebrant and the person who offers a Mass stipend, for the gaining of the plenary indulgence attached to a privileged altar.

4. Indulgences attached to a certain ejaculatory prayer in honor of the Sacred Heart may be gained *toties quoties*.

5. Indulgences granted for the recitation of certain prayers for peace.

S. CONSISTORIAL CONGREGATION: Decree of excommunication by name of Richard O'Halloran, a priest living in London.

ROMAN CURIA announces officially the recent pontifical appointments.

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## ARE NON-CATHOLIC MARRIAGES VALID?

The Castellane-Gould marriage case has been decided in third instance by the Roman Rota.<sup>1</sup> In this third decision the Rota affirmed its first decision and reversed its second. Hence, "Non constare de nullitate matrimonii in casu".

Is this final? In the publication *Rome*, 26 June, 1915, page 303, it is stated: "Count Castellane is credited with the intention of appealing to the Supreme Tribunal of the Apostolic Segnatura with a view to the case being sent back to the S. Roman Rota for re-hearing, which, in a matrimonial case, is

<sup>1</sup> *Acta Apostolicae Sedis*, 21 June, 1915, pp. 292-313.

never impossible, but such an appeal would have to rest on very strong grounds indeed to succeed."

What is of greater interest to the readers of the REVIEW is the precise statement of the Rota on the value of belief of non-Catholics as to the dissolubility of the marriage contract. In this and in other countries the contract is generally made in the belief that it can be rescinded for any cause whatsoever. Does such a belief nullify the contract? Marriage is so much de-christianized that it is no longer a sacrament outside the Catholic faith. Since the sacramental character of Christian marriage is inseparable from the contract—"in Christo et in Ecclesia" (Ephes. 5: 32)—it will be interesting to learn how the Church looks upon marriage contracted outside of her fold as stripped of its sacramental character by law, custom, or belief.

The question is not a new one. It was mooted even in apostolic times. Our Lord was interrogated regarding marriage in the Mosaic law. He emphatically declared, that "it was not thus from the beginning, and what God hath joined, no man shall put asunder" (Matt. 19: 6; Mk. 10: 9).

In the reasoning whereon the Roman Rota bases its decision in the third instance of the Castellane-Gould case there is a very lucid exposition of the teaching of the Catholic Church regarding the nature of the marriage contract outside the Catholic Church. It ought to be encouraging for all serious-minded people who desire to see the very foundation of human society strengthened against the weakening influence of modern opinion on divorce, by such an authority as the Catholic Church.

About the intention that may nullify the marriage contract we have already in this REVIEW<sup>2</sup> summarized the reasoning of the Rota on a marriage case from Oregon. The explicit and positive intention not to contract an indissoluble marriage makes the contract null and void. But the intention to avoid the consequences of marriage must be fixed by mutual agreement in order to nullify it. In either case however the intention must be clearly proved. As long as proof is not furnished, the marriage will be held valid—"nisi certa ratio adsit nullum declarare illud". This is the presumption throughout the

<sup>2</sup> June, 1915, pp. 718-721.

process of the Castellane-Gould case in its third instance. The erroneous belief of the non-Catholic party in the case, that marriage is divorceable, was very likely the motive that led her to consent to the marriage with Castellane, yet "*error circa indissolubilitatem conjugii menti suae inhaerens et dans causam contractui, juxta doctrinam communem supra expositam, documentis pontificiis firmatam, non irritat matrimonium*" (p. 304). As there was no evidence of a positive and absolute act of the will in the consent, it is presumed that she still intended to contract marriage according to God's law—"nam semper praesumendum est, contrahentes voluntatem habuisse matrimonium ineundi juxta Dei institutum, cujus cognitionem nullibi divina providentia prorsus obscurari sinivit, non obstantibus contrariis Reipublicae legibus, vel religionis cujusvis doctrinis" (p. 308). Obviously then the validity of the marriage was maintained. "*Ut matrimonium sit invalidum, requiritur voluntas explicita, qua contrahens simpliciter et absolute vinculi perpetui exclusionem intendit, quo in casu nil refert an juxta legem civilem vel morem patriae etc. voluntas haec absoluta et explicita sese exprimat*" (p. 309). The Rota decided this marriage case, complicated because of the intention of the non-Catholic party to contract according to her belief, that she could dissolve it for any cause, in a manner that leaves no doubt about the divine law ruling all marriages, unless it is set aside by the contracting parties by an explicit and absolute act of their will.

Another question decided by the Rota concerns the nature of the marriage contract outside the Church. Is it, though not a sacrament and not in accord with Christian law, still indissoluble by its very nature? "*Indissolubilitas est elementum essenziale matrimonialis contractus, a Deo ipso pro toto humano genere institutum, quod nec per ullam humanam legem nec per doctrinam acatholicam vel etiam catholicam, mutari potest. Excludi utique potest hoc elementum essenziale a parte nubente, in contracto faciendo, quum libere agat et liberum consensum praestare debet*" (p. 303). Marriage is indissoluble and monogamic, its purpose to procreate, by the law of nature as well as by the revealed law. God, the Author of both, so stipulated for both. The Rota adduces clear evidence of this (p. 295). There is no exemption: "*Intentio*

nempe contrahendi matrimonium prout ab Auctore naturae vel a Christo institutum est". If the intention is explicitly exclusive of those two essential elements, there is simply no contract whether by the law of nature or of revelation; if however in consequence of belief, custom, or law, the intention is to contract a dissoluble marriage, the contract is valid, because the intention is based on erroneous belief.

In the Castellane-Gould case the Rota therefore declared: "duae praedictae voluntates in contrahente aderant, generalis nempe matrimonium contrahendi prout ab Auctore naturae institutum, cujus notitia a natura indita, etiam inter maximas gentium corruptas haud omnino obscurata est, et alia voluntas particularis contrahendi matrimonium dissolubile juxta patriae morum, etc." (p. 296). The reason why in this case the marriage was declared valid cannot fail to convince any unbiased mind; at the same time it assures every non-Catholic and Catholic as well that the "Church holds marriage among Hebrews, infidels, Greeks, Calvinists, and other sects to be valid, unless the explicit condition of its solubility was made" (quoted from Gasparri, p. 299). "Hence the marriage of infidels, heretics, and schismatics is valid, unless the contracting parties positively intend otherwise and manifested it outwardly, that they will contract none but a soluble marriage" (quoted from Wernz, p. 299). Such an intention is sometimes apparent from the ceremony, ritual, or form of marriage; for instance, from the ritual of Socialists. As common-law marriages, acknowledged in some States, have no prescribed form, it would be necessary to inquire into the intention of those cohabiting. "Excludi utique potest hoc elementum essenziale a parte nubente, in contractu faciendo, quum libere agat, et liberum consensum praestare debet; illo autem deliberate excluso, contractus matrimonialis non existit" (p. 303). Such a deliberate act would of course be a mortal sin, as all deliberate transgressions of God's law in grievous matters are grievous sins, unless ignorance of the law excuses them.

Marriage, therefore, outside the Church, though non-sacramental, is valid. Innocent III long since set this difference down in the Decretals, l. 4, tit. 19, c. 7: "Nam etsi matrimonium verum inter infideles, non tamen est ratum; inter fideles

autem et verum est et ratum existit, quia sacramentum fidei, quod semel est admissum, nunquam amittitur, sed ratum efficit conjugii sacramentum."

JOS. SELINGER.

*Jefferson City, Missouri.*

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### THE INTOLERANCE OF PROHIBITION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The cause of safe and sane temperance reform is much indebted to the Rev. Lucian Johnston for his reasonable arguments against Prohibition in the October ECCLESIASTICAL REVIEW. Catholics should beware of forming an alliance with Prohibition, which does not care for the protests of a minority, and does not respect even inalienable rights. By so doing it becomes in principle Socialistic, not democratic, and easily degenerates into fanaticism.

Very significant was the action of the Presbyterian General Assembly at Rochester, New York, 25 May, 1915, by which Dr. C. H. Parkhurst was condemned almost unanimously for expressing a reasonable conviction regarding the use of wine. The vote of censure was urged by the Rev. George I. Long, of San Jose, California. It was charged that Dr. Parkhurst had sent a telegram in October, 1914, to C. A. Scarboro, of San Francisco, in which he expressed his amazement that California should attempt to prohibit wine, chiefly for the economic reason that many large vineyards are located in that State. He was willing that strong drink such as whisky should be prohibited by law. In other words he approved Prohibition, with a reservation in favor of the use of wine. Many earnest advocates of temperance have held such an opinion without fear of censure from any tribunal under control of the dictates of reason. For the time being, however, fanatical emotionalism seemed to dominate the Presbyterians gathered at Rochester. Their almost unanimous vote condemned Dr. Parkhurst for making any exception in favor of wine.

By logical deduction all others holding a similar opinion stand condemned by the Supreme National Assembly of the Presbyterian Church in the United States. The delegates who voted against "all intoxicating drinks, malt and spiritous liquors, whether known as light wines or heavy whiskies",

did not seem to realize that they were opposing St. Paul's advice in which he urged Timothy to take a little wine—not too much—for his stomach's sake. In his own day St. Paul described some censorious neighbors as desiring to be teachers of the law, yet understanding neither what they said, nor whereof they affirmed. Millions of God-fearing Christians in all ages have used wine in moderation, remembering that Christ Himself gave conspicuous approval to the custom at the marriage feast of Cana. Judged by numbers, the wine drinkers of past ages have an overwhelming majority in their favor, and among them many saints and sages, including the great St. Thomas Aquinas, who advocated temperance without the fanaticism of the Manichean heresy.

Among the pioneers of temperance reform in New England was the Rev. Nathaniel Hewit. His crusade was chiefly against the excessive use of rum. When urged to attack the use of wine he positively refused, according to the testimony of his Catholic son, the late Rev. Augustine F. Hewit, C.S.P. He was convinced that the Bible sanctioned the use of wine, especially in the Passover celebration. In a discussion with some of his fellow Presbyterians, Dr. Howard Crosby, prominent in New York City for many years, felt obliged to issue a pamphlet giving a critical account of the wine used as a beverage at the marriage feast of Cana. He quoted the interpretation of Catholic Scriptural scholars, and deplored the inaccurate knowledge of the Bible shown by the zealots of universal Prohibition. He insisted upon his right to be as broad as the New Testament, no broader, no narrower. What Christ the Master approved may not be condemned by any lesser authority. The ruler of the feast at Cana was a model of temperance in full possession of his faculty of discrimination when he gave his opinion that the wine made from water by an act of divine power was the best that had been served, though the usual custom was to provide the best wine at the opening of the feast.

Presbyterians in the United States have had a standard of intellectual accuracy and appreciation of the form of sound words. In the days of Dr. McCosh at Princeton University logical thought was fostered, and the cognitive faculties were strictly differentiated from volition. Dr. A. C. Hodge in the



*New Princeton Review*, January, 1887, made a near approach to the correct position on the School Question when he stated that the Catholic Church had preserved the theory of education upon which "our fathers founded the public schools of the nation". Hence it is that we deplore the signs of decadence in recent years. The declaration of the Presbyterian Assembly at Rochester, condemning the lawful use of wine without any reservation even for sacramental purposes, must be classified as hysterical, suggestive of a camp meeting revival, or a sentimental resolution of the Women's Christian Temperance Union intended to scare members of Congress inclined to vote for the much-needed restoration of the army canteen. This unreasonable attitude of the W. C. T. U. is one of the strongest arguments that can be found against woman suffrage. Leading temperance advocates, among them Catholic bishops, and prominent officers of the army, have argued that the sale of wine and beer to the soldiers under competent supervision conduced to habits of temperance. As a body the W. C. T. U. has shown itself deaf to all appeals of reason.

THOMAS MCMILLAN, C.S.P.

*New York City.*

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### THE ANGELS' CEMETERY—WHY IS IT NEGLECTED?

To the Editor, THE ECCLESIASTICAL REVIEW.

Parish priests are exhorted very earnestly to revive the ancient and beautiful custom of having a separate place in the cemetery for the angels of the flock who have died in their innocence, and who have entered Heaven without passing through Purgatory.

There should be three separate sections in every Catholic cemetery, one for the innocents, another, the major part of the cemetery, for the sinners, and a third place not blessed and outside of the cemetery for those who die without baptism.

The Angels' Cemetery, the Holy Innocents' Cemetery, the Infant Jesus Cemetery, the Cemetery of the Holy Child, and similar names, are suitable for the part of the cemetery set aside for those "who follow the Lamb whithersoever He goeth" and who sing a new canticle that no one else can sing, because they are virgins.

The Angels' Cemetery should have a little white chapel of the Infant Jesus in its centre, and a white pergola or cloister should surround it on all sides. The graves may be two feet by five. One acre, or a square of 200 feet, will last a country cemetery for a hundred years.

The adults' cemetery should speak of Purgatory; it should have a chapel of the Holy Souls. We should pray for those buried there, that God may grant them rest.

The Angels' Cemetery should be a reflexion of Heaven; it should have a little chapel of Bethlehem or Nazareth or of the Holy Child; we can pray to those buried there, for they are and always have been saints of God. The inscriptions on the walls of the cloister surrounding their little cemetery and addressed to those buried there should read: "All ye holy innocents, pray for us. All ye holy virgins, pray for us. All ye holy angels, pray for us."

Marble angels should stand at all its gateways, pointing heavenward and welcoming the little innocents who are joining their choir.

Many little children of six and under will be buried with their parents, but they also may be represented in the Angels' Cemetery, for each of the columns of the cloister or pergola that surrounds it can be made a memorial, and many parents will be glad to give one of these columns in memory of their loved little one whom God has called in its innocence.

The receipts from the Angels' Cemetery will never build a beautiful walk and cloister about it, but love of the Infant Jesus and of the little ones who are with Him, will do it.

It should be the flower garden of the cemetery; lilies, roses, and every beautiful flower should grow there; trees, fountains, shrines, singing birds, and everything that is beautiful may adorn it. Flowers are not suitable for sinners, but they are for the innocents. I want to have an Angels' Cemetery, and I shall be very much obliged to any of the readers of the REVIEW, who will tell me where I may see one that is very beautiful.

The Rubric reads: "In primis admonendi sunt Parochi, ut juxta vetustam et laudabilem ecclesiarum consuetudinem, parvulorum corpuscula non sepeliantur in communibus et promiscuis coemeteriorum et ecclesiarum sepulturis."

J. F. SHEAHAN.

*Church of St. Peter, Poughkeepsie, N. Y.*

## THE VIABILITY OF PREMATURELY BORN INFANTS.

Langstein of the Victoria Augusta Hospital in Berlin reported<sup>1</sup> a study of the growth and nutrition of 250 prematurely born infants, and he found that a weight of 1,000 grammes ( $2\frac{1}{5}$  lbs.) and a full body length of 34 centimetres ( $13\frac{3}{5}$  inches) are the lowest limits for viability under proper circumstances. A fetus 1,000 grammes in weight and 34 centimetres in length has completed the sixth solar, or calendar month, or the sixth and a half lunar month—it is beginning its seventh month, not ending it, yet it is viable.

The child at term, as a rough average, is from 48 to 52 centimetres (19 to  $20\frac{1}{2}$  inches) in length, and it weighs from about  $6\frac{3}{5}$  to  $7\frac{1}{2}$  lbs. It is impossible, however, to obtain the sizes and weights of infants *in utero* with scientific accuracy, because the date of conception can not be determined with absolute certainty, and individual infants *in utero* vary as they do after birth. A full term infant sometimes may weigh only  $3\frac{1}{2}$  lbs., when the mother is diseased, and at times an eight month fetus will weigh as much as 8 lbs. Large muscular women and fat women have large babies; women of the well-to-do classes have larger babies than do the poor; women who work during gestation bear smaller babies than those women do who rest. Mothers that work in tobacco, lead or phosphorus have puny babies. White children are larger at birth than negro children; boys are from 3 to 5 ounces heavier than girls at term.

Langstein says that prematurely born infants weighing from 900 grammes ( $31\frac{1}{2}$  ounces) to 1,500 grammes ( $3\frac{1}{2}$  lbs.), that is, all born before the seventh solar month, must be kept in hot water incubators in a room with ordinary ventilation. Babies weighing 2,000 grammes ( $4\frac{1}{2}$  lbs.) or more get along in an ordinary crib if they are kept surrounded with hot-water bags. Such children are to be fed with human milk through a catheter passed into the mouth or they die of inanition. Only a few of them are strong enough to suck from a bottle, and these give up the effort after a few days and die. They can not utilize fat, even from milk; and all artificial food is dangerous.

<sup>1</sup> *Berliner klinische Wochenschrift*, 14 June, 1915.

Most of the prematurely born become rachitic, and even human milk is no preventive of this condition. Rachitis is a constitutional disease, characterized by impaired nutrition of the bones and changes in their shape. In the third or fourth month craniotabes is very frequent—this is an atrophy of the skull bones with the formation of small conical pits. These infants show also a morbid tendency to convulsions—spasmodophilia. Such diseases are caused by a lack of mineral salts which normally are carried to the fetus by the placental blood during the last months of gestation. Because of this lack, premature infants require the administration of lime salts in their food; they also need iron because they are anaemic.

A fetus, then, of six calendar, or solar, months (not lunar), is viable if treated in a hospital by competent physicians. Otherwise it is not viable, except in a strictly technical sense; it will not live more than a few days or weeks. Reports of infants younger than six months as having been successfully raised are unreliable, to say the least—it is easy to make an error in the reckoning.

A full seven months infant may be reared with proper feeding and skilled care; a six months infant may be reared (with difficulty) in a hospital with skilled care. If it is certain that the removal of a six months fetus will here and now save the life of a mother (a very difficult matter to judge by the best diagnosticians) this removal may be done, provided the infant is delivered in circumstances where skilled care, incubator, and proper food are obtainable—otherwise the removal is not justifiable. That the ordinary physician says it is necessary to empty the uterus is not a sufficient reason—the ordinary physician is likely to act from ill-digested information set forth by professional pagans in a text-book.

A most important and essential circumstance in the matter of inducing abortion at the end of the sixth month of gestation to save a mother's life is that in practically every case requiring such interference the diseased condition of the mother has checked the growth of the fetus, and the fetus therefore is really not a six-month child in development. Such an undeveloped fetus is not viable. Eclamptic women, and those that have nephritis are most likely to have undeveloped fetuses. In cases of this kind the seventh month should be completed before interference.

AUSTIN O'MALLEY.

*Philadelphia, Pa.*

## NAME OF VICAR APOSTOLIO IN CANON OF THE MASS.

*Qu.* May the clergy of a Vicariate Apostolic include the name of the Vicar Apostolic in the Canon of the Mass in the place reserved for the bishop's name?

*Resp.* By a decree of the S. Congregation of the Propaganda, dated 11 June, 1853, it is forbidden to include the name of the Vicar Apostolic in the Canon of the Mass or to include in the Mass the Collect *pro episcopo* on the anniversary of the election or consecration of the Vicar Apostolic.

## DOES THE CONGREGATION KNEEL OR STAND AT "ET INCARNATUS EST" ?

*Qu.* Should the people kneel while the choir is singing "Et incarnatus est"? Wapelhorst says (ninth edition, page 161): "The acolytes should kneel at the 'Et incarnatus est'", which of course would mean that all the altar boys and the sanctuary boys, unless engaged in singing, should likewise kneel. What puzzles me somewhat is that Wapelhorst says again (page 166): "The people (or the congregation) at a solemn Mass, or at a *Missa cantata*, can laudably observe the same order that is prescribed for the clergy in choir", and he refers to note 4, page 165, where he gives the order for standing, sitting, and genuflecting for the choir. The note says: "When the 'Et incarnatus est' is sung, all who are sitting should profoundly incline the head, and those who are standing should kneel on both knees." Does this apply to the congregation, which, of course, is sitting while the choir sings the Credo? Should they continue sitting and bow their heads, or should they kneel when the "Et incarnatus est" is sung? If there is any authoritative decision on this question, I should like very much to be referred to it.

*Resp.* There seems to be no general rule as to those who assist at Mass outside the sanctuary. When, as in some European countries, civil magistrates assist at Mass in the sanctuary or in some place specially reserved for them, a decree of the S. Congregation of Rites dating from 13 June, 1676, would seem to apply: "Stantes genuflectere debent ad versum *Et incarnatus est*; sedentes vero inclinare caput". The rule laid down by Wapelhorst, page 166, n. 9, "The people can laudably observe the order prescribed for the choir", is a general regulation which, as Wapelhorst himself points out in the

same paragraph, suffers exception due to local custom or particular enactment. He instances the observance in the Archdiocese of Cincinnati of the custom of kneeling from the Sanctus to the Communion. The custom of kneeling during the singing of "Et incarnatus est" is a laudable one, and might well be an exception to Wapelhorst's general rule.

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### A CASE OF JUST PRICE.

*Qu.* A is administrator of an estate, consisting of land worth \$125 to \$150 an acre, which he must sell, though not absolutely forced to do so. B, knowing he has no competition, bids \$112.50 an acre for the land; at the same time, he tells A to let him know if a higher bid is made, in which case he will bid more, as he is anxious to get the land and will give as much as anyone else. Is A justified in sending C to look at the land, and, seeing that B is trying to get it under value, put in a fictitious bid of \$125 an acre? May A then inform B that he has received another bid, and that, if B wishes to get the land, he must pay \$125 an acre? It seems to me that justice is not violated. But what do you think of the means employed by A?

*Resp.* There can be no question of the illegality of the means employed. When A declared that he had received a (genuine) bid of \$125 an acre, he told an untruth. As regards the question of justice, the whole matter, of course, turns on whether \$125 an acre was a just, or an excessive price. Our subscriber declares that the land was "worth" \$125 to \$150 an acre. At the same time, he says that A "must sell, though not absolutely forced to do so". The phrase is, to say the least, ambiguous. What were the terms of A's power as administrator? What were the circumstances that inclined, but did not compel him, to sell? If A was obliged to sell at auction, the case would be very different from that of a sale according to the *pretium vulgare*. Let us suppose that the latter is the case. Moralists allow a fluctuation of the *pretium vulgare* between a *summum*, a *medium*, and an *infimum*. Taking the estimated value of the land to be "from \$125 to \$150 an acre", it would seem that the price paid, namely \$125, is not above the maximum, if we take \$150 as our standard, nor below the minimum, if we take the original offer of \$112.50.

## REFUTATION OF CHRISTIAN SCIENCE.

*Qu.* The Rev. F. X. M., pastor of a country parish, has lost some of his parishioners, who have become Christian Scientists. Worrying over this matter, he called, in his spare moments, on the Rev. F. L. C., seeking from him some strong arguments against Christian Science. Unfortunately, his learned friend could not furnish anything like a strong refutation. He therefore has recourse to the REVIEW, with the request that you indicate, for his benefit and that of other readers of the REVIEW, a strong line of argument against Christian Science.

*Resp.* Some one has said of Christian Scientists that he is a fool who agrees with them, and a greater fool who disagrees with them. The saying, apart from its harshness, seems justified. It is difficult, not to say impossible, to convince a Christian Scientist by argument. We have, for example, the late Father Lambert's book *Christian Science before the Bar of Reason* (New York, 1908), an excellent refutation of Christian Science from the point of view of "Reason". But what is the opponent of Christian Science to do when his adversary denies the competency of "Reason" and refers to the conclusions of Reason as "errors of mortal mind"? One may, indeed, appeal to common sense. That line of argument seems promising. For example, from a recent publication we cull the following: "There is to be a monument erected to Mrs. Baker Eddy in Mt. Auburn Cemetery, Cambridge, at a cost of \$110,000. This is a little puzzling. For, if the contention of Christian Science is true, that nothing exists outside the mind, save in imagination, where is the monument going to be? In the imagination? It seems a rather big price to pay for an imaginary monument. Moreover, if we may believe Mrs. Eddy, all matter is 'an error of mortal mind'. Yet, here are her affluent followers perpetuating a 'heresy' it was her lifework and mission to combat." Very aptly argued. But, if the Christian Scientist, like many another fanatical theorist, meets you with the paradox that "common sense is common nonsense", what becomes of the appeal to common sense? Again, not only is the practice of the Christian Scientist inconsistent with his theory, but the theory itself is full of inherent contradictions. A pamphlet of the Catholic Truth

Society of Pittsburgh (by Dr. Coakley), entitled *Christian Science and the Catholic Church* (Pittsburgh, 1912), furnishes a list of contradictions found in Mrs. Eddy's book, *Science and Health*, and the list could be extended. But, unfortunately, the controversialist will find that the average Christian Scientist is not sensitive to the enormity of these contradictions. By a kind of super-logic peculiar to his sect, he transcends the ordinary canons of consistent and coherent thinking.

In fact, Christian Science is not so much a conviction as a state of mind, and should be dealt with psychologically, not argumentatively. If, as seems to be plainly the case, defection of Catholics to Christian Science is due to loss of faith, the remedy is obvious. Loss of faith can be prevented by means natural and supernatural. If in individual instances the predisposition to accept Christian Science is due to the obsession of some particular idea, the remedy is psychological. For example, it may be the wholly imaginary existence of some physical ill, or, if the malady is real, the unwise persistence in the use of self-prescribed medicines. Instruction, advice, encouragement, administered in due season, may offset this condition. And in dealing with the *malade imaginaire* why should not the priest forestall the Christian Science practitioner? Such a belief *is* unchristian; it *is* morally wrong; it *is* a sin. Those whom God has blessed with sound health certainly sin against charity when, by dwelling on imaginary ills, they make life miserable for themselves and others. It would seem to be the pastor's duty to emphasize this view in individual cases, and by so doing he may prevent a parishioner from becoming a victim of the Christian Science healer. Looking over the communications published by "converts" in the Christian Science periodicals, one is struck by the fact that, in nine cases out of ten, the "conversion" is due to relief from some physical ailment "which drugs and physicians had failed to cure". The world-old principle of medical practice, "Prevention is better than cure", applies to all kinds of defection from the faith. It applies with special force to the defections about which our correspondent is worried. We can only hint at the means of prevention, while we reiterate that the cure, the ordinary cure, logical refutation, is in most cases unsuccessful.



## THE ASSUMPTION OF DEBTS BY RELIGIOUS.

*Qu.* Kindly give in the ECCLESIASTICAL REVIEW an interpretation of the Decree of the S. Congregation of Religious, 30 July, 1909, in regard to the debts and other financial obligations contracted by religious communities. Does it apply to this country, and, if so, how far does it apply to heads of dioceses, and to local, provincial, and general superiors of institutes in the United States?

*Resp.* The decree of the S. Congregation of Religious dated 30 July, 1909, is given in full in the REVIEW for November, 1909 (Vol. XLI, pp. 609 ff.). After praising the zeal with which religious communities extend the scope of their activity by undertaking increased educational and philanthropic labors, the S. Congregation calls attention to the fact that often the financial burdens assumed by reason of these improvements are contrary to the spirit of prudent and just administration. It therefore ordains that in the future no religious order, congregation, or institute, of either sex, whether bound by solemn or simple vows, no religious monastery, college or house, whether subject to the bishop or independent, shall contract any "notable debt", or undertake directly or indirectly any "notable obligation" of a financial nature except under the following conditions:

1. General superiors shall consult their general council and obtain its consent.

2. Provincial superiors shall obtain the consent of the provincial council, likewise the consent of the general and his or her council.

3. Local superiors shall obtain the consent of the local council of the monastery or religious house over which they preside, and also the consent of the general superior and his or her council.

4. In case there is no general superior, the local superior shall obtain the consent of the local council, and the written permission (*licentia*) of the ordinary, if the house or monastery is not exempt from his jurisdiction.

The decree next defines the term "notable". A notable debt in the case of a local community would be a sum ranging from \$100 to \$200; in the case of a provincial house, \$200 to \$1,000, and in the case of the general government of a re-

ligious order (*curia generalis*), a sum exceeding \$1,000. In case any community, local, provincial, or general (*curia generalis*) wishes to contract a debt in excess of \$2,000, the consent of the Holy See is required in addition to the consent of council and superiors, as stated above.

In computing the amount for which permission is requested, existing debts must be included. The decree then proceeds to order the establishment, within three months, of councils where such do not exist.

In 1910 the Apostolic Delegate to the United States was requested by the Archbishops of the United States to ask the Holy See for an increase of the amount mentioned in the decree as the greatest sum which religious could borrow without the Holy See's consent. In answer to his petition the S. Congregation of Religious replied that it referred the matter to the prudent judgment and conscience of the Apostolic Delegate, and empowered him to authorize for a period of ten years the increase of the maximum amount to \$10,000. "I, therefore," writes the Apostolic Delegate, under date of 11 October, 1910, "in virtue of the said rescript, hereby authorize, for a period of ten years, the ordinaries of the dioceses of the United States, *onerata tamen eorum conscientia*, to permit the religious communities of their respective dioceses to contract debts up to the sum of 50,000 francs (\$10,000) without having recourse to the Holy See. It is, however, to be remembered that all the other provisions of the above-mentioned decree remain in full force."

This exposition of the decree, and of the rescript which followed it answers, we hope, the various points raised by our correspondent. A more detailed discussion of the question will be published in an early issue of the REVIEW.

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#### A MATRIMONIAL CASE.

*Qu.* There is a law in this State prohibiting marriage between uncle and niece, between first cousins, and "between white persons and persons of color". The penalty for violation of this article of the civil code is incurred both by the contracting parties and the officiating minister. If such cases present themselves, would it be permitted to follow Father Lehmkuhl's opinion, as given on page 477 of volume LII of the REVIEW, and allow the performance of these

marriages without the presence of the priest, when urgent reasons justify such a union? If the answer is in the affirmative, can we consider as valid civil marriages contracted by such parties through deception or fraud, that is, by not declaring the relationship when applying for the license, or by going to a neighboring State, where such marriages are not prohibited?

*Resp.* The case discussed by Father Lehmkuhl is substantially as follows: According to the Decree *Ne temere* the presence of the parish priest of the locality where the marriage takes place is required for the validity of the contract before the Church. Sometimes, however, the marriage between certain parties is forbidden by the civil law which has constituted an impediment not recognized by the Church. May the marriage, in that case, be contracted in the presence of witnesses, without the presence of the parish priest? The Decree *Ne temere* recognizes two cases in which the presence of the parish priest is not required, namely (1) when there is danger of death, in order to quiet the consciences of the parties and to legitimate the offspring, if the parish priest cannot be present, the marriage may be contracted validly in the presence of any priest; (2) when it is impossible to have the presence of the ordinary, the parish priest, or any priest duly delegated, and this condition lasts for one month or more, a valid marriage may be contracted by the parties without a priest, in the presence of two witnesses. The question now arises whether, even when there is no danger of death, and even when there is no dearth of priests duly delegated, the marriage may be validly contracted without the presence of a priest. Father Lehmkuhl answered in the affirmative, in case the priest is prevented by civil law from being present; and he bases his opinion on two decisions, that of the S. Congregation of the Propaganda (24 March, 1909) and that of the S. Congregation of the Sacraments (26 November, 1909).<sup>1</sup>

It is, however, carefully to be noted that the priest to whom such a case presents itself must ascertain that there exists no canonical impediment. He must oblige the contracting parties to report the marriage to him without delay, and should enter it at once in the parish registry. He should, moreover, re-

<sup>1</sup> See REVIEW, LII, p. 478.

member that this is a very exceptional mode of procedure, and, we think, would do well, in each case that may occur, to consult his bishop before taking any action. Finally, there is an admonition in the decree of the S. Congregation of the Sacraments to the effect that the parties should be put under obligation to fulfill the civil formalities as soon as they can do so, and the decree further advises that a record of that obligation be filed in the episcopal chancery. It seems to us that, in view of the implication contained in this admonition, our correspondent should, by all means, consult his bishop on the advisability of following in the cases cited by him a decision that does not mention the particular circumstances which complicate those cases.

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#### MAY SUBDEACONS AND DEACONS ANTICIPATE MATINS AND LAUDS AT TWO O'CLOCK P. M.?

*Qu.* Priests in the United States have the privilege, by special faculty (Extraord. C. num. 1.), "recitandi privatim, legitima concurrente causa, matutinum cum laudibus diei sequentis, statim elapsis duabus horis post meridiem, eandemque facultatem ecclesiasticis viris sive saecularibus sive regularibus communicandi". Does this privilege extend to men in sacred orders who are not priests?

*Resp.* The fact that the Holy See grants a special faculty to anticipate Matins and Lauds at two o'clock would seem to indicate it is a privilege and not the general rule. It appears therefore to be within the Ordinary's discretion, whether or not to grant the faculty to men in sacred orders. In general we may assume that with the injunction to recite the Canonical Hours goes also the tacit permission to do so according to recognized local law or privilege. It would be more satisfactory, no doubt, if there were some formal expression of what faculties subdeacons and deacons enjoy, as in the case of priests sent to their missions.

A comparatively recent decision of the Sacred Congregation of Rites, however, leads to the legitimate conclusion that all those who are obliged to recite the Canonical Office may *suo jure* anticipate Matins and Lauds at two o'clock, even where there is no special faculty to that effect. In answer to the question, "Utrum in privata recitatione Matutinum pro inse-

quenti die incipi possit hora secunda pomeridiana", the S. Congregation simply replied, "Affirmative". (S. R. C., 12 May, 1905.) Formerly the answer to a similar question was, "Consulantur probati auctores". Father Barrett in his latest edition of Sabetti's *Theologia Moralis* interprets the above answer to the Bishop of Placentia as of general application. Accordingly there would be no reason for a special faculty.

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### SACRAMENTAL PENANCE.

*Qu.* In regard to the penance imposed on penitents by the priest in the confessional, is it proper to tell them to say certain prayers for the souls in Purgatory? To impose such a penance, is it necessary that only venial sins be confessed, or can it be imposed for grievous sins?

*Resp.* Theologians approve the practice of imposing on penitents prayers and good works for the benefit of the souls in Purgatory. They maintain that the effect which such prayers and good works have *ex opere operantis* is for the benefit of the souls in Purgatory, while the effect *ex opere operato* satisfies for the punishment due to the penitent, and, in general, is for his benefit. There is no reason why a penance of this kind may not be imposed for grievous sins. The general principle is laid down in the Acts of the Council of Trent: "Debent Sacerdotes Domini . . . pro qualitate criminum et poenitentium facultate, salutare et convenientes satisfactiones iniungere, ne si forte peccatis coniveant . . . laevissima quaedam opera pro gravissimis delictis iniungendo alienorum peccatorum participes efficiantur" (Sess. XIV, Cap. 8).

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### CONFRATERNITY OF THE DIVINE INFANT OF PRAGUE.

Those who are interested in the devotion to the Divine Infant of Prague, concerning which a query was answered in the REVIEW for October, 1915, will be glad to have their attention called to the Letter of His Eminence Cardinal Merry del Val, then Secretary of State, dated 30 March, 1913, authorizing the General of the Discalced Carmelites to erect Societies (Confraternities) of the Divine Infant of Prague, under the usual condition of obtaining the consent of the Ordinary.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### 9. JEWISH CHRISTOLOGIES.

I. Jesus in the Talmud. By the Talmud, "the doctrine", is meant the Mishna and Gemara. The Mishna, "the Repetition", is a collection of Jewish traditions and interpretations of the law, made about A. D. 220 by Rabbi Yehudah. Each legal interpretation is called a Halakhah (from Halakh, *to walk*)—a legal norm according to which one should walk, if one would keep in the way of the Mosaic law. These legal norms, Halakhoth, were made the subject of many Rabbinical discussions. The discussions are called Gemara. They are of two groups, the Palestinian and the Babylonian. The Palestinian Talmud, therefore, contains the Mishna of Yehudah together with the Gemara or discussions of the Palestinian rabbis; the Babylonian Talmud is the very same collection of Halakhoth, called the Mishna, together with Babylonian discussions or Gemara. These two collections of the Mishna and authentic interpretations thereof have always been held in highest esteem by the Jews. The rating of Jesus in the Talmud is on this account of interest to the student of Christology.

Talmudic legends about the Saviour are most revolting. They have been gathered together by R. Travers Hereford<sup>1</sup> and Laible-Dalman.<sup>2</sup> A summary of these offensive libels may be seen in Hereford's article on "Christ in Jewish Literature", in Hastings, *Dictionary of Christ and the Gospels*.<sup>3</sup> Illegitimacy of birth, tricks by magic, a shameful death, and finally eternal damnation to a specific and disgusting torture—all these things are included in the shameful Talmudic traditions of Jesus.<sup>4</sup>

II. Medieval Jewish Christology. 1. *Toledoth Yeshu'*. The hatred of Jesus which the Talmud instilled into its votaries received even more concrete form in the vulgar medieval lampoon called the *Toledoth Yeshu'*, "The History of Jesus". This silly tale of about 24 pages caricatures the Gospel narrative and adds to the legends of the Talmud. A strange feature of the yarn is that Yeshu' acquires his wonderful power by

<sup>1</sup> *Christianity in Talmud and Midrash*, 1904.

<sup>2</sup> *Jesus Christus im Talmud*.

<sup>3</sup> Scribner's, New York, 1909, II, p. 877.

<sup>4</sup> Cf. Babylonian Talmud: *Yebamot*, iv, 13; *Shabbat*, 104b; *Gittin*, 56b, 57a.

trickily learning the secret of the Unutterable Name of God—i. e. Yahweh. By the forcefulness of this Name he is said to have wrought wonders and to have been able to proclaim himself the Son of God, born of a Virgin. The lampoon served its purpose and provided reading matter for the ignorant Jews; to them mockery of the Founder of Christianity was a natural outlet for hatred of the faith. But only the ignorant were thus provided.

2. *Nizzahon*. Among the rabbinical class there was always, contemporaneous with the spread of *Toledoth Yeshu'*, a representative group of rabbis who strove to ward off from the Talmud the charge of infamously writing up Jesus of Nazareth; and to prove unhistoric the Christian story of the death of the Lord. These rabbis held that the Talmudic Yeshu' was not Jesus the God of the Christians. Many such medieval rabbinical theories are contained in Wagenseil, *Tela Ignea Satanae*.<sup>5</sup> In a disputation, held at Paris, on 25 June, 1240, between Rabbi Yehiel and a converted Jew named Nicholas Donin, the rabbi disclaimed all Talmudic vituperation of Jesus:

We have not spoken thus against the God of the Gentiles but only against another Jesus, who mocked at the words of the wise and did not believe in their words. . . . Moreover, if it had been he (i. e. Jesus the Nazarene), he not only did this but also deceived and led astray Israel, and made himself God, and denied the essence (of religion). But, clearly, it was another man, who did not deny the written law but only the oral and is called a *min* (heretic).<sup>6</sup>

A twelfth century author of *Nizzahon*<sup>7</sup> admits that Jesus was worthy of respect; but attempts, out of both Testaments, to make good his claim that Jesus was not God.

3. *Troki*. Rabbi Isaac Troki,<sup>8</sup> a Karaite of the latter part of the sixteenth century, shows even greater familiarity with the New Testament than does the author of *Nizzahon*. Indeed, his work would pass for creditable higher criticism among rationalistic New Testament scholars of to-day. From internal evidence, Troki makes pretence to show that Jesus was nearer to Judaism than are Christians; that he made no claim to be God; that he deemed the ten commandments the only condition of obtaining life eternal, etc. Here is a sample argument. Jesus said, "Think not, I am come to destroy the

<sup>5</sup> Published 1681.

<sup>6</sup> Cf. Wagenseil, p. 16.

<sup>7</sup> Included in op. cit.

<sup>8</sup> Cf. *Hizzuk Emunah*, "Bulwark of the Faith," in Wagenseil.

law or the prophets".<sup>9</sup> With the instinct of a higher critic, the learned rabbi concludes from this saying, that Jesus considered himself a Jew under the Mosaic Code and under the guidance of the writings of the Prophets of Israel. The rabbi's argument is worth pursuing.

Let us look to the text of Matthew. We find most important words are omitted. A modern higher critic might readily trump up a reason to omit the rest of the text as a *gloss* or an interpolation; for his purpose is to conjecture—not to *prove* what the original text *really was*, but to *conjecture* what it *might, could, would or should have been*, if the critic had done the Bible the honor to be a contributor. That seems to be a bold statement. We digress to give a concrete and up-to-date proof. Many other instances could be cited.

4. *A Digression from Jewish Christology.* Just at present E. S. Buchanan is causing a smile or a frown. It all depends on whether one takes his startling statements as a joke or in all seriousness. The purely textual work that Mr. Buchanan did, before he began to theorize as to what the text *might, could, would or should have been*, if his ideas had been incorporated into the Word of God, was worthy of praise and thanks.<sup>10</sup> But the repute of his purely textual work is cast into a shade by the critic's arbitrary and conceited conclusions. He throws over all manuscripts of the Greek text, Syriac version, and Latin Vulgate simply because he has found a stray reading in an Old Latin text that fits in with his own vagaries in religious thought. We have had enough and more than enough of this arbitrary criticism. We shall instance a few such arbitrary and conceited conclusions.

Be he conscious of it or not, Mr. Buchanan starts out with a prejudice against the necessity of Baptism; and deliberately looks for a text to set his conscience at ease. Mrs. Lewis had discovered an Old Syriac fifth-century MS. which read, in Jo. 3:5, "If one be not born *of Spirit and of water*, one cannot enter the Kingdom of God". As Mr. Buchanan said:<sup>11</sup> "That made some of us think." The usual Greek reading is

<sup>9</sup> Mt. 5:17.

<sup>10</sup> Cf. Sacred Latin Texts. "The Epistles and Apocalypse from the Codex Harleianus" (Nutt, London, 1912); and "Codex Laudianus", same publisher, 1914.

<sup>11</sup> We rely on Professor Rendel Harris's report of Mr. Buchanan's address, at Union Theological Seminary, Dec., 1914, on "The Search for the Original Words of the Gospel"; cf. "A Modern Religious Autobiography", *Expositor*, Sept., 1915.



*of water and the Spirit.* Compared with the Sinaitic version, the Greek seems to have the cart before the horse; *water* precedes *Spirit*. Then it occurred to Mr. Buchanan that maybe there never was any cart in the original text; maybe *of water* is a gloss! So it turns out to be. For in one of his Irish MSS., this daring critic has found the reading, "Except a man be born of the Spirit, he cannot enter into the Kingdom of God". And thus Mr. Buchanan has found out the original words of Jo. 3:5, by starting to look for what the text *should have been* had he expressed in it his own religious prejudices.

By the same process he has found out that in the passage about "not discerning the Lord's Body",<sup>12</sup> the phrase "the Lord's Body" does not belong to the original text. Another Irish MS. gives Mr. Buchanan just what he thought the Lord's prayer *should have been*: "Give us to-day for bread the Word of God from Heaven". And so on, till the end of the chapter. But enough of what Mr. Buchanan thinks the New Testament original text *might, could, would or should have been*.

5. *Back to Jewish Christology.* To the Catholic, who is a textual critic, it is loss of time to conjecture what the original text of Mt. 5:17 *might, could, would or should have been*, if written by Rabbi Troki, a Karaite sixteenth-century forbear of our modern higher critic; to the lower or textual critic, the important thing is what the original text actually *was*. The words of our Lord that follow cannot be thus wrenched from the context. True, He did not "come to destroy the law and the prophets". "I am not come to destroy but to fulfil. For, of a truth, I say to you, till heaven and earth pass, not a jot nor a tittle of the law shall pass till all be fulfilled".<sup>13</sup>

Jesus did not destroy the law of Moses but was the fulfilment of it. Moses predicted the coming of Jesus the Christ. The rabbi who admits Mt. 5:17 as an historical fact should at least give some consideration to

Jo. 5:45-47: Think not that I will accuse you to the Father. There is one that accuseth you—Moses, in whom ye trust. For, if ye believed in Moses, ye would believe in me; since he wrote of me. But if ye believe not in his writings, how will ye believe in my words?

These words show that Jesus taught the Mosaic writings were prophetic of His own coming as the Messias. The prophecies he has not come to destroy but to fulfil. *Not a yod nor*

<sup>12</sup> 1 Cor. 11:29.

<sup>13</sup> Mt. 5:17-18.

a flourish of a letter in the Pentateuch is to pass away; but all will be fulfilled. The phrase "not a jot nor a tittle" means *not a yod nor a flourish of a letter*. The Vulgate has "iota unum aut unus apex". *Iota*,  $\iota$ ,  $\tau\omega$  is clearly *Yod*, the smallest letter of the Hebrew alphabet. *Apex*, tittle, is  $\kappa\epsilon\rho\alpha\alpha$  in the original text—literally a little horn. It designated, among Greek grammarians, the accents and diacritical points. To the Hebrew of the Diaspora,  $\kappa\epsilon\rho\alpha\iota\alpha$ <sup>14</sup> were the characteristic little hooks or flourishes that distinguished certain letters which were otherwise very similar. By such tittles were distinguished *He* from *Heth*, *Resh* from *Daleth*, *Beth* from *Kaph*, etc. Our Lord means, then, that not the smallest particle of the law will be unfulfilled; every prophecy will come true; every type of him in the Old Law will have its antitype in the New.

In connexion with Troki's omission of the important part of Mt. 5:17, it is interesting to note the Talmudic mutilation of the same text: "I have come not to *diminish from* the Law of Moses, nor yet have I come *to add* to the Law of Moses". And the reference to Jesus's fulfilling the law is significantly omitted.<sup>15</sup>

The Talmud of Jerusalem gives a Gemara or traditional commentary that closely resembles our Lord's expression, "*not a Yod nor a flourish of a letter* shall pass away. It is said that, even if all the men of the world were gathered together in an effort to take away a *Yod* from the law, they would not succeed."<sup>16</sup> And to emphasize the unchangeableness of the *Yod*, a rabbi said, God had taken it out of Sarah and added it to Hoshea; by this transfer of a *Yod*, He had changed Sarai to Sarah and Hoshea to Yehoshu'. And as for the change of the tittles, the characteristic twists and flourishes of certain letters—why, the rabbis said, if this rashness were attempted, the whole world would come to an end.

III. Modern Jewish Christologies. Modern Jewish scholars who touch upon Christology at all, show none of the open offensiveness of the Talmud; they generally go the way of one of the modern rationalistic schools of Christian Christology.

<sup>14</sup> Cf. Thayer's Greek-English Lexicon of the N. T., New York, 1892, p. 344.

<sup>15</sup> Shabbat, 116b.

<sup>16</sup> Jerusalem, *Sanhedrim*, p. 20c, referred to by Edersheim, *The Life and Times of Jesus the Messiah*, 5th ed., New York, vol. I, p. 537.

1. *Grätz*. The first Jewish writer who so thoroughly cast off this traditional and Talmudic hostility to the Christ as to show to Jesus some degree of respect was, according to R. Travers Hereford,<sup>17</sup> a German named Grätz—a man after Bauer's own heart. In his "History of the Jews",<sup>18</sup> he gives expression to the highest admiration of Jesus as a man. Only the Jewish elements of the Gospel—the Petrine, in Bauer's nomenclature—are saved from the divisive criticism of this Jewish higher critic. The non-Jewish elements—the Pauline of Bauer—are all eliminated. There remains a jejune character sketch which presents Jesus as an Essene. The Jesus of the original Gospel was a high-minded and saintly reformer, who had no intention to overthrow Judaism but aimed only at the extirpation of existing abuses. Like all reformers, he was maligned and persecuted; this maltreatment culminated in a shameful death. Thereafter his followers evolved the non-Jewish elements of Christianity; and gave to the world the wonder-working of the reformer, his resurrection, his hostility to Judaism, etc. This is simply the Christology of Bauer. It is quite consistent with Judaism, Buddhism, or any other non-Christian belief.

2. *Jost*. Even more fair-minded and unbiased is Jost, in "History of Judaism and its Sects".<sup>19</sup> He lays upon Caiaphas and his fanatic associates the whole blame of the death of Jesus. It was not the Jews who crucified the teacher. Thousands revered him. The chief priests did high-handed violence and failed to give that trial which the law required.

3. *J. H. Weiss*. After the work done by Grätz and Jost, the Jewish Christologist could scarcely fall back upon ancient Talmudic ideas about Jesus. And on this account, J. H. Weiss<sup>20</sup> makes an apology for the Jews that can be understood. The teaching of Jesus was not new. He was put to death not for Essene teachings but for three claims—prophetic power, miracles, and Divine Sonship.

4. *Jacobs*. For twentieth-century Jewish Christologies we naturally look to the *Jewish Encyclopedia*.<sup>21</sup> There we find three articles on Jesus, written from the Jewish standpoint.

<sup>17</sup> Hastings's *Dictionary of Christ and the Gospels*, Scribner's, New York, 1909, II, p. 881.

<sup>18</sup> *Geschichte der Juden*, 1856, III, p. 224.

<sup>19</sup> *Geschichte des Judenthums und seinen Sekten*, 1863.

<sup>20</sup> *History of Jewish Tradition*, in Hebrew, 1871.

<sup>21</sup> Funk and Wagnalls, New York, completed, 1906.

The first is by Joseph Jacobs, formerly President of the Jewish Historical Society of England, on "Jesus of Nazareth in History".<sup>22</sup> It contains no vituperation of the Lord but shows the disrespectful attitude of the divisive critic of the New Testament. Father Léonce de Grandmaison, S.J., in his excellent article, "Jésus Christ" contributed to *Dictionnaire Apologétique de la Foi Catholique*,<sup>23</sup> says that Jacobs and his two fellow contributors on Jesus "show more of critical penetration and an equal respect", if compared to their predecessors in Jewish Christology. The respect Jacobs shows consists in the admission of a phantom Jesus—an historical person with a very minimum of historical reality. And as for "critical penetration" it is as conspicuous for its absence from the article of Jacobs as from the wild theories of W. B. Smith.<sup>24</sup>

The following sentence gives the spirit of Mr. Jacobs:

Many incidents were *actually invented* (especially in Matthew) "in order that there might be fulfilled" in him prophecies relating to a Messiah of a character quite other than that of which Jesus either claimed or was represented by his disciples to be.

So the respect this article shows is first the admission that Jesus was a good man—"it is probable that he could read"; and secondly the contention that Christian trickery has duped us into belief that Jesus was the Messiah and God. "The supernatural in the life of Jesus . . . is intended to support these prophecies and the dogmatic positions of Christianity".

5. *Kohler*. The second of these articles in the *Jewish Encyclopedia* is on "Jesus of Nazareth in Theology", by Kaufmann Kohler, Rabbi Emeritus of Temple Beth-El, New York, and President of Hebrew Union College, Cincinnati.<sup>25</sup> We note at once the distinction the Encyclopedia makes between the two successive titles. "Jesus of Nazareth in History" is separated from "Jesus of Nazareth in Theology". The reason of the separation is not far to seek; it is the Modernistic distinction between *Jesus of History* and *Jesus of Theology*; the Ritschlian distinction between Jesus *in Himself* and Jesus *in His value* to the Christian conscience.

<sup>22</sup> *Jewish Encyclopedia*, VII, p. 160.

<sup>23</sup> Beauchesne, Paris, 1915; fasc. xi, col. 1365.

<sup>24</sup> Cf. "The Mythic Christ," *ECCL. REVIEW*, May, 1915; "An American Mythic Christ," *ECCL. REVIEW*, Sept., 1915.

<sup>25</sup> Cf. op. cit., s. v., "Jesus," vii, p. 167.

Rabbi Kohler shows that respect for the historical Jesus which he finds in his sources, the liberal school of Christology; he strips off everything of the supernatural. The miraculous, prophetic, and all supernatural elements are all branded as accretions from Essene, Mithraic, and other pagan sources. For the value of Jesus to the Christian conscience, Kohler shows the Ritschlian respect. Ritschl or Harnack might have written the following glowing tribute of unstinted praise to the value of Jesus, not as he really was but as the Christian conscience is said to have trumped him up to be:

A great historic movement of the character and importance of Christianity cannot have arisen without a great historical personality to call it into existence and to give it shape and direction. Jesus of Nazareth had a mission from God; and he must have had the spiritual power and fitness to be chosen for it.<sup>26</sup>

After quoting the above, Hereford says: "That is finely said, and it is with one exception the fullest Jewish recognition of the greatness of Jesus that is known to us".<sup>27</sup> And Fr. de Grandmaison<sup>28</sup> translates the passage as of worth. But be sure to read all of Kohler's article; and the greatness of Jesus will be shorn of all save the greatness of a great and good man of whose life and works very little is known.

6. *Krauss*. The third of these articles is by Dr. Samuel Krauss, Professor of the Normal College, Budapest, Hungary. He writes on "Jesus in Jewish Legend". The legends of the Talmud and later Jewish writings are said to have had a theological background. For instance, "for polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church".<sup>29</sup> That admission shows the broad-minded spirit of the article.

7. *Montefiore*. The "one exception" of Hereford above quoted is C. G. Montefiore. His praise of Jesus is as fulsome as is that of the late Principal Fairbairn.<sup>30</sup> He esteems Jesus as

the most important Jew who ever lived, one who exercised a greater influence upon mankind and civilization than any other per-

<sup>26</sup> *Op. cit.*, vii, p. 167. <sup>27</sup> *Dictionary of Christ and the Gospels*, ii, p. 881.

<sup>28</sup> *Dict. de la Foi*, xi, 1365.

<sup>29</sup> *Cf. Jewish Encyclopedia*, vii, p. 170.

<sup>30</sup> *Cf. "Another Congregational Christology," ECCL. REVIEW*, April, 1915.

son, whether within the Jewish race or without it. . . . A Jew whose life and character have been regarded by almost all the best and wisest people who have read or heard of his actions and his words, as the greatest religious exemplar for every age.<sup>31</sup>

This leader of Liberal Judaism makes Jesus out to have been the authoritative successor of the great prophets of Israel, especially of the pre-exilic prophets Isaias, Amos, and Osee.<sup>32</sup> And yet all this apparent respect and even the veneration and reverence for Jesus, which we cannot recognize but which both Hereford<sup>33</sup> and Father de Grandmaison<sup>34</sup> find in Montefiore, are nothing more than the eschatological Christology of Loisy.<sup>35</sup> From Loisy's contributions to *Revue d'histoire et de littérature religieuse*, Montefiore gulps down avidly dose after dose of lessons on how Paul borrowed from mystery religions the whole scheme of the sacramental life of Christianity and foisted it upon the Judaism of Jesus of Nazareth.<sup>36</sup> In the light of these pagan cults, the whole soteriological theology of Paul becomes clear to Montefiore. Paul was obsessed by the wicked promptings of the heart, the evil impulse, *Yeşer ha-Ra'* of the rabbis, *σάπξ* of Pauline theology; the good impulse, *Yeşer ha-Tob* of the rabbis, *πνεῦμα* of Paul, was not real to him. Then, of a sudden from mystery religions he got the idea of the new heart, the new spirit—"how grand it would be if there were a means of becoming really and truly a new creature, of triumphing over sin and the Yetzer ha-Ra and the evil heart once and for all!"<sup>37</sup> This sudden realization later was served up in the legend of the conversion of St. Paul near Damascus.

Such is, according to Montefiore, the pagan origin of all the supernatural elements of Christianity. And he thinks that his own "attitude towards the New Testament, its central hero and his greatest apostle . . . will be the common attitude of Liberal Judaism to-morrow".<sup>38</sup>

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<sup>31</sup> Cf. *Jewish Quarterly Review*, 1894, pp. 381 ff.

<sup>32</sup> Cf. *The Synoptic Gospels*, London, 1909, vol. I, p. c.

<sup>33</sup> *Dict. of Christ and the Gospels*, ii, 882.

<sup>34</sup> *Dict. de la Foi*, xi, 1365.

<sup>35</sup> Cf. "Christological Errors," *ECCL. REVIEW*, Dec., 1914, p. 748; "The Eschatological Christ," *ECCL. REVIEW*, June, 1915, p. 741.

<sup>36</sup> Cf. Montefiore, *Judaism and St. Paul*, Goschen, London, 1914, pp. 221 ff.

<sup>37</sup> Cf. *Judaism and St. Paul*, p. 117.

<sup>38</sup> Cf. op. cit., Prefatory Note.

## Criticisms and Notes.

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COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum, et ab Antonio Ballerini, ejusdem societatis, annotationibus auctum. Deinde vero ad breviorē formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi theologiae moralis olim professore. Editio vicesima secunda, recognita a Timotheo Barrett, S.J. Frederick Pustet & Co., Batisbonae, Romae, Neo Eboraci, Cincinnati. 1915. Pp. 1159.

For many years the Sabetti's *Compendium Theologiae Moralis* has been a favorite text-book with American students of theology. It took, in most cases, the place of Archbishop Kenrick's admirable manuals. The latter had many points of merit; it was original in form and expression of views—"nullius addictum jurare in verba magistri". It was, moreover, especially adapted to the needs of missionary priests in the United States, and took account of our local circumstances, civil laws, and national sense of independence from many old-world customs. But as our missions were for the most part attended by members of the different religious Orders that had their own seminaries, and frequently directed also the theological education of the secular clergy, the text-books in use in their own communities naturally claimed a certain preference. Gury's manual, in use by the Jesuits and Redemptorists, was accordingly adapted to American conditions, and replaced gradually the scholarly work of Kenrick in the other missionary seminaries.

Both Father Sabetti, the learned Jesuit teacher of moral theology at Woodstock, and Father Konings, the eminent Redemptorist professor in the Novitiate at Ilchester, closely adhered to Gury, the French theologian, whose excellent work had been introduced as a text-book, even before his death in 1866, in nearly every seminary in Europe. Subsequently Ballerini and Palmieri rendered the volume still more popular by their critical and judicious annotations. Gury had of course followed St. Alphonsus, and St. Alphonsus had followed the Jesuit Busenbaum, so that the sons of St. Ignatius and those of St. Liguori drew from a common treasury, each in turn perfecting the other's work. The Sulpician Fathers, too, found an admirable representative of both schools in the work of Father Adolph Tanquerey, who adapted his *Synopsis* to the special use of American students.

Of late years the consistent use of any one text-book in moral theology has been rendered difficult by a continuous change of legis-

lation in the field of practical theology. Authors who wished to bring their works up to date were kept busy recasting the texts. In this respect Father Barrett has had no easy task in editing the successive issues of Father Sabetti's *Compendium* since the death of the latter in 1898. If we compare the seventeenth edition, issued by Father Barrett in 1906, with the present, we find a considerable change. The whole volume has been carefully gone over page by page, and corrections and additions are noted everywhere up to the date when the present volume was ready for press.

The most marked changes are of course those that embody the newest legislation. Such are the "Tractatus de Matrimonio", particularly the "Impedimenta Disparitatis Cultus" and "Clandestinitatis". In the latter tract the seven lines of the original text of P. Gury have been expanded to over nine pages. Similar changes occur in the Tract "De Lege Ecclesiastica", dealing with the functions of the Sacred Congregations as modified by the Apostolic Constitution *Sapienti consilio*; also in the chapters on the obligations of the ecclesiastical state, the recitation of the Divine Office, following the Constitution *Divino afflatu*, etc. Whilst the "Facultates Episcoporum" at the end of the book still refer to the older *Formulae Ordinariae et Extraordinariae*, altered of recent years, this hardly affects former decisions based on the general practice, as well as on the principles of moral theology. One of the most important improvements of the present volume is the index, which is much fuller and more directive than that of former editions. Anyone who makes use of his text-book of moral theology knows what an advantage this is to the busy student and missionary priest. The publishers have not failed to do their share in improving the typography and general form of the manual by an entirely new letterpress, with italics and other devices that facilitate the general as well as the class use of the book. As far as can be expected, the *Compendium* answers the special needs of American students and priests, and will be welcomed by the clergy throughout the States.

**THE LORD MY LIGHT.** By Joseph Rickaby, S.J. Burns & Oates, London; B. Herder, St. Louis. Pp. 323.

Under the new title of *The Lord My Light* Father Rickaby republishes the two series of Oxford and Cambridge Conferences delivered by him to the Catholic undergraduates of the two English universities between 1897 and 1901. In their present form these addresses are intended for the average educated Catholic; hence they are somewhat modified to suit non-academic readers. They instruct the layman on points of theology that he ought to know. There



are fifty conferences, on Catholic ethics, history, liturgy, and the practical questions that confront the modern apologist. The volume is beautifully printed and will serve the purpose of helping non-Catholic friends to obtain a clearer knowledge and appreciation of our holy faith.

**A PRIMER OF PEACE AND WAR.** The Principles of International Morality. Edited for the Catholic Social Guild by Charles Plater, S.J., M.A. P. S. King & Co., London; P. J. Kenedy & Sons, New York. 1915. Pp. xi—282.

**THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS.** Part II (First Part). Third Number (QQ. xc—cxiv). Literally translated by Fathers of the English Dominican Province. Benziger Bros., New York. 1915. Pp. 538.

The local position given to these two works on the present page may be taken to suggest the philosophical interconnexion of their respective contents. The principles of law in general expounded in the second book support the superstructure of international law built up in the first book. Obviously the science of international law is but the application of general legal science to the interrelations of the various nations and peoples that constitute mankind.

About a year or more ago a review appeared in these pages of Mgr. Parkinson's *Primer of Social Science*, a small volume wherein are successfully summed up the leading facts and inferences regarding the structure and economic relations of society. In the present "primer" we find an equally successful digest of the juridic interrelations of States in times of peace and of war. International morality and jurisprudence is the subject-matter, the *objectum materiale*, which contains under its wide extension the existence and nature of the reciprocal rights and duties of organized States: the ethics, true and false, of war; the Catholic doctrine of war, its theory and historical development, compared with adverse teachings on the same subject; lastly the aims and methods, wrong and right, of attaining and maintaining peace. Under these headings the authors have condensed a considerable wealth of information as interesting and valuable as it is practical and timely. The information is partly abstract and speculative, partly concrete, positive and practical. The former elements flow naturally and logically from the fundamental conceptions of law which St. Thomas unfolds in the *quaestiones de lege*. Law is primarily the mind and will of the Creator regulative of the created order. From this, the eternal law, emanates the natural law which, becoming further developed and determined by human legislators, is called positive law. Nations, sovereign states,

are as much subject to the law of nature and need positive laws to adjust and govern their interrelations as individual human beings. Out of these bodies of law, natural and positive, spring the mutual rights and duties of nations. Some of these rights and duties concern justice, others charity (*mirabile dictu!*); some relate to peace, and others to war. War under certain limitations is ethically right. This the authors establish from divine authority as well as from the inferences of reason. The history of the doctrine and the arguments are developed somewhat *in extenso*. The various efforts proposed for the establishment of peace amongst nations are also discussed and evaluated. The bibliography appended is copious and of exceptional service, since it not only directs the reader to sources of additional information, but in at least many cases indicates the viewpoint and merits of the works mentioned. The other additions relating to the Holy See and the War are also of timely interest. The *Primer* is, therefore, indeed a *multum in parvo*. Within its relatively small compass it contains an admirable exposition of the fundamental truths that condition the peace of nations. Departure from these fundamental truths has resulted in the present world cataclysm, and return to them can alone bring about "the tranquillity of order".

Regarding the volume wherein St. Thomas has elaborated the fundamentals of law, it need only be said that the translation made by the English Dominicans is in this case, as it has been in the rendering of the preceding volumes, as nearly worthy of the original as may reasonably be looked for, though in this volume, as in its predecessors, one cannot get away from the wish that the translators had not so rigidly determined to abstain from all annotating.

**CATECHISM OF THE CATHOLIC RELIGION.** By James Linden, S.J.  
B. Herder: St. Louis, Mo. 1915. Pp. 161.

In 1900, Herder of St. Louis published a "Catechism of the Christian Doctrine, prepared by a Jesuit Missionary of St. Ignatius College". As a text-book for Catholic schools it had the special endorsement of the Archbishops of St. Louis and Chicago. This gave it sufficient authority to supplant, where the Ordinary deemed it proper, the older Baltimore Catechism, which was made in a manner obligatory for the parish schools in the United States. The last Plenary Council (III, Tit. VII, cap. II, n. 219) had prescribed, "Hoc catechismo in lucem edito quamprimum uti teneantur omnes curam animarum habentes et praeceptores tam religiosi quam laici". The "teneantur" seemed to allow the substitution of another catechism in exceptional cases; but for the rest the principle of uni-

formity was to prevail over that of individual excellence. Everybody understood the difficulty of providing an absolutely faultless text-book for children, and incidental defects might be covered by "Explanations", such as Father Kinkead's, or by glossaries which served as interpretations of stereotyped terms for which a suitable synonym could not be found. Even our "Jesuit Missionary" found it necessary to add to his brief catechism of 83 pages a "vocabulary". Meanwhile similar attempts were made to supplement the Baltimore Catechism, and all along the "Catechism Question" has remained open for discussion.

The truth is that no Catechism can absolutely satisfy all the demands made upon a primary text-book of religion. The teaching of that branch of human knowledge which deals with things divine, demands adaptation to the individual child's mental, moral, and even physical capacities; and these capacities are in an indefinite or growing condition. Immature judgment cannot be supplied by formulae; it requires a mental concept gained by experience of which the child is as yet incapable. Catholic instinct will do much, but a chief element in the imparting of religious truths is the power of the teacher to impress her or his convictions upon the child's mind. In other words, the child is learning to understand "by proxy", and the impressions it gets turn gradually into the convictions of the ripper mind, and of experience which confirms their reasonableness. It would therefore be rational, as some men maintain, to wait for the full development of the reasoning faculties before teaching the child religion, if it were not that the child on the one hand needs religion before it can reason upon it, and on the other that religion deals with facts of the supernatural order which, while resting upon a reasonable basis, or upon sufficient motives of credibility, do not depend upon human reason for their demonstrability. The great factor therefore in the teaching of religion is not so much the perfect formula presented by the text-book from which the child memorizes, but the perfection of the teacher. His, or better (in the case of very young children) *her* moral, intellectual and physical gifts are the primary influence that acts upon the child's intelligence, by which it apprehends the terms of religious truth. The infant in the mother's arms understands the terms of its parent's will, and the mysteries of its parent's affection, long before it has mastered the meaning or sounds of conventional language. Hence the great factor in the matter of teaching the Catechism in our parish and Sunday schools is the personality of the teacher. A pastor who carefully selects the Brother or Sister or the girl who helps in the religious instruction classes on Sundays, does more by far for the up-building of religion in his parish than the priest who worries about

the defects of a text-book or expects that its perfection will cure the dullness and ignorance of his young flock.

Nevertheless there are features of importance that may not be neglected in the matter of books placed in the hands of children and of teachers. One may help the intelligence, the memory, and the good-will of the child alike by the presentation of forms. We believe in the teaching of children by illustration, as far as is possible. Pictures attract and they interpret. But, to do both, they need to be very carefully chosen; and on the whole the choice of proper illustrations for the purpose of teaching religion is as difficult as is the choice of a perfect text-book. Father Linden's Catechisms (there are several for the different grades and they are in two languages—English and German) are the outcome of careful study, in full view of all the difficulties mooted during the last thirty years. He has not only had the advantage of personal experience as a teacher, but of the discussions carried on by men like the late Father Faerber, who expended the best efforts of a lifetime on the subject of determining the proper writing of a Catechism for American children. The Jesuits moreover of other countries, notably of Germany (Deharbe's), have given valuable object-lessons in this field, and Blessed Canisius is still considered the father of modern Catechetics. If we were to single out any excellence in particular by which Father Linden's Catechisms claim our attention, it would be that he observes a proper mean between the two extreme theories that a child must understand everything it gets into its mind, and the other that he must learn everything by memory, irrespective of the intelligence which makes him appreciate the sense or reason of the thing he learns. There are things to be memorized absolutely; and there are others that may be explained merely in terms suitable to childish understanding. Father Linden attends to both.

The ordinary and logical division of the matter of Christian doctrine into the topics of Faith, or what is to be believed, topics of Command, or what is to be done, and topics of Helps, or the means of which we must avail ourselves to attain our last end so as to make our faith and observance effective, is preceded by the usual Catholic prayers and spiritual exercises whereby a habit of Christian life is generated, such as is essential for the realization and full appreciation of the Catholic truth. The Appendix gives information about the books of the Bible, Devotions for Confession and Mass, and a brief rule of life.

In the arrangement of the customary questions and answers, Father Linden emphasizes certain matter that is to be often repeated, so as to lodge it permanently in the memory. Explanations are given in notes, so as to serve either the teacher for wider illustration or to

help the understanding of the child according to its need without for the moment overcrowding the imagination. What the author calls "Application" is not intended to be memorized by the children, but serves to appeal to the heart which, as every teacher knows, is the more important faculty of the child's soul, and to a great extent illumines its mind. The use of Scripture texts throughout is of the highest value, inasmuch as it makes the Bible the proper adjunct to Tradition in the matter of revealed religion.

**LESSONS IN SCHOLASTIC PHILOSOPHY.** By Michael W. Shallo, S.J., Professor of Philosophy, University of Santa Clara, Calif. Peter Reilly, Philadelphia; Hirschfeld Bros., Ltd., London. 1915. Pp. 398.

**BREVIS CURSUS PHILOSOPHIAE** juxta Systema Sti Thomae Aquinatis, ad usum Juvenum Studiosorum per Quaesita et Responsa expositus. Auctore Antonio Lechert, M.D.A., Sac. Theol. et Jur. Utr. Doc. Vol. III: *Ethica: Philosophia Moralis*, pp. 346. Descelee & Socii, Romae; (apud Very Rev. A. Lechert, M.D.A., 922 Girard St., Brookland, D. C.) 1915.

Some, and they are experts, hold that Scholastic Philosophy is a relatively easy department of knowledge to master. The chief difficulty consists in getting the beginner to look at it rightly. Perhaps this is true. Nevertheless, "the chief difficulty" *in casu* remains, and those masters in the craft deserve well of the republic of thought who succeed in somehow lessening "the chief difficulty" for the apprentices. One way of doing this is to convert Scholasticism into the vernacular. Another is to simplify the method and style of the Latin manual. Examples of these two attempts at facilitation are found in the books before us. The *Lessons in Scholastic Philosophy* were written for the use of the author's pupils in the University of Santa Clara, California. Originally the lessons were arranged in a series of small volumes, each for a respective branch of philosophy. Subsequently these were bound together in a single, though not continuously paginated, volume. A number of copies of the work passed out beyond the author's college, and were appreciated by those into whose hands the book chanced to fall. The appreciation probably developed into a demand to which the supply is now furnished by the present issue—a reprint with consecutive paging. An index has been added, but unfortunately no table of contents is given. The lack will doubtless be made good in a future reprint. If the prospective edition contained a section on Ethics and a brief outline of the History of Philosophy, the manual would then be relatively complete. The additions would not necessarily render the volume too

cumbersome, at least if a lighter weight of paper were to be employed.

As regards the merits of the work they are chiefly these: while relatively comprehensive, it is sufficiently succinct; brief, it is not obscure; adhering quite closely to a Latin text-book—indeed one can easily discern the individual Latin manual which the rendering follows—it is nevertheless substantially good readable English. It is no translation, nor is it a vernacular dilution. It renders Scholastic Philosophy into a form which conveys the strength and definiteness of the Latin through a medium with which our average youth will always be best acquainted. It therefore does really facilitate the work of the seminarist; it helps to remove “the chief difficulty”, while students unacquainted with Latin—institutions, too, in which Latin cannot well be made a vehicle of instruction—will find the book an excellent *introduction* to sound Catholic Philosophy. We emphasize introduction, since the work is meant to be elementary and should be supplemented for advanced students by other reading.

By an unfortunate typographical error on line 27 of page 273, *intrinsic* has slipped in for *extrinsic*.

Of the *Brevis Cursus*, in title above, suffice it to say that the volume mentioned completes a work the preceding portions whereof were strongly recommended in the September number of the REVIEW. There are of course many similar Latin manuals already in the hands of students. Some of them, particularly Fr. Hickey's *Summula*, have notable excellences in their favor. The special feature of Fr. Lechert's work is the catechetical method, which no doubt facilitates the labor of the student—perhaps, too, of the teacher. It certainly helps to lessen “the chief difficulty”.

**WHAT SHOULD I BELIEVE?** An Inquiry into the Nature, Grounds and Value of the Faiths of Science, Society, Morals, and Religion. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. Pp. 275.

Nothing more pathetic can be conceived than the titanic efforts of modern philosophy to invest human life with a profound, soul-stirring interest, to give it a commanding, absorbing purpose, and to crown it with a transcending, overshadowing value. It is almost pitiful to see philosophers that have turned their backs scornfully on the traditional wisdom of the past ages, groping helplessly and hopelessly for something that may give an aim and content to human existence and a meaning to the puzzling events that happen around us. They sink the plummet of speculation everywhere; but their unfortunate philosophy nowhere touches bed-rock; they always find themselves building on quicksand, which, even on cursory examina-

tion, proves an unreliable foundation for a strong philosophical superstructure. Their speculative outlook on the problems of life and the world is much what the predicament of an astronomer would be who is confronted, not by a system of fixed stars, but by a capricious sputter of shooting meteors.

A deep sympathy creeps into one's mind while perusing the pages of Professor Ladd's fascinating volume, for he also belongs to that category of philosophers who, in spite of magnificent endeavors and superb partial success, fail to find the fixed points to which they might attach the floating, glittering web of their speculation. He has pushed his inquiry as far as his initial principles warrant; but he has wound up in a blind alley. His system does not satisfy the inquiring mind; where we expect a final answer, we find only an interrogation mark. Yet there is much that is beautiful and inspiring in this book, that no one could read without pleasure and profit. Nor is it merely the graceful, symmetrical diction which enchants the ear and captivates the attention; the matter itself is thought-provoking and valuable for its subtle suggestiveness. The tone is reverent and bespeaks a great appreciation of the tremendous issues of life. Through the pages run a seriousness of purpose and an honest desire for the truth which must win the respect of the most determined opponent.

With the fundamental assumption of the author we are bound to disagree most thoroughly. What to him is matter of belief, to us is an object of demonstration. In his world-view faith has a different function than in ours. With him it constitutes the entrance into the suprasensible world, the bridge into the realm of metaphysics. Thus he sets forth its meaning and scope: "We shall not be far from the truth, then, if we describe the nature and province of belief somewhat as follows. The world of sense and of forms and laws which the intellect constructs on a basis of sensuous perception, is underlain and interpenetrated and overtopped by another sort of world. In this world those sentiments and practical demands of the mind that concern the invisible and the ideal have their peculiar influence. It is the world of the things believed in rather than unknown as is the world of the things of sense. Its causes lie, often very obscure and generally deeply hidden, in the constitution of the individual and of the race. The forms, the beliefs themselves, are more akin to instinct and to intuition than to scientific formulas" (p. 41). We are here in the presence of two fatal misconceptions which completely alter and destroy the nature of genuine belief; first, that belief is determined mainly by subjective elements which refuse to be analyzed and elude argument; second, that its object is the suprasensible, which, however, is accessible to our knowledge by the proper

application of the principle of causality. It is the old Kantian error, which here, as in many modern systems, crops up and vitiates the whole trend of reasoning. If that, however, were the true character of belief, there would be no rational sanction for our knowledge; all science would ultimately be based on belief, on some blind, irresistible impulse, which to distrust would be supreme folly, yet which could not be justified by reason. The author admits this conclusion and is satisfied with this condition of things. But such a position is untenable; for the human mind will examine the grounds of its beliefs, and, if it finds them inadequate, it will reject the beliefs based on them. We demand a rational basis for faith; for only such a faith will endure when the sharp light of reflexion is turned upon it.

And thus it is that Professor Ladd's system furnishes no sound foundation for the faiths of Morality and Religion. Moreover, the contents of such beliefs would be scant and meagre, as they take no account whatsoever of the vast treasures of Revelation. There is only one approach to the fundamental truths of Ethics and Religion; and that is by reason. Faith is of a different and higher order; it is grafted on reason, but it does not supersede reason. C. B.

**THE TWENTIETH AND TWENTY-FIRST ANNUAL REPORTS OF THE SUPERINTENDENT OF PARISH SCHOOLS** of the Archdiocese of Philadelphia, for the Years ending 30 June, 1914 and 1915. *American Ecclesiastical Review* (Dolphin Press), Philadelphia. 1915. Pp. 170.

Two leading features mark this latest Report by the Superintendent of the Philadelphia Parish Schools. The first is the statistical analysis of what is being done by the Catholic authorities and the teaching bodies in the Philadelphia Archdiocese for the promotion of primary and secondary education. This analysis is all the more valuable because it affords one a view of the relative position the parish schools hold toward the public schools in the same districts. In the City of Philadelphia the proportion of Catholic school attendance is that of six to twenty, that is to say nearly one-third of all the children of school age within the limits of the municipality are receiving a Catholic education in our elementary schools. Surely that fact gives excellent promise of moral and religious influence in a great commercial centre of over a million and a half inhabitants. This result has been accomplished by steady progress through zealous and intelligent direction. The scholastic organism is complete. It begins with the kindergarten, covers eight grades on lines parallel with the public school system, and terminates with two well equipped



high schools, for boys and girls respectively. The latter show a regular attendance of between six and eight hundred pupils each. Besides this there are the supplementary aids of night schools conducted by the Jesuit Fathers, and colleges and academies. The results in the country districts are naturally less remarkable; withal they too show a steady progress in the various sections under Catholic influence.

All this has been done within the last twenty years, under not altogether favoring conditions. When Catholic consciousness began to awaken to the fact that without the parish school there would be no consistent support and growth in Catholicity, if the stream of immigrants should cease from countries where the faith was being cherished, the dormant bigotry of Protestantism began to raise its head and inaugurated a policy of determined opposition. Attempts were made at once to set up the public schools as a standard by which to measure loyal citizenship. The civil authorities, hitherto disposed to leave private schools undisturbed, or even to grant them certain privileges while they claimed to be merely Protestant, now became exclusive, if not antagonistic to parish or church schools. In proportion as these grew in strength, the opposition seemed to be withdrawn; in reality it only changed its tactics. The State was made to assume the patronage of education under the pretext that it must guard the dignity of its citizenship. This sentiment is still in its evolutionary stage, but its unmistakable aim is to impede, if not to destroy, Catholic influence in education by the withdrawal of privileges, opportunities, and even common rights. It is important therefore that Catholics should assert themselves, especially by effective support of a system of education which respects the parental authority over the child's training in all that concerns its higher life. The habitual religious influence of the school is essential to the formation of an upright and moral character, without which loyal citizenship is impossible.

It is the lucid exposition of this point which constitutes the second characteristic feature of the present Report. In an admirably clear and convincing manner Monsignor McDevitt sets forth the actual relations of State authority toward education as secondary and supplementary only to that of the parent. To show that this viewpoint is not a matter of merely personal, or what might be called sectarian, bias, he appeals to one of the earliest and best representatives of our public school system. In a summary of the fundamental elements of the school laws of the Old Colony of Massachusetts, in 1642 and 1647, George H. Martin, author of *Evolution of the Massachusetts Public School System*, states the following principles:

1. The universal education of youth is essential to the well-being of the State.
2. The obligation to furnish this education rests primarily upon the parent.
3. The State has a right to enforce this obligation.
4. The State may fix a standard which shall determine the kind of education and the minimum amount.
5. Public money raised by general tax may be used to provide such education as the State requires. The tax may be general though the school attendance is not.
6. Education higher than the rudiments may be supplied by the State.

It is needless to say that Catholics would be perfectly willing to subscribe to these principles, so long as the State leaves them unhampered in their efforts to add to this requisite of education the religious factor, which is essential to its completion. The absolute exclusion of all religious teaching from the school curriculum, organized and supported by the civil government, makes it impossible for conscientious Catholic parents to allow their children to patronize the public school as it is. As taxpayers we want schools that answer our needs. The actual public school supported by the common taxes satisfies those only who hold that religion need not be part of education. Such schools serve a party, not the entire community. The question of how both parties can be served is amply answered by the school systems in some States in Europe.

Although we are wronged therefore in not receiving in the present school plan a share of our tax payments, and although we are being deprived of the opportunity of using the public school for our children, we accept the condition, because it expresses the will of the majority. At the same time we organize our own private schools at our own expense and without interfering with the rights of others. Mgr. McDevitt discusses the present attitude of the State toward Catholic or private schools; and he sounds a note of warning that it is well to heed, especially by those in responsible authority. The gist of the warning is contained in the last two propositions, which sum up the educational situation in the United States at the present time: "The State has broadened the scope of its school system and placed upon it responsibilities which were thought to belong wholly to the home." "The tendency of the State is to widen its authority in education, and to minimize that freedom which private schools have always enjoyed."

What Mgr. McDevitt has further to say on the subject deserves to be read and pondered by every parish priest and educator in the land. It should be especially impressed upon the minds of our young candidates of theology in the seminaries. Indeed it would be a strange neglect of opportunities to confine the reading of our theological students to the limited number of text-books which take little or no account of the present-day conflicts and needs of the Catholic

Church. Not only should the theological libraries of every seminary be provided with full sets of these model annual reports, but the students should be directed to make the reading and analysis of them a part of their preparation for the mission. The same may be said of the publications of the Catholic Educational Association, a recent number of which also contains the substance of Mgr. McDevitt's plea as it was delivered at the last convention of that organization.

The present Report is dedicated to His Grace the Archbishop of Philadelphia, who has done much to foster the zeal for elementary education in the diocese, and whose golden jubilee as a priest gives suitable occasion for the expression of congratulations on the part of the teachers and pupils of the parish schools of the Archdiocese.

**THE WILL IN ETHIOS.** By Theophilus B. Stork. Boston: Sherman, French & Co., 1915. Pp. 203.

The relation of the individual to the Universal Will—including in the capitalized term not only God, the Divine Will, but the totality of beings that have terminated the creative *Fiat*—is of course the object sphere of all philosophy. Viewed in this vast amplitude it forms the ground plan of the greatest philosophical master work ever constructed by the human mind, the *Summa Theologica* of St. Thomas Aquinas. To many, including possibly the author of the volume before us, this may look like a wildly exaggerated statement. None the less, it is here made with full deliberation and, were this the place and time, might be easily and abundantly substantiated. If we restrict the relation of the individual will to the Universal, that is, the Divine Will, as such, it becomes the object sphere both of moral and religious philosophy. It is unfortunate that in the book under notice this distinction of the Universal Will as Divine, and hence creative, over against the totality of creatures wherein the Divine Will ever energizes without becoming therewith identified, and with which the individual will comes into ceaseless contact and often into conflict—is not made and kept clear.

As a consequence of this failure to distinguish explicitly between the Universal Will as specifically Divine, and the influence of that Will as manifested in creation, there results no little confusion in the definition of the particular, that is, the human will. "The particular will," we read, "man's will, is the man, his whole intellectual and emotional capacity, made up of his tasks, his appetites, passions, knowledge, habits, his relations with all that surrounds him. In other words, the will is the man; and not the man separated, isolated from all about him, but the man as part of the whole, with

a place and relation to the universe. The particular will is part (?) of the Universal Will, not to be understood or treated as separate, but only as part of the Universal. The Universal Will manifests itself through the many particular wills that go to make it up" (p. iv). How this interblending of the particular will with the Universal Will can be effected without identifying one with the other, the author admits to be difficult to understand. This, however, is the case only in relation to intellect or reason, for "reason cannot deal with reality in all its truth. Feeling, however, our own feeling—which is reality(?)—gives us a glimpse of this profound and wondrous truth that the identity of the particular is bound up with its relations to the Universal Will; as it recognizes this relationship, it gains a power, and a joy impossible to it separate and isolated, opposed to the Universal. For in feeling which is my reality(!), I never realize my entire self, my identity as a particular will on the emotional side, except as I participate in the great Universal feeling: so alone do I become truly myself" (ib.). For the purposes of rhetoric no doubt this latitudinous description of man's will, and the identification of "feeling" with "reality", might be tolerated: but when employed as concepts explanatory of ethical and philosophical relations, they can only beget confusion. And indeed the reader has frequently to be on his guard lest he lose himself hopelessly in the darkness of Pantheism. For instance, St. Paul's, "I live, yet not I, but Christ liveth in me", is said to be "translated by the Indian Vedantists [not Vedentists] into 'Not a part, not a mode of that, but identically that, that Absolute Spirit of the world'," meaning (as Mr. Stork takes it) "that thus the individual becomes part of the Universal" (p. 132). The reviewer must not be understood as accusing the author of sheer, bald pantheism, but only as observing that very many of his statements are in themselves pantheistic, and demand constant balancing with some other occasional expressions to ensure the author's theism—the insurance itself being in the long run sub-standard!

If, however, one pretermit the very great confusion of ideas, or perhaps of expression (for it may be presumed the author's thought is clearer to himself than he has succeeded in conveying it to his readers), the book on the whole contains a great deal of substantial truth, an abundance of fertile ideas and illuminating suggestions. Aside from its many philosophical inaccuracies, it is often stimulating and pleasant reading. The dominating idea is that man's will, the particular will, is good when it harmonizes with the Universal Will (which from the capitals we presume is simply and plainly God's, the Creative Will). To be thus in harmony, the individual's will must likewise be in accord with the manifestations of

the Universal Will in man's material and social surroundings. From all this harmonization *results* happiness—the author seems to *identify* the two—in the present life, and Heaven in the life to come. From the opposite proceed sin, sorrow, and, ultimately, Hell.

Obviously, these ideas are not at all original. They are as old as the oldest traditional philosophy—of which philosophy, by the way, the author is apparently quite unaware or totally oblivious. Nevertheless, in the forms in which these ancient thoughts are presented in the *Will in Ethics*, clad as the truisms are in pleasing figures and comparisons, they owe not a little of what seems freshness, and certainly is permanent interest, to costumes that are for the most part bright and becoming.

**THE GODDESS OF GHOSTS.** By O. O. Martindale, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. xi—219.

The title of this dainty-appearing little volume is taken from the last but one of the nine allegories of which it is strangely compiled. For want of a better name they are here called allegories. It hardly signifies that their author calls them "stories" in his preface, seeing that, with all his deftness in the use of language, he avows a deliberate satisfaction in his avoidance of "plain diction". Whether the reader will be equally well satisfied is another matter. Not that the little book is dull at all. Quite the reverse; it is simply overladen with fancies that break through language and escape. Three parts of the book are Grecian in turn of thought and expression, though the vocabulary is English, even if the idiom is archaic often. Grecian, too, are the scenes and topics for the most part, and the characters Greek to the very life. Seen from this viewpoint, the book is an exceedingly clever piece of composition. So far so good; but why leave the point of the lesson so very vague? By striving to be brief, it was anciently said, one is in danger of becoming obscure. Nor is this the only tantalizing feature of the elusive and disconnected parts of the book. Well understood, there is many a good lesson in it, besides its several passages of rare beauty and its classical scholarship. The author has elsewhere shown that he can send his message home true, without the fantastic windings and twistings that here make one doubt whether the arrow ever does hit or where it is meant to hit. G. K. Chesterton, in a somewhat similar mood, seeming to strive more for his own edification and amusement than his readers', has given us such volumes as *The Ball and the Cross* and *Manalive*.

The themes have to do with the great world questions, the riddles of life round which the Greek poets and dramatists shaped their wonderful mythologies and tragedies. They could not see back of

the mystery of it all, because their pagan gaze was turned in the wrong direction, toward the Olympian Zeus instead of to the God of the Christians. The mysteriousness of these world-old problems disappears under the light of eternity. Fullness of life is attained only through Communion with the "Word made Flesh". Veiled under Father Martindale's stories this truth is discernible.

## Literary Chat.

The literary output of the publishing agency of the Volksverein in M. Gladbach has suffered no appreciable diminution through the war. A number of publications, bearing on topics connected with the great world struggle, have recently come forth from its press. Those of the publications that have fallen under our observation are very wholesome in tone and remarkably free from any note of aggressiveness. They deal with their subject-matter in a calm, objective manner, which is very creditable to their respective authors. Under the general title *Vaterland*, J. Mumbauer presents a collection of essays on such interesting topics as State, People, Race, Nation. The present European entanglement throws a new light on these concepts, which in consequence of strange realignments of racial and national groupings will have to undergo some modifications. The analysis is very careful and based on an extensive historical knowledge. Though quite apparent, the patriotic undertone running through these considerations is not offensive. (*Vaterland! Gedanken eines katholischen Deutschen über Volk, Staat, Rasse und Nation.*)

The student of modern ecclesiastical history of the close of the last century must take account of the great and distinct failure of the openly defiant effort made by the political rulers in Germany to crush the Catholic Church in that country. The central figure in this struggle, known as the "Kulturkampf", was Prince Bismarck. A Catholic appreciation of the character of this daring statesman, who found his iron forces shattered by the resistance of the Old Church, is an interesting addition to the literature of the day, especially now when German national unity is, as it were, on trial in the midst of a great war that arrays the powers of practically the entire European continent against it. Dr. Martin Spahn, the biographer of Leo XIII and a noted writer on economics and political ethics, has published a volume under the title *Bismarck*, which reached a second edition immediately after its appearance. It furnishes most interesting information not only regarding the central hero of the struggle and his immediate surroundings, but also on the great Catholic leaders who shared in the campaign. That the book deals with its subject impartially is evident from the way in which the author views the policy of Pope Leo and his intermediary Cardinal Galimberti. No doubt the volume will be translated. Meanwhile it helps us to know that the Catholics in Germany are not forgetful of history, and from their present attitude we may infer to some extent what is to be expected from them after the present struggle in Europe has ceased, since there will doubtless have to be some settlement affecting the Catholic Church. (Volksverein, Munchen-Gladbach, Germany.)

In connexion with the war, the Pope's peace mission and his position in international law have become matters of frequent discussion. Rather hazy notions, however, exist on this question. Dr. H. Wehberg, an authority on international law, furnishes reliable and accurate information concerning this much-debated point (*Das Papsttum und der Weltfriede*. M. Gladbach.). The historical development of the Pope's unique position is traced, and all the legal subtleties arising from his relations to the various governments of the world are fully and ably discussed.

The christianizing of the world by the heroic efforts of Catholic and Protestant missionaries has almost come to a standstill on account of the world war. In consequence of the mobilization of so many nations the supply of missionaries has been cut short and the financial support of the foreign missions has ceased almost entirely; yet, the moral effect of this sad conflict among Christian nations is even more disastrous. The lessons to be drawn from this deplorable situation and the means by which its evils can be lessened are set forth neatly and appealingly by Dr. Schmidlin in a very readable and instructive brochure (*Die christliche Weltmission im Weltkrieg*. M. Gladbach.).

Both parties in the giant conflict that rends Europe are bidding for the moral support of the neutral nations. Each of the combatants pleads for the justice of his cause—let us charitably suppose, according to his light and without deliberate malice. Two volumes are before us arguing the French side (Chanoine S. Coubé, *Nos Alliés du Ciel*, P. Lethielleux; Abbé M. Gorse, *Echoes de Guerre*, P. Téqui). No doubt some of the stronger statements must be judiciously discounted. The colors in which the national virtues are depicted may be somewhat toned down, and the shadows which crowd the picture of the enemy's vices could without any loss to truth be somewhat lightened. Yet much can be learned from these pages, aglow with the purest and loftiest patriotism and bright with many glimpses of profound religious sentiment. No student of history would wish to see France downtrodden and ruthlessly humbled under the heel of a conqueror.

*Sir Christopher Leighton*, by Mrs. Longworth Storer, is a sort of autobiographical sketch in which the author does not so much give an account of life data as rather of certain experiences carrying with them a moral. This moral is consistently woven into the story, and tends to oppose the gospel of agnosticism and religious negation. It explains many things in Catholic life which are at first sight a puzzle to the ordinary religious mind that observes the life in Catholic countries and draws his conclusions from what he deems practical observation. The novel has an introduction by Cardinal Gibbons, to whom it is dedicated, and who commends it to the general reader as a book which "squarely discredits the religion of the future so called". (B. Herder.)

The accomplished editor of the *Catholic Citizen* knows what kind of books people need, what they want when they see the "good thing". Moreover, he knows just as well what to write and how to have it made up into a book. The clergy have doubtless found this out and proved it by experience when they used and spread abroad that pretty as well as practical little volume, *The New Laity and the Old Standards*.

The latest emanation from Mr. Desmond's versatile pen is the *Glad Hand and Other Grips on Life* (McClurg & Co., Chicago). Like the *New Laity*, the booklet is full of pithy paragraphs on the things that punctuate life. The topics are of the Mind Serene, the Clearer Vision, the Helpful Spirit—just to mention three out of the total nine chapters.

Pithy we have called these paragraphs rather than pungent; though the pungency is there, too; enough of it to strengthen the pith, and season the meat. Epigrammatic wisdom abounds; story and incident lend vividness. Above all, there is everywhere the kindly spirit, encouragement, and helpfulness.

"Words of frank cheer, glances of friendly eyes,  
Love's smallest coin, yet which to some  
May give the morsel that may keep alive  
A starving heart and teach it to behold  
Some glimpse of God, where all before was cold."

Those who have been reading *Pollyanna*, and have learnt how "to play the glad game"—as well as those who haven't made acquaintance with Miss Porter's charming story, but know "the game" and play it in virtue of their own good nature or the energies of a spiritualized life—will find *The Glad Hand* a help in "the game". Moreover, the hand is comely, it wears a befitting glove, and when you are looking for a token of a Christmas "grip", just try Mr. Desmond's booklets. What's not least, you'll find them within your pecuniary limitations.

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It is a very great pity that Mrs. Trask does not see as accurately or as broadly as she feels keenly and writes glowingly. There is much warmth and no less charm of form and color in her recent little volume, *The Mighty and the Lowly*. (The Macmillan Co.) It exhibits on the whole a beautiful picture of Christ as the typical man, to whom mightiness and lowliness as measured by the world's standards have no concern. The gentle, kindly, just, loving are His blessed friends, irrespective of their earthly position. Unhappily, "over His love-compelling face, the dogmatic Church has woven a sacerdotal veil, bossed with jewels, overlaid with mystic symbols and brodered with many-colored threads—green (!) for Advent [a case of color-blindness], purple for passion, black for Golgotha, and spotless white for Easter day" (p. 2). It is really sad that the truth and beauty conveyed to the intelligent observer by these "mystic symbols" are unseen by Mrs. Trask.

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One feels, however, more than sad—might we say "mad"?—when he is told that "the Catholic Church has taken the warm tide of humanity from His [Christ's] veins and enshrined Him in a sacred, guarded tabernacle too high for men to reach; all-powerful, she has kept the multitude kneeling upon the pavement at His feet. whilst the commanding cry of sacerdotal (!) priests has echoed through the vaulted aisles of beauty-stored cathedrals: 'Behold Jesus, the very God of very God—this and this alone is He!'" (p. 8) *Risum? Non, sed iram teneatis amici*. Hasn't Mrs. Trask an intelligent Catholic friend who might take her to Mass of a Sunday—the children's Mass—and tell her in advance the meaning of Jesus coming forth from the "high tabernacle" to make His home in the lowly tabernacles of human hearts—children's hearts?

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Possibly, however, the lady could not appreciate the loving mysterv. She lacks the true insight into our Lord's personality; for, as she sees it, "Jesus urged no doctrine, He taught no rigid creeds, He marked no lines, He formed no forms, He advocated no propaganda, He founded no institutions, He emphasized no social order" (p. 17).

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Father Herbert Thurston, S.J., has completed his excellent translation of catechetical sermons. (*Popular Sermons on the Catechism*. From the German of the Rev. A. H. Bamberg. Vol. III: The Sacraments. Benziger Bros., New York.) The great need of the faithful is instruction; and the best means of imparting it is the catechetical sermon. More than any other species of pulpit oratory, the catechetical sermon requires moderation and proportion, if the exposition is not to extend over an indefinite period forfeiting both consistency and perspective. Bamberg's sermons are compact; they can easily be preached within three years and cover the entire ground. This splendid result has been obtained through much painstaking planning and judicious trimming. The English garb is very becoming and fits most gracefully.

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The liturgy of the Holy Mass is to many of the faithful a sealed book. If properly understood, it would be an inexhaustible well of edification and a source of religious inspiration. As the child's attention and interest are readily aroused and held by the picturesqueness of the beautiful ceremonies surrounding the awful sacrifice, it would be well to begin this instruction at an early age. A little book (*The Holy Sacrifice of the Mass*. Explained in the form



of Questions and Answers. By the Rev. Joseph J. Baierl, Rochester, N. Y.), splendidly adapted to this purpose, has just issued from the press in a fourth edition. Language and method are sure to appeal to the mind and heart of the child; but it can also be used with great profit by grown persons. It is true, the illustrations do not come up to the highest artistic standards; but, then, children and plain people are not very exacting art critics.

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The Catholic Truth Society of Ireland has recently added to its excellent list of publications a brochure entitled *An Apostle of Our Days*, by R. F. O'Connor. The booklet contains an interesting and well-written biography of Fr. Lacombe, "the black-robed *voyageur* of the Canadian Northwest". A review of the original story of Fr. Lacombe's life as told by Miss Katharine Hughes appeared a few years ago in these pages. The present sketch, brief and succinct, yet withal graphic, as it is, should greatly help toward spreading more widely a knowledge of the venerable missionary who spent three score years of apostolic labor among the Canadian Indians and Metis. (Dublin, 22 Upper O'Connell St.)

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The Right Rev. Joseph Oswald Smith, O.S.B., Abbot of Ampleforth, is well known to the clergy and religious communities through his practical meditations on the Ordinary of the Mass and on the Psalms. His recent volume of *Meditations on the Passion* will be found particularly helpful for religious, and indeed for all who take the sufferings of our Lord habitually or occasionally as the subject of mental prayer. The book contains 183 pages, comprising 64 meditations. The latter therefore are relatively brief. They are also *thought-full*, affective, and eminently practical. (Benziger Bros., New York.)

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*The Burden of Honor* by Christine Faber which P. J. Kenedy & Sons (New York) have recently published in their wonted good style, is a story of exceptional interest. There is plenty of plot and action and the splendid lesson of womanly devotion is apparent without being at all obtruded. The characters are true to life and for the most part well drawn. It is a healthy book for young women and they are not likely "to skip" any of its pages when they take it in hand. (P. J. Kenedy & Sons, New York.)

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Among the recent books held over for fuller notice mention should here be made of *The California Padres and Their Missions* by Charles Saunders and J. Smeaton Chase. Though the authors do not share the faith of the heroes whose deeds they narrate, they have the fullest sympathy for their subject and write with an enthusiasm that communicates itself to the reader and makes him almost see the beginnings, the golden age, and the sad destruction of those splendid memorials of zeal and courage. It is a charming book to the eye of the body and of the mind—food for the imagination and the intellect, for the head and the heart. Of it more anon. (Houghton, Mifflin & Co., Boston.)

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If one has made his first acquaintance with the California Missions through the stirring pages of the volume just mentioned, or through any other of the many popular works dealing with the same theme, he may want to be more fully acquainted with the documented history of the subject. He must then go to what is now the classical repertory—*The Missions and Missionaries of California* by Fr. Zephyrin Engelhardt, O.F.M. The fourth, which is also the closing, volume of this monumental work, has just appeared. It contains the general history (Part III) of the Upper California Missions. The author disclaims any "intention of producing a learned work or a work of literary merit". None the less he has given us an immense treasury of most valuable and interesting information, presented in an attractive style. We shall have more to tell of it in the next number. (James Barry Co., San Francisco.)

*The Catholic Historical Review* for October sustains the expectations raised by its first number. The introductory article on Lulworth Castle, the scene of the consecration of Dr. John Carroll, first bishop for the United States, furnishes an interesting contribution to our national Church History. The same is true of the two papers on Catholic Journalism during the first half of the last century, by Dr. Paul Poik, C.S.C., and Catholic Beginnings in the Diocese of Rochester, by Dr. Zwierlein.

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Manifestly, the study of Church History is one of the best cultivated branches of study at our Catholic University. This impression is strengthened by the first number of *Seminar* publications from the same source whence issues *The Catholic Historical Review*. The members of the Seminar are not merely reading the courses prescribed; they do original research work which proves to be of great value to both the students of American History and the general apologist. In the latter connexion the study by the Rev. Arthur J. Sawkins, dealing with the "Main Historical Objections made by American non-Catholic Writers against the Church, and the Sources for their Answers", is of particular interest. This and kindred work has the additional merit that it is likely to prove of permanent practical value, not merely in raising the standard of popular scholarship, but also in preparing writers who will sustain a high standard for Catholic literature by their contributions to the better class of American periodicals.

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Father Thomas Fred. Price, one of the Founders of the Catholic Foreign Mission Seminary, has just issued through the Devin-Adair Co., of New York, a handsome volume, *Bernadette of Lourdes*. It gives a full account of the life of the maiden to whom the modern world is indebted for the manifestations of the mercies that have taken place for fifty years in the little town at the foot of the Pyrenees. Hitherto we have had abundant information regarding the miracles of Lourdes, accompanied by suitable descriptions of the person of young Bernadette and the locality where she lived. The fact that she entered a community of Sisters, and how she passed her daily life in the convent for a number of years as a professed nun, are not so well known. It is only recently, by reason of the Process of Canonization proposed two years ago, that the details of that life have come to light. The Sisters at Nevers, some of whom had been eye-witnesses of Bernadette's piety in the community, some time since published a volume which adds new matter to the former sketches. The title of the book is "La Confidente de Marie Immaculée". Father Price has used this biography and made its details accessible to English readers. The book is accompanied by a number of excellent illustrations, and is altogether an attractive presentation of an enticing subject. The proceeds of the volume are destined for the work of the Foreign Mission Seminary at Ossining, the Constitutions of which have just received the approbation of the Holy See.

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The *Rosary Magazine*, issued by the Dominican Fathers for a number of years, and steadily gaining in public confidence as a medium of religious and entertaining instruction, has recently taken on a new form. The purpose is evidently to give due expression to the features of illustration which have been a characteristic of the magazine from its beginning. Our Catholic literature in this particular field is thus gaining ground. With *Benziger's Magazine, Extension*, and the various missionary monthlies of similar purpose and form, we are capable of furnishing the Catholic reading-room with excellent illustrated matter to strengthen the consciousness of the value of our holy religion.

# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (First Part). Literally translated by Fathers of the English Dominican Province. Third Number (QQ. XC-CXIV). Benziger Bros., New York. 1915. Pp. 422.

MEDITATIONS ON THE PASSION OF OUR LORD. By the Right Rev. Joseph Oswald Smith, O.S.B., Abbot of Ampleforth. Benziger Bros., New York. 1915. Pp. vi-183. Price, \$0.70 *net*.

POPULAR SERMONS ON THE CATECHISM. From the German of the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. III: Sacraments. Benziger Bros., New York. 1915. Pp. 450. Price, \$1.50 *net*.

THE LORD MY LIGHT. By Joseph Rickaby, S.J. Burns & Oates, London; B. Herder, St. Louis. Pp. 323. Price, \$2.00.

COMPENDIUM THEOLOGIAE MORALIS. A Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis, adnotationibus auctum. Deinde vero ad breviorum formam exaratum atque ad Usus Seminariorum hujus Regionis accomodatum ab Aloysio Sabetti, S.J. in Collegio Woodstockiensi, Md., Theologiae Moralis olim Professore. Editio Vicesima Secunda recognita a Timotheo Barrett, S.J. Frederick Pustet & Co., Ratisbonae, Romae, Neo Eboraci et Cincinnati. 1915. Pp. 1159. Price, \$3.50 *net*.

LE LIVRE DE LA CONSOLATION. Par Dom Hébrard, Bénédictin de l'Abbaye Saint-Martin, de Ligugé. (*Aux Femmes de France.*) Gabriel Beauchesne, Paris. 1915. Pp. 280. Prix, 2fr. 75; 3 fr. *franco*.

SERMON PLANS ON THE SUNDAY EPISTLES. By the Rev. Edmund Carroll, Missionary Rector of St. Mary's, Crayford. Edited by the Very Rev. W. M. Cunningham, V.F. Second edition of Homiletical Sermon Sketches on the Sunday Epistles. The Kingscote Press, London. 1915. Pp. 176. Price, 3/6 *postpaid*.

FOR GREATER THINGS. The Story of St. Stanislaus Kostka. By William T. Kane, S.J. With a Preface by James J. Daly, S.J. B. Herder, St. Louis. Pp. 99. Price, \$0.50.

MEDITATIONS FOR LAYFOLK. By Bede Jarrett, O.P. Catholic Truth Society, London; B. Herder, St. Louis. 1915. Pp. 301. Price, \$1.10.

SPIRITUAL JOURNAL OF LUCY CHRISTINE (1870-1908). Edited by the Rev. A. Poulain, S.J. Translated from the French. Kegan Paul, Trench, Trübner & Co., London; B. Herder, St. Louis. 1915. Pp. 360. Price, \$1.50.

NOVENA TO ST. RITA. And Visits to the Blessed Sacrament. By the Rev. Andrew Klarmann, A.M., author of *Princess of Gan-Sar*, etc. Fr. Pustet & Co., New York. Price, \$0.10.

TRES MISSAE in Commemoratione Omnium Fidelium Defunctorum, ad Normam Constit. Apost. Benedicti XV d. 10 Aug., 1915. Pustet: New York.

## PHILOSOPHICAL.

LESSONS IN SCHOLASTIC PHILOSOPHY. By Michael W. Shallo, S.J., Former Professor of Philosophy, University of Santa Clara, California. Peter Reilly, Philadelphia; Hirschfeld Bros., Ltd., London. 1915. Pp. 398.

LA PSYCHOLOGIE DE LA CONVERSION. Leçons données à l'Institut Catholique de Paris (1914). Par Th. Mainage de l'Ordre des Frères Prêcheurs. Gabriel Beauchesne ou J. Gabalda, Paris. 1915. Pp. xii-434. Prix, 4 fr.; 4 fr. 25 *franco*.

BREVIS CURSUS PHILOSOPHIAE juxta Systema Sti Thomae Aquinatis, ad usum Juvenum Studiosorum per Quaesita et Responsa expositus. Auctore Antonio Lechert, M.D.A., Sac. Theol. et Jur. Utr. Doc. Vol. III: Ethica; Philosophia Moralis. Desclee & Socii, Romae (apud Very Rev. A. Lechert, M.D.A., 922 Girard St., Brookland, D. C.). 1915. Pp. 346. Price, \$1.00.

WHAT MAY I HOPE? An Inquiry into the Sources and Reasonableness of the Hopes of Humanity, especially the Social and Religious. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York and London. 1915. Pp. xvi-310. Price, \$1.50 net.

#### HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by Cardinal Gibbons. Part XI. With 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Complete in 18 parts, published bi-monthly. Benziger Bros., New York. 1915. Pp. 32. Price, \$0.35 a part; \$2.00 a year; \$6.00 complete.

THE CALIFORNIA PADRES AND THEIR MISSIONS. By Charles Francis Saunders and J. Smearton Chase. With illustrations. Houghton, Mifflin & Co., Boston. 1915. Pp. xi-418. Price, \$2.50 net.

ST. DOMINIC AND THE ROSARY or *Was He Its Founder?* Being a Correspondence carried on in the Pages of the *Catholic Sentinel*, Portland, Oregon, U. S. A., by the Rev. A. M. Skelly, O.P., the Rev. Herbert Thurston, S.J., and Another. 1915. Pp. 84. Price, \$0.15.

WHO WANTED WAR? The Origin of the War according to Diplomatic Documents. By É. Durkheim and E. Denis, Professors at the University of Paris. Translated by A. M. Wilson-Garinei, Late Student of Newnham College, Cambridge, Modern Languages Tripos. (*Studies and Documents on the War.*) Librairie Armand Colin, Paris. 1915. Pp. 63. Price, 0 fr. 50.

L'INTÉRÊT DE LA FRANCE ET L'INTÉGRITÉ DE L'AUTRICHE-HONGRIE. Par Georges Vielmont. Gabriel Beauchesne, Paris. 1915. Pp. 137. Prix, 2 fr. 50; 3 fr. franco.

DURCH WESSEN HAND? Kriminalroman von Friedrich Thieme. (*Hausschatzbücher.*) Friedrich Pustet & Co., Regensburg und New York. Seiten 328. Preis, \$0.30 (1 M.).

DER SCHUTZGEIST DES KAISERS VON BIRMA. Reiseerzählung von Dr. Ugo Mioni. (*Hausschatzbücher.*) Friedrich Pustet & Co., Regensburg und New York. Seiten 350. Preis, \$0.30 (1 M.).

LA GUERRE QUI L'A VOULUE? D'après les documents diplomatiques. Par Paul Dudon. P. Lethielleux, Paris. 1915. Pp. 61. Prix, 0 fr. 50.

LES LECONS DU LIVRE JAUNE (1914). Par Henri Welschinger de l'Institut. (No. 17. "*Pages actuelles*" 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 141. Prix, 0 fr. 60.

L'ALLEMAGNE ET LA GUERRE EUROPÉENNE. Par Albert Sauveur, Professor à Harvard University. Avec une Préface de Henri Le Chatelier de l'Académie des Sciences. (No. 33. "*Pages actuelles*" 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 70. Prix, 0 fr. 60.

CHIFFONS DE PAPIER. Ce qu'il faut savoir des Origines de la Guerre de 1914. Par Daniel Bellet, Lauréat de l'Institut, Secrétaire perpétuel de la Société d'Economie Politique de Paris, Professeur à l'École Libre des Sciences Politiques et à l'École des Hautes Études Commerciales. Plon-Nourrit & Cie, Paris. 1915. Pp. 57. Prix, 0 fr. 50.

# THE ECCLESIASTICAL REVIEW

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SIXTH SERIES.—VOL. III.—(LIII).—DECEMBER, 1915.—No. 6.

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## THE POPE'S PLEA FOR PEACE.

**A** MIDST all the horrors of this appalling war, that is devastating so much of the world, it is well that there is one voice that can recall, with power, the minds of men to the teaching of the Gospel of Christ.

Benedict XV may be as the voice of one crying in the wilderness, and men may think that, in the shock and din of arms, his words must be lost, yet he is heard, and his appeal is going home to many hearts that, in these bad days, are yearning for some one to show us good things. Surely God has not made us for this horrible butchery; surely Christ, our Lord, has not come into the world in vain, and left His peace, as a legacy to men, for nothing.

In rare cases, war may be lawful, but it is so terrible in itself, it involves so much that is bad, morally and materially, that it can only be justified as a last resort. But when it is waged on a world-wide scale, such as the present awful war, nothing but the direst necessity and an absolutely just cause can justify its inception, or its continuance, and unless Christianity is to be set aside as irrelevant to the supreme crises of the world, there must be some moral power, some representative of right to which the combatants are bound to submit.

What are they fighting for? The Pope asks them to pause for a moment in the devastating strife, and see if there is no possibility of making peace, until one side or the other is crushed or exhausted. One would think that the proposition is so fair, so reasonable that it would be received on all sides with gratitude; and yet, as far as the public know, it has met with no response.

Even by some Catholic publicists it has been answered in terms that, to say the least, are not edifying. The London *Tablet*, which poses as an organ of Catholicism, brushed aside contemptuously the suggestion that Mr. Redmond, as the representative of Catholic Ireland, should lend his influence with the British Cabinet in support of the Pope's proposal. We have sometimes heard of people who are Englishmen first, and Catholics after; but it is carrying that spirit rather far to tell us, as the *Tablet* has done, that Mr. Redmond should not think it worth his while to put the Pope's appeal for peace before the Prime Minister of England.

What is the explanation of this miserable attitude? In their hearts, I dare say, the *Tablet* people think themselves true and loyal Catholics, and, as against any of the sects of English Protestants, the description would be correct enough. But when it comes to a war in which England is engaged, it seems to be "My country right or wrong," and pretty much the same deference for the Pope from Catholics as from others.

There is something of the same spirit in Mr. Redmond's refusal to interfere. He will not touch the Pope, or his letter; he does not even condescend to mention them. He is a Catholic, and an Irishman; in his very blood there must be something that would warm to Rome, and the successor of the Fisherman. Yet he cannot find one word of courtesy or deference for the Head of the Church, but puts aside His solemn and fatherly appeal, made in the name of Christ our Lord, as if it were a resolution passed by some pettifogging political clique. It is painful and somewhat humiliating, but we all know that in his inner mind Mr. Redmond thinks and feels differently from the *Tablet* men. They are Englishmen; their blood is up; they are engaged in a desperate war for the mastery of the world; between England and Germany at present it is a fight for the "belt"; not a mere decoration, but a symbol of universal power. As a distinguished publicist in a London newspaper stated recently, it is the manifest design of Providence that the Anglo-Saxon race should control the destinies of the world, and the English Catholics, I am sorry to say, breathe that spirit as arrogantly as the rest of their countrymen. But Mr. Redmond, at the back of his mind, cares, I dare say, just as much as the average Irishman for

Anglo-Saxon domination; but the exigencies of politics compel him to simulate feelings that he cannot possibly entertain. Home Rule has been kept, for many years, dangling before his nose, like the carrot before the donkey; he gets a sufficient sniff of it occasionally to keep him draughting for the English government, and he fears now that, if he attempted to show any independence as an Irishman, or any spirit as a Catholic, his English allies or masters would gladly find their excuse for throwing him over, and evading their promises on Home Rule. To my mind, that is the explanation of his attitude toward the Pope.

It is a pitiable position for a National leader, and it remains to be seen whether the game is worth the candle.

All the interests of his country are on the side of peace. However the war ends, Ireland has nothing to gain; but while it lasts, it is piling upon us a weight of debt which will impoverish and cripple us for generations; yet one can hardly say so much publicly without provoking the angriest attacks.

In England, at the present moment, you might as well argue with an infuriated bull as ask them to contemplate the possibility of there being anything to be said on the side of Germany. There are two sides to every question, except this war. The Germans are now the intolerable aggressive people that the Russians were up to the war with Japan, and the French at an earlier period: they are the enemies of England, and her rivals, and consequently can be inspired only from the lower regions. No crime is too black to impute to them; they are not men but demons; and this is driven into the minds of the people, by the most powerful propaganda that any government could command. The newspaper press in England and Ireland has been filling the minds of the people with detailed accounts of the most revolting crimes, which they allege have been committed by the German armies without rhyme or reason, but in the wantonness of diabolical and bestial wickedness. Tales are told of crimes in Belgium that wring the souls of all decent men, and are especially horrifying to Catholics.

The result is a burning hate in the minds of the people. That is the purpose of the propaganda. To me it seems cruelly unjust. I have been receiving letters through the post,

giving in detail descriptions of abominable crimes said to have been committed by German soldiers and officers in Belgium, but which I am convinced have no existence except in the disorders of very foul and corrupt imaginations.

There is no attempt at reason, no weighing of evidence; the worse and filthier the story, the less it seems to require sifting.

I have read the report of the Bryce Commission, and attach very little importance to it. Every member of the Commission is an Englishman. Its whole purpose was to make out a case against the Germans—a popular case, that would harrow the minds of the public, but which would be recommended by the appearance and form of a judicial inquiry. What value would be set in England on a corresponding report made out by Germans? It is all a fraud upon simple people. The judges were not impartial, and the whole evidence was gathered from poor Belgians whose minds were warped and disordered by their cruel sufferings in the war.

But the result is a national hatred, such as I believe was never felt by one Christian nation for another. That is the great difficulty now in the way of peace. It prevents the Pope's most blessed appeal from getting a fair hearing; and leading English newspapers have not hesitated to suggest that it was made, not for peace, for its own sake, but in the interest of Germany and Austria!!!

That makes it a higher duty of Catholics everywhere, and particularly in neutral countries, to rally to the side of the Pope, and to draw to him the weight of impartial opinion.

It is only in these countries that anything toward peace can now be done. The belligerents are blinded by passion, and self-interest, and cannot form a reasonable judgment on the war or its issues. If feeling in Germany is like what it is in England, then they are as hopeless as if two wild beasts were engaged in a death struggle, and there is little use in appealing to their sense of right and religion.

But the impartial opinion of neutral nations is a great force on the side of God and humanity, and is one of the *imponderables* that tell in great crises of the world. The United States of America, if they maintain a strict neutrality, can throw an immense weight on the side of peace, and they owe it to them-



selves and to the world to use their power to stop this mad carnage. If the belligerents will not listen to one who appeals to them in the name of the God and Saviour whom they all profess to worship and follow, they may show more deference to a powerful nation that represents the material interests of the world that are being squandered, and at the same time is in sympathy, I should hope, with the higher views and principles which inspire the Pope.

One of the most anxious aspects of this war, for neutrals, is its gradual extension. It is like a great conflagration, which is a danger in all directions, until it is overpowered. One after another, nations are being drawn into it; not for any legitimate interest which they have in the original quarrel, but for the hopes that are offered on either side. Was there ever anything more disgraceful in the world than the open corruption of States and individuals that is going on in the Balkans? And each nation that is drawn into the vortex becomes a reason for the interference of some other nation, and so it goes on, steadily widening the area of its devastation. Surely there is here sufficient ground for a great people like those of the United States, who stand outside all these European rivalries and hatreds, to call a truce, and ask the belligerents, at least, to state what they are fighting for, and on what terms they are prepared to make peace.

It is all very well to talk platitudes about vindicating small nationalities; but that, to use a rather strong phrase, is "too thin" for sensible people. Nor is it much better to tell us that German Militarism must be crushed. Each country must be the judge of its own requirements. The United States would have no right to say to England that she should reduce her navy. And England has as little right to say to Germany that she must reduce her army. "Live and let live" holds for nations as for individuals, and no nation has a right to aim at the crushing and annihilation of another. That is one essential point in the Pope's great letter. You cannot kill a nation. You may overthrow it for the time being, but its spirit will live, and assert itself, and the greater the wrongs that it is made to suffer, the more violent will be its upheaval at some future time.

We see it in this very war. If Germany in 1870 had been content with exacting a heavy money indemnity from France, we should not have the present trouble. But the loss of Alsace and Lorraine has rankled in the body politic in France, and *la revanche* has become a fixed idea, and lies at the very root of the combination that is now arrayed against Germany. It is that discontent of France that has driven her, a revolutionary democratic country, into an alliance with the most absolute despotism in the world, and schooled her to submit to the loss of Egypt, and to use the anti-German feeling in England for her revenge. But for the seizure of Alsace and Lorraine the present European war would be an impossibility. And if, as the result of this war, Germany is beaten, and carved into fragments, as prominent public men in England suggest, does any one imagine that a great nation of 63,000,000 of people will lie down patiently under the oppression and forfeit her place in the world forever? You might as well hope to suppress a volcano by heaping rubbish upon it. Europe, in such a state of things, would be in permanent unrest; and just as the French nursed their sense of wrong for forty years, and their astute diplomacy used the interests and the feelings of other countries, until they got their chance, so too would Germany, who, as surely as she was crushed, would never rest until she regained her place amongst the nations.

That is the profound truth which the Pope proclaims, and generations yet unborn will bless him for it:—

Nor let it be said the immense conflict cannot be settled without the violence of war. Lay aside your mutual purpose of destruction; remember that nations do not die; humbled and oppressed, they chafe under the yoke imposed upon them, preparing a renewal of the combat, and passing down from generation to generation a mournful heritage of hatred and revenge.

There is more wisdom in these words than in the suggestions of pride and arrogance which blind men to the dangers that are right in their path. And those who now disregard them, and drive their people, like sheep, to the slaughter, may live to regret the loss of the opportunity which the Pope has given them.

At either side they hope, or pretend to hope, for complete victory. But what if they are wrong, if they find that national conceit has led them astray, and they have to taste the bitterness of defeat? War is an uncertain game, and it is a terrible responsibility for statesmen to risk their country's existence on a throw of the dice.

What if it turn out that the forces on either side are so great that a decisive victory is impossible? Are they to go on with the slaughter until they have to cease from their exhaustion?

Here again the words of the Pope contemplating with the pain and sorrow of a father the ruin and desolation of "Europe, this garden of the world, sown with corpses", may well shake the stoutest heart, and make it dread the condemnation of the great Father in Heaven, if it is obdurate to their appeal:—

The abounding wealth, with which God, the Creator, has enriched the lands that are subject to you, allow you to go on with the struggle; but at what a cost? Let the thousands of young lives quenched every day on the fields of battle make answer; answer the ruins of so many towns and villages, of so many monuments raised by the piety and genius of your ancestors. And the bitter tears shed in the secrecy of home, or at the foot of altars where suppliants beseech—do not these also repeat that the price of the long-drawn-out struggle is great, too great?

It is all so true, so noble, that it wrings one's heart to think that there is no power in the world to give it effect. There is something intensely sad in the Pope's appeal to "all, whosoever are the friends of peace the world over, to give us a helping hand in order to hasten the termination of the war". And the response, so far, has been disappointing. Still we must never forget that the destinies of nations and the issues of war are in the hands of Him "by whom kings reign". To Him we must turn in humble prayer. He can give effect to the words of His Vicar, and calm the storm that is raging in men's hearts. But whatever be the design of his all-holy Providence, we Catholics should thank and bless Him for giving us a Pope who, in these days of stress, is so worthily sustaining the authority of his sacred office, and preaching in the midst of the storm of human passions the Gospel of the Prince of Peace. Like Noe in a time of wrath, he is being

made a reconciliation, and however men may seem to disregard his words, we may be sure that they are awakening a response in many hearts.

There is a magnificent broadness in this appeal of the Pope: he addresses not only those within his own fold, but, conscious of his sacred mission, he sends the cry of peace which breaks from his heart to "the friends of peace the world over". It is the cause of humanity: it cuts deeper than ordinary temporal interests: it is a question of saving the greatest, the most cultured, the most progressive nations of the world from a wild frenzy in which they are destroying one another and blasting the hopes of their children for generations. Nothing like it has ever been seen in the world. One might be tempted to think that God had surrendered His government of this earth to bad demons who drove men to reject and repudiate the whole teaching of Christ. We have got down to the elemental principles that distinguish human society from herds of wild beasts; and therefore it is time for every one who respects our human nature, who believes in God and our accountability to Him, who professes the Gospel of Christ, to do his or her part to put an end to this revolting slaughter, which is a disgrace to our civilization and a scandal to our religion. We may hope that in the great United States of America some moral power may be forthcoming to second the Pope's appeal, and help the realization of his prayer that "the merciful Jesus, through the intercession of His Sorrowful Mother, may grant that, at last, after so horrible a storm, the dawn of peace may break, placid and radiant, an image of His own Divine Countenance".

✠ EDWARD THOMAS,  
*Bishop of Limerick.*

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#### THE COURTESIES OF LIFE.

THE courtesies of life occupy a place among the gentler social forces that lead us to feel, think, judge, and act alike concerning the more delicate features of social intercourse and individual happiness. These courtesies which all fine natures recognize and respect, indicate lines of social behavior and feeling which we should follow for the sake of harmony,

peace, and refinement. They are not looked upon as optional or haphazard by cultured men. They have dignity and authority derived from their function in the maintenance of social order. Men and women of gentle culture and fine social perceptions recognize the authority of these courtesies as readily as they recognize the power of institutions or of the moral law in directing speech, action and feeling. There is no sanction behind them except in one's self-respect and fine idealism. A gentleman who respects the courtesies of life will apologize for an unintentional wrong as readily as he will pay his taxes. He is not conscious of any difference in the two cases, although in the former only his self-respect compels him. A man who is not a gentleman may pay his taxes, but he will not make an apology. The law demands the payment of taxes, but only the courtesies of life demand the apology.

There are some fantastic persons who attach all importance to the courtesies of life and little to the essentials of behavior. They are scrupulous in the nicer forms of social intercourse while lacking respect for the common moralities. With these, of course, we have nothing to do. We should take care not to be found among those who ridicule the courtesies because some are found from time to time who respect them but show no regard for the elementary moralities. There are, on the other hand, self-sufficient men and women who, lacking finer social perceptions, respect the moral and civil law but ignore and scorn the courtesies. As a matter of fact, the courtesies of life are sentinels of virtue. They express and foster good taste. This is a real service to society, since, as the French say, bad taste leads toward sin. It is surely worth while in this vale of tears to protect the spirit of fine unselfishness and thoughtful self-discipline which smooths our pathways and shields sensitive hearts from pain and misery in the rough and tumble of everyday existence. This is in general the work of the courtesies of life.

Their first function is to repress the more subtle forms of selfishness. Every strong life is filled with selfish impulses. Selfishness may be fine as well as coarse, subtle as well as obvious, unconscious as well as conscious. It is selfishness that leads one, perhaps unconsciously, to monopolize conversation, to make known one's superiority or seek to attract and

hold attention in a social gathering. It is subtle, selfish instinct that leads one to speak disparagingly of others, particularly if the disparagement redounds to the speaker's glory. It is selfishness which leads one to delight in dramatic narratives in which one is the central figure. Neither institutions nor laws nor courts can hinder this kind of conduct. It is the business of the courtesies of life to do so, because they discipline our selfish impulses and lead us to endeavor to set others forward while we remain in the background. Self-assertion, self-aggrandizement, aggressiveness, rough speech that is associated with strength and efficiency, are extremely annoying to those who observe them. They cause the timid to remain silent. Gentle natures bear with such things in quiet patience. At any rate, this kind of selfishness upsets the social equilibrium out of which peace and good order and joyous social intercourse result. They who have a fine sense of the courtesies of life are led by habit and imagination to think constantly of others, to wish to enhance others, and to yield to them in any way that will set them at their ease and permit them to feel their value in any gathering. Even within the sphere of legitimate self-assertion, the courtesies of life will tone down one's emphasis, modulate one's voice, and moderate claims to recognition or distinction. They impart a fine spiritual atmosphere to life and make up the spiritual charm of a gentleman.

The second function of the courtesies of life is to hinder us from occasioning embarrassment, pain, or humiliation to others. The impulse to jealousy and the stirrings of competition are organic parts of our constitution. The courtesies bid us check such impulses and keep in mind constantly the thought of others. They forbid us to inflict pain without necessity, to occasion humiliation, to force upon another any experience that brings with it a sense of diminished importance or shame. Kindliness and thoughtfulness find their happiest expression in the courtesies of life. Sarcasm, ridicule, cunning, rude speech, curtness, taking mean advantage of another, are banished from any heart that sincerely respects them. Thus we see that the courtesies are the fine flower of the Christian charity. At this point at least, their functions are practically identical. Of course, the natural motive of the courtesies is not as exalted as the supernatural motive of charity, yet charity makes the

courtesies the vehicles of its expression. Both have as a mission the suppression of the finer social cruelties, the sparing of the feelings of others.

A third function of the courtesies of life is to encourage the impulse toward unrequited and unheralded service for others. They direct us to perform many hidden actions for the comfort and honor of others, not because the service is asked, nor because it is expected, nor necessarily because it is needed. The impulse to gentle and thoughtful service belongs to the integrity of a socialized and spiritualized nature. One is happy only when one may quietly and helpfully serve others. It is almost impossible to trace out the motive that leads one to perform courtesies of this kind. The impulse results from a sympathy that becomes a talent no less than an experience, from a power of imagination which makes one see and appreciate the feelings of others more keenly than one's own. The courtesies of life enable us to anticipate the embarrassments of others and remove their causes. They make us keen in detecting little obstacles to the peace of others and lead us to remove them. The deeper Christian law of life disciplines all forms of strength to the service of weakness. The original impulses of strength are selfish. The great triumph of Christian civilization has been the enlisting of strength in the service of weakness. Wealth, learning, virtue, freedom, and genius have found their highest sanctity and noblest use in serving the weakness of sin, poverty, disease, misfortune. The courtesies of life take up the higher form of this consecration to weakness, directing the finer invisible relations and giving to the strong, enthusiasm and joy in their service. Gentle natures find their happiness in service of this kind, because the courtesies of life speak in the terms and in the spirit of the gospel.

Another function of these courtesies—it may be merely a phase of those already mentioned—is to encourage the recognition of truth and of merit when they might not otherwise be known, or, if known, might remain unrecognized. Thus the courtesies become handmaidens to truth and justice. They develop the prompt mental habit of seeing and declaring superiority and merit for their own sake without a thought of the bearing that that recognition may have upon those who give it. They discipline jealousy, selfishness, pride, dissimulation, and

cunning. They curb our meaner impulses and help to hold us in faithful service to truth and justice. Reverence and deference to authority, respect for merit with the impulse to proclaim it, manly recognition of superiority in whose presence our own lights become more dim and our names are written in smaller type, are protected and even strengthened through proper understanding of the courtesies of life and respect for them.

Any exact appreciation of the social rôle of the courtesies leads us to use terms and to state principles that are found constantly in the spiritual traditions of Christianity. Christianity is essentially a social religion. It endeavors to govern social relations in the spirit of Christ. There is not a courtesy of life which shelters weakness, disciplines strength, suppresses selfishness, or stimulates thoughtful service of others and kindly deeds, which may not find its total explanation in the spirit of the gospel and in the traditions of its interpretation. If this is true, those who share most profoundly the spirit of the gospel should be keenest in understanding the courtesies, first in respecting them and last in mistaking their function or underrating their importance. When we scorn the courtesies, we take a false attitude toward life. When we neglect them, we rob ourselves of a safe guide of feeling and behavior. When we discourage respect for them, we write ourselves among the less noble members of society and we frankly abandon ourselves to the intangible forms of selfishness. A cultured heart will never neglect the courtesies. It will find no secondary joy in life greater than that derived from glad obedience to them, because it feels that the mission of the courtesies is not distinct from the mission of the gospel itself.

One hears it said at times that clergymen pay little attention to the courtesies of life. One would wish to think that this observation is untrue. While hoping that it is untrue, we may perhaps discuss with profit some of the situations in the clerical life in which the courtesies have an unmistakable mission.

#### THE COURTESY OF POWER.

A priest has exalted authority among the faithful. The deep reverence felt for him on account of the sacredness of his priesthood is one of the most wonderful fruits of all Catholic life. The priest is associated in the sanctuary with the service of God.



The reverence in which he is held, is enhanced by the renunciations which he makes in order to serve God without reserve and to be a victim consecrated to the service and welfare of God's children. Ordinary human ties are broken and ordinary human consolations are surrendered in order that the priest may be single-hearted and single-handed in the service of souls. He is looked upon as a superior man because of ability, training, and experience. He is looked upon as a sanctified man because of consecration and spiritual service. He enjoys extensive social authority over the faithful because of the many points of contact between religion and everyday life. Everything about the priest takes on enhanced value and enhanced power. Privileges of every kind are extended to him in such abundance that they would be confusing were they not inspiring. There is a marked inequality between the priest and the layman. The former has power with divine and human sanctions; the latter is conscious of a fundamental impulse to obey that power and to respect the priest who exercises it. The layman when in presence of a priest practically abdicates all claim to superiority or even equality, because faith, reverence, and tradition bid him to do so. What is the function of the Courtesy of Power in this unequal situation?

Of course, the civil law, moral and ecclesiastical law, public opinion, custom, conscience, and self-respect, govern the priest substantially in the exercise of this great power. This control is obvious and easily described. But the courtesies of life go much farther than these in suggesting to the priest the restraints under which he should use his power and the delicate consideration which he should give to the disadvantages under which a layman acts in dealing with him. Illustration may make this more clear. The courtesies of life forbid a priest to lose his temper in dealing with lay people or to use abusive language or to talk in a loud and threatening voice in the event of a disagreement. When the priest behaves in this manner, he takes cruel advantage of the very self-respect and reverence for the priesthood that dwells in the heart of the layman. One sometimes hears a layman remark, "I knew that Father X. was wrong, but I have too much respect for the priesthood to oppose him in public."

The habit of authority and power in the priest may make him intolerant of opposition and aggressive in forcing his views upon others who are subject to his jurisdiction. It may dull his capacity to see and understand his own mistakes in policy and action. When this happens, it is easy for the priest to develop a chronic dislike of making apology for mistakes. He will at times be disposed to carry his policies through in a high-handed manner against all opposition howsoever reasonable. It is not a pleasant experience for the laity to call on a pastor to complain about his policies. They are conscious of the disadvantage under which they labor because they will not lose their temper nor talk back nor push an attitude to the limit. Parents who call on a pastor to make complaints about the cemetery or the parochial school or the management of finances, experience acute anguish and nervous fear at times because of the intolerant opposition which they expect from the pastor. They believe that he is sometimes unwilling to learn, to admit facts, or to assume that complaint against his policy could have any justification whatever. The laity, as a rule, have the feeling that they are at least partners in the business of the parish and that they should have a voice in determining its policies. The courtesy of power, if properly understood by the pastor, would bridge the chasm that sometimes occurs between them and smooth the way to the spiritual and social harmony on which all happy relations are conditioned. It is really difficult to defend the sense of finality in judgment and authority that sometimes establishes itself in the clerical consciousness. Not long since a priest was approached on a train by a layman, who, after introducing himself, asked if he might propose some questions. Upon receiving permission, the layman did so. He was a systematic reader. In the course of his reading and observation he had developed many questions and some doubts as regards doctrine and policy in the Church. He had on a number of occasions visited priests to ask information and help, but he had been treated with such discourtesy that he had all but given up his quest for information. At the end of a two-hour conversation both the questioner and the priest were fast friends and each was made happy by the experience. While such an incident is extremely rare, it may nevertheless have a lesson for all of us.

Let us take it for granted that a priest may and should discuss war, politics, baseball, literature, theology, social questions, and the like. We must permit him to have convictions and to express them, to take an intelligent interest in current thought, and to take attitudes as these commend themselves to him; but he need not be dogmatic, self-assertive, or intolerant of differences. Tolerance of views, gentleness in expression, readiness to admit mistakes, frankness in confessing ignorance, generous credit for superior information or skill in others, are not only not inconsistent with the priestly character but are the best proof of right understanding of the courtesies which should hedge in the exercise of priestly power. No priest should compete with any layman unfairly. Only the courtesies of life will hinder him from unfairness on account of the advantages which his priestly office gives him. The priest who is not eager to enjoy "the insignificant supremacies of life" will not be intolerant in discussion or vindictive after disagreement or unwilling to be corrected when he errs. He will receive complaints about his policies and his government with gentlemanly reserve and in the spirit of love of justice and deep respect for those committed to his care. He will, as seeker of truth, lover of justice, apostle of charity and kindness, permit no form of selfishness to blind him nor will he be guilty of any form of refined cruelty against those who respect him and trust his office.

The priest ascends the pulpit to speak in the name of God. If he become abusive and personal, tyrannical and ill-tempered in the pulpit, he takes mean advantage of his power and of the respect in which the congregation holds his office. His hearers are not permitted to answer him in the pulpit. He has a grossly unfair advantage when he becomes personal and abusive. A venerable archbishop was once heard to declare that he had no difficulty in understanding critics who called the pulpit "the citadel of cowards." He said that it was unfair to the last degree for a priest clothed in the cassock and wearing the symbol of his divine jurisdiction to take advantage of the shelter of the pulpit and give expression to personal feeling, resentment, or indignation unless these were inspired literally by the name of God and in the interest of His law. They may not be indulged in to coerce a docile and willing congrega-

tion to respect and accept a transitory whim. The courtesies of life should mount the pulpit and stand before the face of the priest, sentinels to watch his words and guide his feelings. They should prevent him from forgetting the dignity of his office and the reverence in which that office is held by those who sit at his feet to receive the message of God from his lips.

*Noblesse oblige.* Rank has its obligations. The courtesies of life proclaim them. Gentle hearts respect them. History tells us that classes have been destroyed by their privileges as readily as by their enemies. The priesthood is a privileged class. Its exalted station, its splendid exemptions, its rare powers, its superb prestige, may after all endanger the fine balance of life in the priest because of the unchecked power that is placed in his hands. It will be a sorry day for the priesthood when we confuse our privileges with our rights; when we measure our dignity rather than our duties by our exemptions; when we prefer to command rather than to serve; when we permit self-seeking, narrow views, and a spirit of intolerance to cloud the divine vision and govern us in dealing with souls committed to our care. The priest must be a governor in his parish, but he need not be a tyrant. He must be master through the mastery of love not of fear. He must assume responsibility, make decisions and execute them, but none of these duties should prevent him from being docile, just, kind, tender, and firm. The priest must raise money for works of religion, but God has not given him power of unlimited taxation of the property of the faithful. He must deal with cranks and fault-finders, but the wisdom and graces of his office should enable him to deal with them helped by the courtesies of life and his own self-respect, without bringing him down to the level of their methods or the crudity of their limitations. A priest must have policies in conducting his school, in managing his cemetery, in organizing worship, and in the upkeep of property, but he has no assurance that his wisdom is final, that his personal inspiration is alone worth while or that he cannot learn from the practical experience, common sense, and business judgment of those who pay the bills and bear the financial burden of upbuilding the Church.

It is difficult to be specific in a matter of this kind without appearing to be unjust or without insinuating that abuses are

much more widespread than in fact they are. Whatever be the faults or the virtues of the clergy as a whole in the exercise of its royal power, the profound respect in which the priesthood is held is best proof of the happy restraints and practical sympathy under which priestly power has been used. Let it suffice to say that a moment's reflection on the function of the courtesies of life in the exercise of priestly authority will do no one any harm. On the contrary, it will cheer and reassure those of gentle heart and kindly ways and it will double the joy that they feel in being thoughtful, reserved, and fair in the use of their great power.

#### THE COURTESY OF OFFICE.

Much of the power of the priest is derived from his renunciations. He is called upon to renounce family ties, to surrender in a way natural friendships and a large number of social liberties which are innocent in themselves and are happily enjoyed by the laity in everyday life. The priest must be all things to all men. He is a living sacrifice immolated for the spiritual regeneration of his flock. He is God's representative to each soul. The courtesies of his office require him to be all of this. They imperatively forbid all forms of favoritism, resentment, personal dislike, indiscriminate fault-finding, and social boycott. A priest who allows personal resentments to exclude from the free and untrammelled use of his services any souls committed to his care, is in a sense really guilty of treason to his office. Not the coarser but rather the finer and more subtle forms of dislike, resentment, and exclusion are here held in mind. The supreme law of the priest is to sink his personal view in God. All resentments, favoritism, particular friendships, intolerance, and sternness which are called for in God's interest and are required of the priest by virtue of his office, are not only permitted but imperative. The priest who is selfish in his likes and dislikes and permits his resentments and attachments to direct his affections and govern his services, has an entirely false point of view. Nowhere else in the world is the longing for equality more definite or are its rewards more marked than in the case of all of those who have equal claim on the time and energy, the services, attention, and love of a pastor. One who seeks social intercourse only with the cul-

tured and well-to-do, and is obviously indifferent to the poor and lowly, will be far from following the example of Christ, far from understanding his mission to souls. A fine sense of the courtesy of office will lead the priest to obey the zeal which will make him all things to all men for the sake of God.

#### THE COURTESY OF BUSINESS

Fortunately or unfortunately as may be, business cares are thrown upon the shoulders of the priest no less than solicitude for souls. The management of the finances of an average parish is tedious and exacting. Contracts must be made, buildings must be erected, debts must be incurred, repairs must be provided for, growth must be anticipated, and purchases of sites for future purposes must be made. It is practically impossible to disassociate any longer finances from parochial management. Hence the average priest takes his place in the business affairs of his community. He is trained primarily for the service of souls. He knows theology better than book-keeping, and the forms of the sacraments better than the stock market. If the priest becomes a factor in the business world in spite of himself and with little chance for adequate preparation, he must know and respect the courtesies of business no less than its laws.

The roots of the courtesy of business are found in justice. A man should pay his debts: above all others, a priest should pay his debts. A man should keep his business promises: above all others, a priest should keep his business promises. The lower level of action fixed by civil and criminal law should be unthought of by the priest in his business dealings. A priest who neglects to pay his bills promptly, who makes business promises and then forgets them, who takes advantage of the respect in which he is held and wears out the patience of his creditor, has no understanding whatever of the courtesies of business as these are practised by good business men. A priest who would resort to excuses and subterfuges in order to delay payments or would express resentment at being dunned after having delayed payment, or would lose his temper and scold when a wearied creditor threatened to report him to his bishop, would show very poor understanding of the courtesies of business, if he had any inkling at all of them. The general

intention of paying a bill when one gets ready might satisfy a crude theology, but it would not satisfy the courtesies. A priest should wish to spare his creditor all embarrassment. He should offer him gladly such help as comes from the prompt payment of bills. When a business man with moderate capital cannot collect his bills, he is compelled to borrow. He pays interest while he is receiving none and he hurts his own credit because he is unable to pay his own bills. The average business man hesitates to dun a priest. Hence some business men prefer not to do business with a priest at all.

A priest wrote recently to a clerical friend, complaining of the "notoriously slack business methods of priests". A business man of the highest standing was heard to remark not long since that many business men dislike to deal with priests because these seem to lack fair appreciation of the processes, methods, and standards that must govern business relations. Now, a right understanding of the courtesies of business would protect us against much of this implied criticism, all of which is kindly stated and kindly meant. It is directed toward lack of methods and not toward lack of honesty, toward a presumed indifference to methods which condition the even march of business in the modern world. Promptness in meeting obligations, faithfulness in keeping business promises, gentlemanly tolerance of those who differ from us in business judgment, ought to be found in every priest. The priest ought to be noted for the high regard in which he holds the courtesies of business and the prompt respect which he pays to them. One who is abnormally touchy or sensitive, taking offence at the slightest provocation, even without provocation, will cause much embarrassment to others in business dealings. The administrator of an estate on one occasion paid a large sum of money to a priest who was named as beneficiary in a will. The priest received the check, and cashed it, but failed to complete the business transaction by acknowledging its receipt. Sometime since, two boys who had been students in a Catholic college and had entered business hopefully, called at the college to ask that their firm be permitted to secure part of the trade of the college. The young men stated their mission in customary business form, as they did everyday in dealing with business men. The priest to whom they were speaking

became angry, told them to mind their own business and informed them that he would place his business when and where he pleased. At a loss to understand this rudeness, the two young men returned to their office and reported the incident to the manager. He took up the matter and demanded an apology from the priest. Not the offender, but another who spoke for him, made the apology. A sufficiently wide acquaintance with business methods, average willingness to be guided by them, and disciplined self-appreciation which prevents us from suffering through excessive dignity, will enable us to understand the courtesies of business and will guide us in respecting them. There is no priest whose efficiency will not be promoted and whose happiness will not be advanced in doing this.

#### THE COURTESY OF LETTERS.

A generation ago, children were taught that every letter not insulting, merits a reply. The evolution in letter-writing that has occurred since then compels us to modify the principle, although it does not encourage us to forget it. Constant movement of population from city to city separates friends and scatters members of families. Letter-writing replaces association and the post office becomes an organic part of all friendships and of the family bond. Aptly indeed, the architects placed this inscription over the entrance to the Washington Post Office:

Messenger of sympathy and love  
Servant of parted friends  
Consoler of the lonely  
Bond of the scattered family  
Enlarger of the common life

The complex relations of business, multiplied by wonderful facilities of transportation and communication, have occasioned enormous expansion of business correspondence. The volume of business letters has become so great that genius has been called upon to devise methods of so filing letters that they may be found when wanted. Every kind of business resorts to letter-writing as a form of advertising. Inquiry by letter has become a standard method of research among scholars and public officials. The letter has become the recognized channel of communication between officers and members of organizations in even the same city. All kinds of philan-



thropic work are supported by contributions sent in answer to appeal made by letter. The growth of letter-writing forced us to abandon handwriting for the typewriter. It compelled us to pass on from the typewriter to the multigraph, and from the multigraph to the printing-press which turns out letter forms by tens of thousands. A large percentage of letters fail to receive any kind of reply. In order to overcome that difficulty, we began to enclose addressed envelopes for reply. When this method proved ineffective, we began to enclose stamped addressed envelopes for reply. Where even that method fails, we enclose stamped postal cards or envelopes with a printed form of reply on which the recipient has but to write "yes" or "no". But even this method reports a high percentage of failure. The most ingenious device that occurs to mind is that by which we tell the recipient of a letter that in the absence of a reply from him, we will presume that he answers our communication favorably. This permits nobody to escape. There will be no complete history of letter-writing which fails to take account of the number and size of the waste-baskets into which unopened letters are thrown. What are we to do in the face of this avalanche of letters that rush in upon us?

The courtesy of letters requires us to pay prompt and courteous attention to personal correspondence. He who neglects his personal correspondence, neglects his friend. He who neglects his friend is unworthy of the friendship. There is a feeling that personal correspondence should be written only in long-hand, otherwise the intervention of the stenographer interferes with the intimacies of friendship. Business letters which relate to business obligations have a very definite claim on our attention. The courtesy of business no less than the courtesy of letters requires that we give attention to all such correspondence promptly and intelligently. Letters written to priests by virtue of their office as pastors should of course be answered promptly and with care. Letters asking about parish records, about actual or former members of the parish, about the poor who may at one time have lived in the parish, should be answered promptly and in all possible detail. The marvelous efficiency of the post office in either delivering a letter or returning it to the writer is such that we are forbidden to ex-

plain charitably, neglect of such letters by presuming that they went astray. Neglect of letters of this kind is gross discourtesy no less than an offence against standards of fine feeling and respect for one's office.

On a certain occasion a priest sent out five hundred letters to as many fellow-priests, asking for the names of young men from their parishes who might be in attendance at a certain one of the larger American universities. The letter of inquiry was prompted by zeal in the interests of the faith of the students. Thirty out of the five hundred priests had the courtesy to answer. Hundreds of them had or could have obtained without difficulty the information asked. On another occasion a priest sent forty-five letters to men in public life, asking information necessary to complete a work which he was about to publish. The majority of the letters went to non-Catholic men in public life. Two of the inquiries were addressed to priests. Thirty-one replies were received, but neither priest was among those who felt that the courtesy of letters called for an answer. Perhaps few of us have failed to offend against the courtesy of letters. Usually all of us have suffered from neglect of it on the part of priests with whom we have had correspondence. A certain priest whose sense of humor is not among the least of his blessings, received the manuscript of this article before publication, because his criticism was desired by the author. The manuscript was mislaid and apparently lost. It was found, however, after a long search, under a pile of letters that the priest in question had neglected. He laughingly entered a plea of guilty and promised reformation for this offence against the courtesy of letters.

Letters of inquiry from scholars and students of various kinds who may not be known personally, should receive prompt attention when the priest finds it possible to be of service. The writer of a serious letter, who gives us credit for being gentlemen, should not have his impression converted into an illusion. Perhaps it would be well not to be too dogmatic about the courtesy of letters. Our behavior will satisfy reasonable standards if we abandon selfish notions and lazy ways and take an impersonal view of letter-writing in modern life. There are certain kinds of letters, particularly advertising

letters, to which we need pay no attention. There are other types of letters which should be neglected under no circumstances whatsoever. Between these two there will be found many other types toward which a priest may with propriety take an attitude dictated by circumstances. That attitude will be gentlemanly and creditable when it is dictated by a fine sense of courtesy. One must commend heartily a certain clergyman who, in a retreat given since these pages were first written, devoted an hour to the serious discussion of the ethics of letter-writing as it concerns the priest.

#### THE COURTESIES OF SOCIAL INTERCOURSE.

Of the courtesies of life there is no end. It would be tedious to attempt to pass them in review or to lay down with assumed self-confidence rules of behavior in the details of all walks of life. There are, for instance, the courtesies of personal appearance as it becomes a matter of concern to those with whom we associate. Whether or not we like it, the world at large associates neatness in appearance with intelligence and character. Civilization asks the educated man, the leader, the man who has had opportunities for culture, to conform to certain accepted standards in personal appearance. Any feature of personal appearance which indicates indifference to the impression made upon others, and a defiant independence of the canons of good taste, hurts the prestige of those who offend in this manner as it embarrasses those who love them. Furthermore, there are the courtesies of hospitality as these concern both host and guest; the courtesies of social intercourse in general, and in particular those which govern men in dealing with women in all of the relations of life; the courtesies by which youth venerates age, and age respects youth; the courtesies of travel.

The governing spirit of these courtesies is in the human heart. The practice of them without the spirit of them is vain and useless in the spiritual interpretation of life. The heart is not Christian until it understands the spirit of charity. Charity creates sympathy. Sympathy leads to understanding. Understanding enables us to see the place of the courtesies in the summing-up of life and it breeds the impulse which leads us to respect them.

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## THE PRIEST AND THE PRESS.

This country is not priest-ridden, but press-ridden.—*Longfellow.*

The Catholic clergy hold the responsibility of the success of everything Catholic. They must be behind every work or movement in the Church, else it is doomed to failure.—*The Rev. C. F. Thomas, S.T.L.*

To publish Catholic Journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.—*Pope Pius X.*

THE SUBJECT of this paper is so hackneyed, and the average subscriber to this REVIEW has himself written and said, or at least read and heard, so much about it, that it is perhaps somewhat rash to attempt any further discussion of it, even if one hopes to exemplify in its treatment the rule advocated by Benedict XV in his first Encyclical: "Old things, but in a new way." Yet, trite as are many, not to say most, of the considerations that proffer themselves to a writer on the press in general, or the Catholic paper in particular, the subject is one of such perennial importance that in reality no more apology should be needed for another exposition of some of its phases than is needed by a preacher for another sermon on the annually recurring Gospel of the Sunday. It is a matter as to which one may well apply the revised version of an old proverb: "You should not only strike the iron while 'tis hot, but should keep on striking the cold iron till it gets hot."

As an advisable preliminary to the present writer's statement of his views on the correlative duties of the clergy and the press, he may be pardoned for showing the credentials which will perhaps acquit him of impertinence in discussing the question at all. For the past quarter of a century, then, I have been connected, either as editorial contributor or as associate-editor, with a Catholic weekly. During the greater portion of that period, part of my daily work has been to examine carefully successive issues of the majority of Catholic periodicals published throughout the English-speaking world, and a more limited number of French papers and magazines as well. The convictions formed as a result of that experience may or may not be correct, but they are tolerably definite and settled. In any case, they *are* convictions, strong beliefs held on satisfactory evidence, not mere opinions loosely entertained

and readily changed, still less momentary impressions as variable as the lights and shadows that play over a summer lake.

In its widest, most general sense, "the press" denotes the sum total of printed literature; and even in its more specific sense, that in which it is applied to newspapers and other periodical publications, it is a multifarious entity subject to almost indefinite classification. For the purposes of the present article a brief division will be sufficient. The press with which the ordinary priest in this country has, or may have, to do comprises newspapers and periodicals that are: professedly anti-Catholic; non-Catholic, but religious; secular and ultra-sensational—"yellow journals"; secular and reputable; and Catholic. With regard to each of these divisions it behooves the priest, both in his personal and his pastoral capacity, to take a definite stand, to determine just what attitude is his congruous one, and to carry out in practice the line of conduct which in theory he recognizes as right and proper.

As far as the first two or three of these categories are concerned, his duty is fairly obvious. It is scarcely too much to say that the less a Catholic, clerical or lay, has to do with such papers, the better. Concerning anti-Catholic and sectarian periodicals, indeed, one's congruous attitude is unmistakably clear. Such publications are prohibited by the Index, which lays its ban upon "those newspapers and periodicals which, not only now and then, but regularly and of set purpose, attack religion and morality, or propagate anti-Catholic views". That last clause would seem to include not only such papers as the *Menace*, the *Peril*, etc., but the sectarian weeklies which professedly defend heresies and habitually contain matter derogatory to the Mass, the Blessed Virgin, and the Saints.

Now, the fact that these divisions of the press are "on the Index" imposes on the pastor two obligations. In the first place, he himself, as a rule, and without the due authorization of his ecclesiastical superiors, must not read them; in the second, he must instruct his people that the reading of them is sinful, and, according to the theologians, mortally so. It may be well in this connexion to remind the clergy, and more especially the younger portion thereof, that the brief of Leo XIII, prefixed to the edition of the Index revised by his

authority, states that it is binding "on all the faithful of the universe, regardless of race or language, nationality or country, education, learning, or station in life". It is to be feared that there is a tendency among the younger priests of this country to consider that their ordination exempted them *ipso facto* from obedience to the prescriptions of the Index; and we have even heard clerics flippantly assert that "such legislation was never meant to apply in this country, anyway". That is a serious mistake, and may easily be productive of disastrous consequences to even the most brilliant ecclesiastic. The common sense of the matter is well set forth in this paragraph from the little treatise of Father Betten, S.J.:

Suppose a person were so well grounded in faith and virtue, so thoroughly versed in theology, philosophy, and the natural sciences, that the reading of books, e. g. on Christian Science or the works of Voltaire, would not harm him. The Index prohibits these books; would he whom they could not harm be allowed to read them? As we put the case, he would not, by reading them, commit the sin of seriously endangering his soul. Yet he would sin by disregarding a positive law of the Church. These laws are like the precautionary measures taken by the civil authorities in times of epidemic; if they are to have the desired effect, they must be observed by all. When the community is under quarantine, those who declare themselves free from the disease must observe the regulations as well as the rest.<sup>1</sup>

Exceptional cases apart, then, the reading of anti-Catholic and of sectarian periodicals is a sin for any Catholic, priest or layman, who has not previously obtained due permission to read them from the ordinary, or other properly delegated ecclesiastical authority. The average pastor may do well to take account of this truth himself, and, as occasion serves, to expound it to his people. In his own case, at least, ignorance of the law which every man is presumed to know does not afford excuse.

As for the line of action to be taken by a pastor whose parish is being flooded with copies of disreputable anti-Catholic papers, there will naturally be a difference of opinion concerning the best methods to be pursued. Perhaps the safest course for the individual priest to follow is to discuss the whole question with his ordinary, explaining the effects of this vile prop-

<sup>1</sup> *The Roman Index of Forbidden Books*, p. 18.

aganda on his particular flock, and then adopt the course which the bishop advises as the most expedient. Diversity of circumstances will of course necessitate, or at least justify, variety of action; but in general it may be said that the "silent contempt" plan of treating these manifestations of bigotry is obsolescent, and ought to be obsolete. There should surely be sufficient dynamic force resident in the Catholic body of this country to prevent the dissemination of these blasphemous and calumniously vituperative periodicals through the agency of the U. S. mails, and there appears to be no good reason why the clergy should not use their influence in bringing about so desirable a consummation.

The periodicals which we have classed as secular and ultra-sensational deserve from the priest much the same treatment as those forbidden by the Index. Some of these yellow journals indeed constructively come under the same prohibition as forbidden books; and not a few of them are condemned by the natural law, independently of any positive decree of authority, which obliges us to guard our soul from serious danger. No spiritual guide who is also a sane observer of the times needs to be told that to peruse habitually, or even occasionally, certain popular newspapers is deliberately to seek the occasion of sin. It goes without saying that priests should eschew such perusal in their own case and protest against it in the case of their people.

As for reputable secular papers, a wide-awake, energetic pastor may well utilize them in furthering both his own personal work and the larger interests of the Church. The editors of such papers will, as a rule, welcome brief letters or pithy communications in which priests well known to their readers give the Catholic view of questions of the moment, or correct the false impressions produced by some quoted lecturer or preacher. In most of our cities and towns the Catholic priest is very generally recognized as a citizen of worth and standing, and it depends largely upon himself whether his beneficent influence be practically restricted to his own flock, or through the local press, judiciously used as the occasion offers, be extended to his fellow-citizens generally. Readers of the *New York Sun* will readily recall interesting communications contributed to that metropolitan journal by the late Dr.

McSweeney, Dr. Brann, Father Shanley, and other priests; and here is a concrete instance of the action I have in mind as I find it in a secular daily less noted than the *Sun*, published in a city much smaller than New York. The daily reported a sermon delivered, the previous evening, in one of the city's Protestant churches. One of the preacher's statements was: ". . . These utterances deal heavy blows at that church which has claimed for Mary what she has never claimed for herself; for if, as Catholicism suggests, Mary be equal with, if not superior to, the Deity. . . ." In the next issue of the paper appeared a brief letter from a priest, in which, after quoting the foregoing assertion, he went on to say:

The minister who made this outrageous statement is possibly in good faith. It must indeed be charitably presumed that he has not wittingly borne false witness against his neighbors; but all the same he enunciated a monstrous untruth. Had he taken the preliminary trouble to find out what *is* the Catholic doctrine about the honor given to the Blessed Virgin, he would have discovered, in so easily attainable a book as *Catholic Belief*, this categorical denial of his declaration: "Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God." Had he reflected for a moment on the import of the commonest Catholic prayer to the Blessed Virgin, the "Hail Mary", he could not but have recognized that his statement was not only untrue but utterly absurd. "Holy Mary, Mother of God," pleads the Catholic, "pray for us sinners, now and at the hour of our death." Why ask her to pray for us, if we consider her "equal with, if not superior to, the Deity"?

Such apologetic work as this, a mission in miniature to non-Catholics, is often possible, and, in our day especially, is surely worth while doing. Of other relations which the priest may well have with reputable secular newspapers, enough has been said in a recent contribution to this REVIEW to obviate any necessity of dwelling upon them here.

To come to the last of our divisions of "the press", Catholic papers and magazines: these, above all, merit the serious consideration and the many-sided active support of the clergy, and it is with respect to such periodicals that the average priest of the land is perhaps doing something less than his full duty.



Unfortunately, indeed, there are clerics not a few who seem to imagine that their principal, if not their sole, obligation with regard to the Catholic press is to speak of it disparagingly, to emphasize its alleged inferiority to its non-Catholic competitors, and to harp continually on its supposed limitations and consequent inefficiency. In the expressive, if not very elegant, vernacular of the man in the street, altogether too many priests in this country are knockers rather than boosters of our Catholic papers, censorious critics rather than generous helpers. Not that censorious criticism is always out of place, either concerning occasional issues of normally excellent periodicals, or concerning the habitual policy of some few self-styled Catholic journals; but the clerical attitude of passive indifference, or more or less active opposition, to the Catholic press generally is clearly wrong and indefensible.

To have done at once with exceptional cases, let it be admitted that the editor of this REVIEW has as much reason now as he had some years ago for declaring: "Of the large number of Catholic exchanges received by us, there are several that we could not allow to be read by respectable non-Catholics or young persons, from a legitimate fear of injuring the Catholic name or weakening the Catholic faith." In conversation with an American archbishop a year or two ago, the present writer mentioned among Catholic journals a paper published in the prelate's own city and edited by one of his own priests, and was not a little edified at the archbishop's peremptory comment: "That is *not* a Catholic paper." Only a few weeks ago I heard a well-known cleric, the sanity of whose judgment is very generally recognized, state his deliberate opinion that a certain famous (or notorious) American weekly has done more in the past few decades to lessen reverence for the hierarchy, to undermine ecclesiastical authority, and wantonly to antagonize respectable non-Catholics than any other one agency in the country. Yet the editor of the weekly in question is a priest, and he doubtless fondly imagines that his is a model Catholic paper.

Now, while it is no doubt deplorable that there should be even two or three so-called Catholic papers utterly unworthy of that name and of Catholic support, there is no use in exaggerating the evil or in making the vices of the exceptional

few a pretext for ignoring the virtues of the overwhelming majority. As a rule, our papers stand fairly well what the Rev. Dr. Heuser once stated to be the essential test of a Catholic journal: "orthodoxy in matters of faith, an elevated and elevating manner of treating all questions that have a moral aspect, and loyalty to legitimate authority in Church and State". With reasonable completeness they supply what Bishop Hedley declares should make up the contents of a really Catholic paper: "the true statement of all public information affecting the Church and the Catholic religion; the Catholic version of the constantly recurring 'scandals', as they are called, and of stories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comments of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this, we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge."

In stating that our papers are fairly efficient with respect to these major requirements of true Catholic journalism, I have no desire to minimize the defects in minor matters—mechanical make-up, varied attractiveness, topical timeliness, well-ordered departments, judicious selection of quoted matter, readableness, etc., etc., which one hears so often commented upon by clerical censors of diocesan, metropolitan, or cosmopolitan periodicals. These defects exist, although not perhaps in such superabundance as the hypercritical censor endeavors to make out; and they would not in all probability be materially lessened even if the present editors yielded up their chairs to their critics. While the average Catholic paper in this country may not be an exemplar of perfect journalism, it is probably conducted with considerably more ability than would, or could, be displayed in the editorial sanctum by the average priest who condemns it as "no good".

Such condemnation is perhaps at bottom merely an effort to tranquilize the priestly conscience which protests against sacerdotal neglect of duty in the matter of worthily support-

ing the Catholic press. That there *is* such a duty devolving upon priests, and especially upon pastors, is a fact admitting of no question whatever. Unless bishops, provincial synods, Catholic congresses, Roman Congregations, and Sovereign Pontiffs have been talking at random and counseling unadvisedly for the past half-century, Catholic priests and Catholic people under modern conditions are bound in conscience to foster Catholic journalism. No thoughtful ecclesiastic will contradict the statement that the obligation presses primarily upon the clergy rather than the laity, if for no other reason than this, that the specific business of the clergy is the extension of God's work and the furtherance of those religious ends which the apostolate of the press has in view. It would be easy, were it necessary, to fill page upon page of this periodical with wise words from the greatest churchmen of the age on a clerical duty which Leo XIII thus formulated: "Let the clergy foster these (Catholic) journals with all zeal, and aid them with their learning; and wherever they find men truly Catholic who are active in this work, let them give to these most generous support and favor."

The explanation of the all too common failure of American clerics to follow this advice is, not any doubt of its abstract justice and expediency, but the thoroughly human, if reprehensible, tendency to shirk, as individuals, obligations which are admittedly incumbent upon us as a body. The paramount need of the times, so far as our Catholic press is concerned, is perhaps the vivid realization by the individual priest—the concrete Father John, or Tom, or Maurice who is reading these pages—that to him personally is addressed this other papal utterance: "In vain will you build churches, give missions, found schools—all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press"; and that for all practical purposes "Catholic press" means for him, primarily, the duly authorized and accredited paper of his diocese or archdiocese. His possible contention that the success or failure, the flourishing growth or gradual decadence, the living or dying of the journal in question is no concern of his, none of his business, is a gross fallacy, the very reverse of the truth. The maintenance of an organ for the diffusion and the

defence of Catholic truth, as for the promotion of Catholic interests generally, emphatically *is* in some degree his business, a business which of course he is free to neglect but not without forfeiting his claim to the title of an enlightened, zealous, or even thoroughly honest, priest of God.

Given his willingness fully to acquit himself of his duty to the home paper which has the first claim upon him and his parishioners, how can he accomplish it? By earnest and persevering endeavors, as an individual and as a pastor, to enhance its efficiency and increase its circulation. As individual he can subscribe for it, read it, send it worth-while news items, "aid it with his learning" by writing for it (biographical or historical sketches, letters on timely topics, brief sermonettes, book reviews, doctrinal explanations, etc.), advertise in its columns, patronize its other advertisers, speak well of it to personal friends, say an occasional word of kindly encouragement to its editor, and pray that it may become a still more effective agency for the propagation of the faith, the defence of religious truth, and the promotion of Christian morality. As pastor he can instruct his people in season and out of season on the absolute necessity of their taking Catholic papers as the only practicable antidote to the poison of evil literature which is the outstanding danger of the day, he can advise them in passably strong terms not only to subscribe and pay for, but to read the paper or papers approved and encouraged by the ordinary of the diocese, he can promote the organization of clubs of subscribers, he can urge the needs and the claims of the Catholic press upon the members of his various societies, he can mould a Catholic public opinion that will brand as *un-Catholic* the home that does not receive at least one Catholic paper, he can introduce the paper into his school or at least can interest his school children in its contents, and he can secure the prayers of both children and adults for God's blessing in one of the most conspicuously important Catholic works of our time—the religious press.

It would be superfluous to insist on the point that, in the case of generous, energetic priestly service to the Catholic paper, virtue is emphatically its own reward. Should the selfish consideration, What is there in it for me? occur to the cleric who has hitherto been ignobly delinquent in this respect,

the experience of all pastors who have manifested zeal where he has shown indifference may be cited to assure him that his following their example is, even on selfish grounds, eminently worth while. Granted that he has the spiritual interests of his people at heart at all, it is safe to say that he will get from the paper much more than he gives. There is deeper truth than perhaps he takes account of in Leo XIII's comprehensive dictum: "A Catholic paper in a parish is a perpetual mission". In the mere matter of giving his people religious instruction on many a point which he never touches, and in interpreting for them the mind of the Church on questions of practical and timely interest, it renders him invaluable service; and in manifold other ways it effectively seconds his efforts to make his flock obedient children of the Church and genuinely God-fearing and God-loving men and women.

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#### SANCTITY—ACCORDING TO NATURE.

A FEATURE of St. Athanasius's Life of St. Antony the Hermit is the way in which he speaks of sanctity as being according to nature. At first the phrase sets one wondering. On reading further it becomes plain that St. Antony's own theory of holy living was to live according to nature and keep his powers in their natural state; and that in St. Athanasius's eyes this was the cause of the spiritual beauty of Antony's character.

It might be expected that in such a life as St. Antony's—so unusual in its outward circumstances, a life of aloofness from men and of conflict with spirits—we should find sanctity pictured as something unnatural and almost unintelligible, the absolute crushing of human nature and the cultivation of a mystical and unimaginable life in the soul. This is not at all the idea of sanctity that St. Athanasius heard from St. Antony and saw in him. To him sanctity is not the crushing of nature, but the freeing of nature. It is unnatural only as a perfectly ordered garden is unnatural. All that could hurt or kill or corrupt is shut out, and the plants that are chosen for growth are left free to grow to the full perfection of their nature. It

is a thing that could not happen unless reasonable beings had taken charge of the garden. If you regard reason as an intruder on nature, then you will call the garden she has made unnatural. But if, with all Catholic tradition, you regard reason as part (and the very noblest part) of nature, then you will think it most natural that reason should see what is the best that lower things are capable of, and should so control lower forces as to leave them free to grow to that best. In a similar way St. Antony views sanctity as the freeing and not the crushing of human nature. In our nature, besides our reason we have all our lower powers and instincts, all made by God, and therefore all good in their natural state; "for God made nothing evil". It is plain that they should be servants and helpers of reason—not rebels against her nor tyrants over her. If left to grow wild, some of them may grow so weak and cowardly that they cannot serve; others so headstrong and powerful that they cannot be ruled. This is unnatural, as unnatural as a twitching muscle or a withered limb in the body. When reason prevents such misgrowing, she is not destroying the nature of the lower powers, but preserving it and freeing it. St. Antony's idea therefore of perfection is each power growing in the state in which God made it; all lower powers at the beck and call of the soul; and the soul at the beck and call of God.

Further: the misgrowth of the lower powers takes place in the process of thinking. A thought wakes the feeling of anger. Continued thinking develops the feeling into a great passion; till in the end the passion becomes master of the soul's thoughts and will not let it think of anything else. The problem of keeping the lower powers in a healthy state therefore reduces itself to the problem of keeping the thoughts in a healthy state.

When the soul keeps the mind according to nature, then there is virtue. Now it is according to nature when it remains as it was made; for it was made good and absolutely straight. . . . The soul's being straight means the mind being in a natural state as it was made. On the other hand, when it bends and is twisted from its natural state, then it is said that the soul is evil. So it is not a hard task; for if we abide as we were made we are in virtue, but if we dwell on evil thoughts we are judged as evil. . . . Let us guard ourselves from evil thoughts; and, like men entrusted with a prec-

ious thing, let us keep our soul for the Lord, that He may recognize His own handiwork since it is still such as He made it. And let it be our endeavor that anger may not rule us, nor concupiscence master us. (C. 20, 21.)

The issue involved is this: If for want of reason's control some lower powers grow gross and strong and dominate the whole character, are we to say that our nature is developing freely, or that it is being ruined and enslaved? And, on the other hand, if reason steadfastly keeps her proper control over all the other powers and faculties, will the effect on these be that they grow up starved and stunted (as from unnatural repression) or that they grow to their natural fullness and beauty? And the implied answer running all through this Life is that they will grow to their natural fullness and beauty. Reason's action on them is simply to prevent unnatural and vicious growths and so enable them to grow into healthy and vigorous servants of reason, which is their proper function in perfect manhood.

In a beautiful and striking passage (C. 14) St. Athanasius describes Antony's return to society after twenty years of absolute solitude. Here as in other places we can feel in the text the saint's thrill of joy at the spiritual beauty of what he is describing. What was to be expected, Antony's kinsfolk might wonder, in a man who for twenty years had held no converse with men? But St. Athanasius would rather put the question, What is to be expected in a man who for twenty years has kept his soul working the bidding of God, and all his faculties working the bidding of reason? And he describes the actual result with a saint's reverent pride in God's work—a spirit absolutely clear, neither shrunk with grief nor dissipated by pleasure, with no touch of levity, no touch of gloom, neither bashful nor elated at being met by a vast crowd; the whole man unvaryingly tranquil; since reason ruled him and his character was grown firm-set in the way that nature had meant it to grow. We meet the same thought again when St. Antony is discussing diabolical knowledge of the future. He concludes by saying:

If ever we care to know the future, let us be pure in mind. For I am sure that when a soul is pure on all sides and in her natural state, she becomes clear-sighted and can see more and further than the demons; having the Lord to show her.

And when describing Antony's peculiar charm which made strangers pick him out instantly in a company of monks "as if drawn by his eyes," St. Athanasius attributes it to the same cause. "Not by appearance or figure was he different from others, but by his ordered character and the purity of his soul. For his soul being at peace, he had his outer senses also untroubled."

Now while St. Athanasius is thus claiming that the spiritual life alone enables our powers to grow freely and naturally, and that the soul's action aims at guiding them according to nature, we know quite well that the world's complaint against the spiritual life is precisely this—that it will not suffer nature to grow freely, and will have everything done in opposition to nature and nothing done according to nature.

It is evident that the word nature is used in two senses. In the lower sense it is applied to lower things escaping or defying the control of higher. All diseases and deformities come from natural causes, and so we speak of freaks of nature. The uncontrolled growth of plants and animals is called a state of nature. In this lower sense, the word nature is applied to all possible growths and misgrowths of each separate power that we have. In the higher sense, the word includes not only these lower things, but the higher laws and powers which are able to control them. The higher power which attempts to build the perfect plant and animal out of each seed and egg is also a part of nature; and in this sense we say that its nature is blighted or stunted or perverted by misgrowths and deformities. And in this sense, man's nature does not consist of the uncontrolled possibilities of his lower powers, but of these powers with and controlled by reason.

It will be seen that in the first sense nature stands for something evil—lower things escaping and defying the due control of higher. In the second it stands for something good—the program given to things by God when He made them. The two senses are clearly explained in the *Imitation* (3:55): "Nature herself, which by Thee was created good and right, is now put for the vice and infirmity of corrupt nature."

Sometimes people use the word in the lower sense and at the same time claim for it the reverence which is due to it in the higher sense. Sometimes among the uneducated poor, often



among the licentious educated, the argument is used that it is useless trying to resist nature, that it is better and more manly to fulfil your nature, that religion is impossible because it asks for what is unnatural. Now taking nature in its higher sense—reason ruling over healthy powers—it is of course true that it is better and more manly to fulfil your nature, etc., and that any religion which contradicts nature must fail. But that is not at all what they mean. They mean that the lower powers are to be left uncontrolled by reason because they are called nature in the lower sense; and they claim for this evil thing all the reverence which belongs to nature in its higher sense.

The same fallacy inspires a whole school of pagan story-writers and poets in recent years. Their study is the possible monstrous growths of the lower powers when they escape from the control of reason or make reason their slave. Instead of calling them lower powers and monstrous growths, these writers call them elemental forces and primeval instincts, and so claim for them some of the mysterious reverence which we feel for nature; as though the knowledge that they are elements of man's nature from primeval time ought to make reason abdicate her natural queenship over them. Truly stated, the problem discussed in such writings is this: What would my passions be capable of, if, instead of belonging to a man whose reason can control them, they belonged to a beast and were themselves in supreme control? Of many possible evil fruits from such writings, these are two: the feeling that there is something magnificent and noble in throwing off the control of reason; and the pagan adoration of nature's powers of evil.

It is not long since reason was called from her own home to play the goddess in the streets. And now men deny her right to be queen in her own household. If reason cannot maintain her queenship, one or other of her servants is sure to escape her control and run wild. The point is that as soon as any faculty does so, it at once loses its natural perfection and tends to become abnormal, overgrown, monstrous. The spiritual life prevents such misgrowths, and thereby preserves and develops the natural beauty of the whole character.

Here we are faced with a startling fact. Reason is naturally queen of all our other powers. It is necessary for their

good and for hers that she should keep this queenship. And yet as a fact she cannot keep this natural queenship without supernatural aid.

It is an arresting picture, once it becomes clear to the mind : an assemblage of powers and faculties, all healthy to begin with, which are in the soul's care; and the soul incompetent by nature to keep them healthy. Each power grows by its own acts, and if only it could be made to act aright every time, then it would grow naturally and healthily. But to make each power act aright every time is just what the soul cannot do; and so inevitably after a few years of life some of the powers, by dint of wrong acting, will have grown unhealthy, unnatural, abnormal. It is the picture of a beautiful creation going to ruin for want of a hand strong enough to control its growth. In face of this picture, St. Thomas tells us it was natural to expect that man should be created not in a merely natural state, but supernaturally strengthened.

Si quis recte consideret, satis probabiliter poterit aestimare . . . quod Deus superiorem naturam inferiori ad hoc conjunxit ut ei dominaretur, et, si quod hujus dominii impedimentum ex defectu naturae contingeret, ejus speciali et supernaturali beneficio tolleretur. (*Contra Gentiles*, IV, 52.)

"One who looks at it rightly may reasonably judge that God joined the soul to the lower powers in order that she might rule them; and that whatever hindrance to this rule might arise from the shortcomings of nature would be removed by Him by a special and supernatural favor." Or, as he puts it a little later, "God and His grace supplying what nature lacked for this purpose". He is unfolding the reasonableness of the Catholic teaching about the penalty of original sin—that by mere nature the soul has not effective control over the powers; that it was natural to expect this control to be supplied as a supernatural gift, as it actually was; that in punishment for original sin man lost this supernatural gift and relapsed in this respect into the state of mere nature; and that now the soul only regains her lost sovereignty piecemeal and laboriously by help of new supernatural graces.

There are two paradoxes in this teaching—that it was natural to expect a supernatural state; and that our being in a

state of nature is evidence that we are in a state of punishment. St. Thomas makes them clear in a sentence. "Though this want of control seems in itself quite natural to man when we consider his nature from its lower side, nevertheless when we consider God's providence, and the dignity of the soul, we can reasonably infer that this want of control is a punishment."

"This want of control seems in itself quite natural when we consider man's nature from its lower side," says St. Thomas. I think Catholic and unbeliever are alike reluctant to admit this, through zeal for God's providence in one case, and for the competency of reason in the other. But the "consideration of our nature from its lower side" leaves no doubt on the point. Bacon mentions one consideration in the *Advancement of Learning*. It is this: Between our reason and the outer world are the imagination and the feelings or sensitive appetites. Now the imagination is linked directly to the feelings. Consequently, when an impression is received into the imagination, it does two things: it gives the reason something to think about, and it stirs the feelings directly, without any intervention of reason. Reason learns, in fact, not only that there is a visitor without, but also that one of her dogs is already barking at him or fawning on him. Evidently it is natural that the feeling is stirred independently of reason's control; since the same impression which acquaints reason stirs the feeling. We know, further, by daily experience that if reason decides that this is not a proper time for barking or fawning, the offending feeling does not subside at a mere word from reason; and this for the same cause—that the stirring of feelings depends not on the direct command of reason, but on the presence of images in the imagination.

St. Thomas mentions other considerations which point to the same conclusion, among them the fact that reason has to depend on the lower powers for getting any knowledge at all, and therefore easily learns error.

But the point of his argument is that to consider man's nature from its lower side only, does not give the full truth. Man was never meant to live a merely natural life. If he had been, then it would be a good argument to say, "In man's nature reason has no effective way of controlling the lower powers; therefore God meant them to be uncontrolled." But

since man is meant for a supernatural life, the good argument is, "God has not by nature given reason an effective way of controlling the powers; therefore He meant to supply it supernaturally."

This raises no difficulty as to the Providence of God: to provide by way of love is higher than to provide by way of law. We are made for personal intercourse with God; and that personal intercourse is the means by which He gives us the self-control that is needed for our well-being. This is so even now in our fallen state. A believer in merely natural religion might say, "I will obey the law of God, but I will not be His friend; and I will control myself without His daily help." But the answer is, "If you will not be His friend, you thereby disobey His law, since He wills you to be His friend. And you depend on His friendship for the self-control which you need even for your natural well-being."

There is a thought which meets us constantly in St. Augustine and St. Thomas, but which seems to have dropped out of our ordinary teaching. It is the thought of the parallel between sin and the penalty of original sin, of which we have been speaking. The "guilt" of original sin (as of all sin) is that a reasonable soul is not in loving subjection to God. The penalty spoken of is that the man's inferior powers are not under the control of his reason. The parity between these two is the point which these saints constantly dwell on. Man in throwing away the authority of God over his will, throws away that which gave his will authority over his members. He has chosen rebellion, and rebellion comes on him. When we look deeper, this likeness helps to remove the feeling of improbability which sometimes comes from thinking over rebellion against God—that a creature drawing all his powers moment by moment from God, should yet be able to use those powers against God. It is only a feeling that makes this seem improbable, and the feeling goes when we watch the same thing going on in our own petty kingdom. Who is it that rebels against the soul? An appetite or an imagination which owes its very being to the soul: it will die when the soul departs; it draws its present vitality moment by moment from the soul, and yet it can use that vitality to defy and to enslave the soul's will.

We may trace the parallel further, thinking of what has been lost. Though man's reasonable soul made it natural that he should know something of God, and obey His law, yet he was given something much higher than that: not to be a mere subject obeying the law, but to have personal intercourse with God as His child, receiving love and giving loving service. This supernatural gift of childhood made the soul's subjection to God easy and joyous, because loving. It was accompanied by the supernatural gift of control over the soul's powers; which made their subjection to the soul also easy and joyous. And both supernatural gifts were lost together.

J. B. McLAUGHLIN, O.S.B.

*Carlisle, England.*

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#### THE CONTRACTING OF DEBTS BY RELIGIOUS.

RELIGIOUS ORDERS, Congregations, or Communities, approved by the Church, are ecclesiastical bodies. Consequently in common with all other ecclesiastical societies or corporations they may legitimately possess temporal goods, which are necessary for their own support and for the successful outcome of their labors in religion. The property of religious does not belong to individuals, not even to superiors, but to the order, congregation, or institute as a whole. Religious superiors retain merely the administration of such property, which must be used according to the general and particular needs of the community, within the canonical regulations governing such matters. The administration, and even the ownership of such property, is subject to the jurisdiction, supreme as it is, of the Pope, who is free consequently to make special dispositions for safeguarding it. That such legislation is necessary, no one will deny.

Religious communities—and this possibly is especially true of women—led on by zeal for God's cause and the hope of extending their beneficent ministrations, have at times transgressed the bounds of worldly prudence in financial matters. Not always awake to the wiles of tricksters, they have been not infrequently imposed upon, and induced to enter into business schemes and make investments that were soon doomed to failure. Many lamentable examples of this nature occurred in

the United States a few years since. Such woeful incompetency on the part of some religious in managing their temporal affairs called forth an Instruction, *Inter ea*, anent this matter, from the Holy See, through the medium of the Sacred Congregation of Religious, on 30 July, 1909. For those religious especially who are not familiar with Latin, in which language the original decree appears, we submit the following English translation of the same, together with a few brief comments concerning it.

#### SACRED CONGREGATION OF RELIGIOUS

##### INSTRUCTION CONCERNING THE DEBTS AND FINANCIAL OBLIGATIONS WHICH RELIGIOUS COMMUNITIES MAY DESIRE TO CONTRACT.

Among the things which do most harm to Religious Communities, disturbing their tranquillity and imperilling their good name, the readiness with which they contract debts holds a chief place. For it often happens that debts are imprudently and excessively assumed in building and enlarging houses, in providing for too great a number of novices, in educating the young or caring for the distressed. While all these works are praiseworthy in themselves, or at least by reason of the end in view, nevertheless, since they do not always harmonize with Christian prudence and good management, and consequently are at variance with the letter and spirit of ecclesiastical regulations, they can neither be acceptable to God, nor of lasting benefit to those whose advantage is sought.

Because, moreover, these abuses of running into debt without the safeguards dictated by prudence, and often without the permission either of the Superior General or of the Holy See are constantly on the increase; because, too, of the special and really exceptional circumstances in which public and private financial matters are at present involved; lest any religious houses, owing to their own imprudent methods suffer loss in the future in contracting debts, Our Most Holy Father Pope Pius X, the opinion of their Eminences, the Cardinals of this Sacred Congregation of Religious, having been expressed in a general meeting held in the Vatican, 30 July, 1909, after matured deliberation has been pleased to decide, decree, and prescribe the following regulations, the strict observance of which is incumbent on all orders, congregations, or institutes of either sex, whether of solemn or simple vows, and on all monasteries, colleges, and religious houses, whether exempt or not from episcopal jurisdiction:

I. Superiors, *whether general, provincial or local*, shall not contract any *notable debt* or assume any *notable financial obligation*, directly or indirectly, by formal act or agreement or merely by buy-

ing on trust or credit, with or without giving *security* (mortgage, note, etc.), with or without the obligation of paying *interest*, by public or private *document*, *verbally* or *otherwise* ("directe vel indirecte, formaliter vel fiducialiter, hypothecarie vel simpliciter, cum onere vel absque onere reddituum seu fructuum, per publicum vel privatum instrumentum, oretenus vel aliter") :

(1) Without the previous consent of the *General* Council or Chapter, when the matter at issue pertains to the whole Congregation or to a house or houses directly subject to the jurisdiction of the general government ("curia generalis").

(2) Or without the previous consent of the *Provincial* Council or Councilors—and the express permission of the Superior General—after the *General* Council has passed favorably on the matter, when there is question of contracting debts or of assuming financial obligations by a *Provincial* or District Superior.

(3) Or without the previous consent of the *Local* Council of a monastery or house, by whatever name it may be designated, when said house is subject to any Provincial or District Superior, as well the express consent of the Superior General and of the General Council. Moreover, if the Order is divided into various congregations or communities, each with its own general or quasi-general superior or ruler, the permission of said superior general or ruler together with that of his or general council is likewise required.

(4) Or without the previous consent of the Local Council in the case of monasteries or houses which are not subject to any Superior General; while the permission of the *Ordinary* of the diocese or quasi-diocese *in writing* is necessary when such monasteries or houses are not truly exempt from the jurisdiction of the Ordinary.

II. In contracting debts or assuming financial liabilities a *notable amount* is one ranging from 500 to 1000 francs (\$100 to \$200) in the case of *individual monasteries or houses*; from 1000 to 5000 francs (\$200 to \$1000), for provinces or quasi-provinces; from 5000 francs (\$1000) upwards where the matter belongs to a general order or congregation. If a house, province, or general order or congregation wish to take upon itself debts or pecuniary responsibilities in excess of 10,000 francs (\$2000), the permission of the Holy See, in addition to the consent of the respective Council, as above, is likewise necessary.

III. It is not allowed to exceed the respective sums, set down in the foregoing number, by distinct or separate debts or obligations, no matter how the liabilities may have been or may be assumed; but the debts and obligations, individually and collectively, no matter how they arise, always coalesce. Therefore any permission granted to assume new debts or responsibilities shall be *without force or*

*value*, if previously existing debts or liabilities have not been cancelled.

IV. So, too, *Apostolic indults* or authorizations to contract debts or liabilities in excess of 10,000 francs (\$2000) shall be null, if the house, province, or general congregation, making the petition, fail to mention other debts or obligations, for which it is still responsible.

V. Congregations and institutes of simple vows, and other religious communities, that have no general, provincial or local *Councils*, shall *within three months* organize such Councils for the purpose of providing for the proper administration of financial matters. Monasteries and houses that are independent ("*sui juris*"), and which have no Council elected by the local *Chapter*, shall likewise *within three months* constitute such Council. The Councilors are to remain in office *three years*; they shall be *four* in number in monasteries or houses where there are *twelve* or more *electors*, and at least *two* in smaller communities.

VI. The voting to which reference is made in Number I must take place each time occasion arises: the votes shall be *secret*, and *not merely consultative* (a mere expression of opinion), but *effective* (the *consent*, or *majority* vote, of the Councilors, expressed not privately, but in a meeting, is demanded). Permissions, granted as a result of these votes, are to be given in *writing*, never orally. The *acts* or minutes of the Council shall be signed both by the *Superior* and by *each* of the *Councilors*.

VII. A *grave obligation* in conscience rests on superiors *not to conceal* from the Councilors either directly, or through the minister (treasurer, bursar) or otherwise, either wholly or partially, the existence of any property, income, money, bonds, donations, alms, or anything else of financial value, *even though these things be given as a personal offering* ("*intuitu personae*") to the Superior; nor shall they (Superiors) conceal the existence of debts or liabilities, however they may have been contracted, but everything shall be submitted *fully, exactly, candidly, and faithfully* ("*plene, exacte, sincere, fideliter*") to the inspection, examination, and approval of the Council. All documents likewise, relating to temporal possessions or their administration, shall be given to the Council for examination.

VIII. No *foundation* of a monastery or house, and no *extension* of a foundation or *change* therein, shall be made, when the necessary funds therefor are not at hand, and when consequently debts or financial obligations must be assumed, although the site or the building material (needed) be donated, or a part of the edifice be donated or gratuitously constructed: nor will a *promise* of even a *large sum* of money, to be contributed by *one or several benefactors*, suffice, because it often happens that such promises remain unfulfilled, to the serious detriment, material and moral, of religious.



IX. In order that moneys, revenues, or other income may be *legitimately placed* in safe, licit, and profitable investments, and that a wise selection may be made among the various investments available, the question, in each individual case, must be submitted to a *vote of the Council*, after said Council has been fully acquainted with the form, method, and other circumstances of the investment proposed. These same conditions as well as the general requirements of common law must be observed when any *change* in an existing investment is contemplated.

X. The regulations laid down in the Constitutions of the various religious orders in regard to the *three keys* of the safe, the inspection of the same, and the proper management of temporal possessions, where they are more rigid than those ordained in the different numbers of this Instruction, are still strictly in force in every particular, wherein they are not contrary to the present decree. And where the particular statutes of religious are silent in regard to the management of property, such provision must be made at once according to the method set forth in Chapter 6 of the *Normae*,<sup>1</sup> except in so far as those regulations have been modified in the present Instruction; and this applies not only to *nuns*, but to *men* as well, as is stated in a note on page 3 of the *Normae*.

XI. Lands, legacies and other possessions to which is attached an obligation of offering Masses, and the interest or revenue accruing therefrom, must not, even for a brief period, be burdened with debt or financial obligation of any sort; and money accepted for the application of manual or other Masses may not, under any pretext or for any reason whatever, be expended entirely or in part before the Masses have been offered, but said money must be kept intact. In this matter *special vigilance* is incumbent on both Superiors and Councilors.

XII. All that has been enacted by the Holy See in regard to the *dowry* of nuns or sisters must be studiously observed. Hence under no pretext and under no plea of advantage to be derived therefrom shall it be lawful to dispose of such dowries during the lifetime of the nuns or sisters to whom they belong: and when for most weighty reasons it may be deemed exceedingly advantageous to dispose of *one dowry only*, the permission of the *Apostolic See* is absolutely required.

XIII. *Donations* (by religious), even as alms or in charity, are prohibited, except on the conditions laid down by the *Holy See*, and

<sup>1</sup> The *Normae* or Rules, approved by the Sacred Congregation of Bishops and Regulars, 28 June, 1901, is a code of 325 articles or numbers, which the Sacred Congregation of Religious usually observes in approving new Congregations of simple vows.

within the limits specified in the *Constitutions* of the order or lawfully determined by the *Chapter*, or, where the Chapter is silent on the matter, by the *Superiors General* in union with their respective *Councils*.

XIV. Everything prescribed in the present Instruction applies not only to Orders, Congregations, or Institutes of men, but to those of *nuns and sisters* as well. All who *offend* against these regulations shall be punished severely, and when said offence consists in not obtaining the *permission* of the Holy See, when such permission is required either by general law or by virtue of the present Instruction, they become *ipso facto* subject to the penalties, contained in the canons, against those who are guilty of alienating ecclesiastical goods.

All things, even those worthy of special mention, to the contrary notwithstanding.

FR. I. C. CARDINAL VIVES, Prefect.

D. L. JANSSENS, O.S.B., Secretary.

#### COMMENTS.

The above Instruction is of universal application. It is clear. The mind of the Holy See in regard to the contracting of debts by religious is evident. While the words, Order, Congregation, and Institute have each their own specific meaning, in the present decree these and similar terms are employed synonymously. All religious communities, in the broadest acceptation of the phrase, of men or women, of solemn or simple vows, whether approved by the Holy See or merely diocesan, are strictly forbidden to contract debts or pecuniary liabilities in excess of the moderate amounts specified in Number II of the Instruction *Inter ea*. Beyond these sums religious are forbidden to contract debts directly for themselves or as sureties for others, to accept loans, property or donations that are not entirely free from encumbrances, to give mortgages, notes, or other securities, or simple promises, to hold property *in trust* (for others), to endorse notes or checks. All these things are prohibited, even though no obligation is assumed of paying interest or making any return or recompense whatsoever. The assumption by religious of financial responsibilities of any kind, under any conditions whatsoever, by agreement, pact, or contract, formal or otherwise, in writing or verbally, in excess of the sums allowed in Number II of the legislation under consideration, is absolutely prohibited under pain of *mortal*

*sin*, and even, in some cases, under penalty of severe canonical censure. In fact, the severest of all censures—excommunication—is incurred *ipso facto*, or without judicial sentence, by those who fail to obtain *the required papal permission* in this matter. An ordinary confessor, however, may remove this excommunication. Absolution is *not reserved* to Pope, Bishop, or other Superior (*Const. Apostol. Sedis*, Tit. 4, n. 3).

No new foundation, no extension of work, no cause, however just in itself or beneficial to religion or helpful to the needy and distressed, will justify the transgression of this law. Even within the moderate limits of liabilities which are permitted in the new legislation, religious superiors must obtain the consent of their respective councils, as directed in the Instruction. If sufficient excuse be found for entering into financial obligations in excess of the amounts determined by the present constitution, the additional formality of obtaining the permission of the Holy See must be observed.

A grave obligation in conscience is incumbent on religious superiors to set before their councilors, local, provincial or general, the true financial condition of their order, congregation, or separate houses, as may be required. A petition addressed to the Holy See for permission to borrow money or assume similar obligations should set forth accurately the financial standing, assets as well as liabilities, of the community. Any notable concealment in such petition, *intentional or otherwise*, in the liabilities actually resting on the community would nullify the papal rescript or grant.

It is apparent that some religious communities might be seriously hampered by the restrictions of which we have been speaking, since several small debts might in the aggregate exceed the sum specified in Number II of our Instruction. Notwithstanding this, however, the *total liability* of the community must remain within the limits prescribed. At times religious could scarcely arrange for the delivery of their annual supply of coal, without having the money on hand to meet the payment. The law is of universal application, while the standard of valuation differs greatly in different countries. The impeding of the work of religious in consequence of these regulations prompted the Archbishops of the United States to ask the Holy See, through His Excellency the Apostolic Delegate at

Washington, for more ample powers in these matters, somewhat akin to those that the American Hierarchy has enjoyed for years in regard to the alienation of ecclesiastical property. A favorable response was forthcoming. By virtue of special faculties received from His Holiness, the Sacred Congregation of Religious allowed the Apostolic Delegate to follow his own judgment and conscience in this matter, limiting the concession however to \$10,000 and to a term of ten years. A renewal of the grant may be justly expected at the expiration of this period. The letter of His Excellency, in which he concedes these special powers to the Bishops of the United States, is appended in full.

#### APOSTOLIC DELEGATION, U. S. A.

##### CIRCULAR LETTER SENT BY HIS EXCELLENCY THE APOSTOLIC DELEGATE TO THE ARCHBISHOPS OF THE UNITED STATES.

In accordance with the resolution passed at the last meeting of the Archbishops of the United States, I did not fail to ask of the Holy See an increase of the amount mentioned in the Decree of 15 September, 1909,<sup>2</sup> Paragraph II, as the greatest sum which religious communities could borrow without having the "*Beneplacitum Apostolicum*".

In answer to my petition, the S. C. de Religiosis has sent the following rescript:

Vigore specialium facultatum a SSmo Nostro concessarum, S. Congregatio, negotiis Religiosorum Sodalium praeposita, attentis expositis, preces remisit prudenti arbitrio et conscientiae Revmi Delegati Apostolici, ita tamen, ut summa non excedat 50,000 libellas, et ad decennium.

Datum Romae, 1 Septembris, 1910.

(Place of signature.)

I, therefore, in virtue of said rescript, hereby authorize, for a period of ten years, the Ordinaries of the dioceses of the United States, *onerata tamen eorum conscientia*, to permit the religious communities of their respective dioceses to contract debts up to the sum of 50,000 francs (\$10,000.00) without having recourse to the Holy See.

It is, however, to be remembered that all other provisions of the above-mentioned Decree of 15 September, 1909 (*Acta Apostolicae Sedis*, Vol. 1, No. 17), remain in full force.

<sup>2</sup> This is the date that the Instruction was officially published in the *Acta Apostolicae Sedis*.

I beg Your Eminence to communicate the contents of the present letter to your suffragans.

With sentiments of profound esteem, I remain,  
Sincerely yours in Christ,

D. FALCONIO,  
Apostolic Delegate.

11 October, 1910.

It will be noted that Monsignor Falconio grants the special powers in question to the *Ordinaries of Dioceses*, which term includes bishops, vicars general, and administrators of vacant sees. These diocesan authorities in the United States may, if prudence so dictate, permit any religious community dwelling within their territory, of men or women, whether of solemn or simple vows, strictly diocesan or otherwise, to assume financial obligations which in the aggregate do not exceed \$10,000. They will see that the consent of the *Council* is obtained, as prescribed by the Instruction *Inter ea*, as the only formality dispensed with is *recourse to Rome*. Are Ordinaries, then, obliged in this matter to consult their *Diocesan Board of Consultors*, as they are in *alienating ecclesiastical property*, the value of which exceeds \$5000 (*Third Plenary Council of Baltimore*, n. 20)? The Apostolic Delegate's letter is silent on this point. In a letter to Archbishop Katzer of Milwaukee, dated 15 January, 1903, in answer to certain queries proposed, Cardinal Gotti, Prefect of the Congregation of the Propaganda, declared: (1) that institutes of *simple* vows, whether of men or women, whether approved by Rome or merely diocesan, require the permission of the Holy See to alienate their goods; (2) that Bishops in the United States, by reason of the privilege granted them in regard to the alienation of ecclesiastical property, may *within the limits of their indult* permit such institutes to alienate their goods. The indult referred to limits a bishop's powers: when the value of the property in question exceeds \$5000 the opinion of the Diocesan Consultors must be asked. Does the new indult, communicated to our Bishops by the Apostolic Delegate, nullify the above declaration of Cardinal Gotti? Rome alone can give an authoritative answer. Meanwhile Bishops who are unwilling to accept an affirmative answer to this question, may with little inconvenience continue to submit these matters to their Diocesan Consultors.

A. B. MEEHAN.

*St. Bernard's Seminary, Rochester, N. Y.*



## Analecta.

ACTA BENEDICTI PP. XV.

I.

MOTU PROPRIO: QUAENAM INDULGENTIARUM CONCESSIONES  
S. CONGREGATIONI S. OFFICII SINT EXHIBENDAE.

BENEDICTUS PP. XV.

Quandoquidem in iis exsequendis quae decessor Noster sanctae memoriae Pius X Motu Proprio *Cum per apostolicas* die VII aprilis MCMX praescripsit de concessionibus Indulgentiarum a S. C. S. Officii recognoscendis, plures gravesque iam dubitationes extiterunt, Nos ut eas omnes praecidamus in posterum, Motu Proprio pariter et certa scientia, secundum decreta a Nostris decessoribus, Benedicto XIV die XXVIII ianuarii MDCCLVI, Pio IX die XIV aprilis MDCCLVI edita et ab ipso Pio X in Constitutione *Sapienti consilio* confirmata, decernimus et declaramus, illarum tantummodo sub poena nullitatis Supremae Congregationi exhibenda esse documenta Indulgentiarum, quae universi catholici orbis christifidelibus concessae sint. Itaque nec Indulgentias *particulares*, quantumvis late pateant, nec facultates benedicendi pia obiecta eisque Indulgentias et privilegia adnectendi, quibusvis sacerdotibus tributas, iam nunc necesse erit Congregationis eiusdem recognitioni subicere.

Haec autem statuimus, sancimus, contrariis quibuslibet, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die XVI septembris MCMXV, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

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II.

EPISTOLA AD DILECTOS FILIOS PRAESIDEM AC SODALES  
COETUS SOLLEMNIBUS IN CANADA APPARANDIS TERTIO EX-  
EUNTE SAECULO AB ACCEPTA CATHOLICA FIDE.

Dilecti Filii, salutem et apostolicam benedictionem.—Non solum popularium vestrorum vestramque, in primis, honestare pietatem, sed auspicia etiam afferre rerum secunda visa Nobis sunt, quae nuntiatis, sollemnia ob elapsam tertium saeculum, ex quo primum canadenses in admirabile lumen Christi divino fuerunt munere beneficioque vocati. Hoc enim vobis, qui in iisdem apparandis elaboratis, propositum esse scribitis, peragenda celebritatis eam praescribere rationem, ut divinae veritatis et gratiae, cuius catholica religione compotes facti estis, ita sentiatis omnes et excellentiam et utilitatem, ut ad immortales agendas Deo gratias communia incitentur studia. Dignum plane fide ac sapientia vestra consilium, commendationem Nostram ea etiam de causa mereri arbitramur, quod grati in Deum animi officia, ab officiis haud voluit esse seiuncta gratiae significationis in Religiosos viros Franciscuales, quorum apostolica caritate maioribus vestris ac vobis tanta sunt parta bona. Quoniamque memoris gratique animi hoc munus, has esse intelligimus non ultimas partes, accepta beneficia non recolere tantum ac profiteri palam, sed etiam sancte fovere ac tueri, non dubitamus quin fructus, quos eorundem evangelicorum operariorum eduxit labor, non religiose tantum conservandos curetis, sed adamanda impensius in dies catholica disciplina, in primisque iungendis arctioribus cum Apostolica Sede studii obsequiique nexibus, in ampliorem omnes connitamina laetoremque adducere ubertatem.

Quod ut e sententia eveniat, caelestium auspicem donorum Nostraeque testem benevolentiae apostolicam benedictionem

vobis, dilecti Filii, et catholicis canadensibus universis peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XII septembris MCMXV, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

## SUPREMA SACRA CONGREGATIO S. OFFICII

(Sectio de Indulgentiis.)

DECRETUM: INVOCATIO AD B. V. A SSMO ROSARIO INDULGENTIA C DIERUM DITATUR.

*Die 1 octobris 1915.*

Ssmus D. N. D. Benedictus div. prov. Pp. XV, universis ex utroque sexu christifidelibus, quoties piam invocationem *Regina Sacratissimi Rosarii, ora pro nobis*, corde saltem contrito ac devote recitaverint, Indulgentiam *centum dierum*, defunctis quoque adplicabilem, benigne concessit. Praesenti in perpetuum valituro, absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis*.

## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

*26 August:* Mgr. Francis C. Kelley, of the Archdiocese of Chicago, made Protonotary Apostolic *ad instar participantium*.

*1 September:* Mgr. Francis O'Neill, of the Diocese of Newark, made Domestic Prelate of the Pope.

*15 September:* Mr. Daniel McCabe, of the Diocese of Salford, England, made Knight of the Order of St. Sylvester, P. M.

*23 September:* Mgr. Gerald P. Coghlan, Rector of the Church of Our Lady of Mercy, Philadelphia, made Domestic Prelate.

*23 September:* Mgr. Francis P. McGovern, V.F., Rector of St. Patrick's Church, Pottsville, Pa., made Domestic Prelate.



*23 September:* Mgr. Eugene M. Murphy, Rector of the Church of St. John the Baptist (Manayunk), Philadelphia, made Domestic Prelate.

*23 September:* Mgr. Michael J. Crane, Rector of the Church of St. Francis de Sales, Philadelphia, made Domestic Prelate.

*23 September:* Mgr. Hugh T. Henry, Litt.D., Rector of the Catholic High School for Boys, Philadelphia, made Domestic Prelate.

*23 September:* Mgr. Henry T. Drumgoole, D.D., Rector of the Theological Seminary, Overbrook, Philadelphia, made Domestic Prelate.

*(Belated Entries.)*

*27 March:* Mgr. Edward Wattmann, of the Diocese of Cleveland, made Honorary Chamberlain of the Pope.

*5 June:* Mgr. Alfonse Frattari, of the Diocese of La Plata, made Honorary Chamberlain of the Pope.

*28 July:* Messrs. Hugh Lumsden and John Charles Ogilvie Forbes, of the Diocese of Aberdeen, made Private Chamberlains of Cape and Sword.

*28 July:* Mr. John Craigen, of the Diocese of Aberdeen, made Honorary Private Chamberlain of Cape and Sword.

# Studies and Conferences.

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## OUR ANALEOTA.

The Roman documents for the month are :

POPE BENEDICT XV: 1. Motu Proprio defines which grants of indulgences have to be submitted, under penalty of being otherwise void, to the S. Congregation of the Council—only those, namely, which are made to the faithful throughout the world. 2. Letter from the Sovereign Pontiff to the President and members of the congress called for the purpose of celebrating the third centenary of the planting of the Catholic faith in Canada.

S. CONGREGATION OF THE HOLY OFFICE publishes the decree which gives an indulgence of three hundred days for the recitation of the invocation " Queen of the Most Holy Rosary, pray for us ".

ROMAN CURIA announces officially the recent pontifical appointments.

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## IS SUIOCIDE EVER JUSTIFIABLE?

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been recently maintained that a woman may take her own life to escape dishonor, or, at any rate, that we have no right to forbid her doing so (" W. H. K." in the *London Tablet*, 11 and 25 September, 1915). St. Thomas's arguments to the contrary are found lacking in " logical force and cogency ", and rather contemptuously spoken of as " borrowed from an old pagan ". I propose in this paper to consider the justness especially of the former assertion. As for the latter, it is well known that St. Thomas was, in philosophy, a follower of Aristotle. But if he borrowed the arguments of the Stagirite, which he did freely, it was only when he had first carefully weighed them in the balance of his own fine judgment, and found them not wanting.

The Angelic Doctor deals with this question in the *Summa*, 2a. 2ae., q. 64, a. 5. He declares that suicide is altogether unlawful, for three reasons. First, because it is against the law of nature which dictates the conservation of one's life,

and against the love which one owes oneself. Secondly, because man is by nature a member of society, and by taking his own life inflicts an injury on society. Thirdly, because life is a divine gift, and so subject to God who has power of life and death. He who takes his own life, therefore, sins against God, usurping His prerogative.<sup>1</sup>

The Saint next answers objections, which he is in the habit of putting to himself. In the answer to the third objection, the question we are concerned with is considered. It will be well to give in full both the objection and the answer to it:

*Obj.* It is lawful for one, of one's own free will, to incur a lesser evil in order to avoid a greater. So, one may cut off a diseased limb to save one's life. Now, it happens that by taking one's own life, one may escape a greater evil, such as extreme misery, or the disgrace of sin. Therefore it is lawful to take one's own life.

*Ans.* Man is master of himself by free will. Therefore man is free in regard to the things of this life which are ruled by his free will. But the passage from this life to a better is not in man's free will; it is in the hands of God. And so a man may not take his own life in order to attain to a better. Nor may he do so to escape any of the evils of this life; for the greatest and far the most terrible evil of this life is death, as Aristotle points out in the Third Book of the Ethics. Hence, to take one's life in order to escape present misery is to elect a greater evil in order to avoid a less. In like manner, it is not lawful for a man to put an end to his life on account of some past sin, because he thus does himself supreme injury in that he deprives himself of the needful time for repentance. Besides, the wrongdoer may not be put to death save by sentence of the court. So, too, it is not lawful for a woman to take her own life in order to escape being ravished, because she ought not to commit against herself the greatest crime, which is suicide, to avoid a less crime on the part of another. There is no sin on the woman's own part in being forced, if she does not consent: the body is not defiled but by consent of the will, as St. Lucy said. On the other hand, it is certain that fornication or adultery is a less crime than homicide, and much less than suicide, which is the gravest of all (*gravissimum*), in that it injures oneself to whom one owes the greatest love. It is also fraught with danger to one's soul, because no time remains to be rid of the sin by repentance. Neither is it lawful to take one's

<sup>1</sup> Cicero puts this argument in a nutshell: "Vetat enim dominans ille in nobis Deus in jussu hinc nos suo demigrare—God our Master forbids us to go hence without His orders"—Tusc. Quaest., lib. 1.

life for fear of consenting to sin, because evil is not to be done that good may come of it, nor to avoid evil, especially when the evil is less and it is uncertain whether it will happen. It is not to be taken for granted that one will consent; for God is able to save one from sin no matter how great the temptation.

To my mind this reasoning is of such singular cogency as to settle the question. It is never lawful for a woman to commit suicide in order to escape outrage. Of course, the virtue of chastity in itself ought to be preferred to life, and one ought freely to lay down one's life, if need were, in defence of it. But here is no question of the virtue of chastity; for "there is no sin on the woman's own part in being forced, if she does not consent". It is on this that the stress is to be laid. Chastity, as St. Augustine points out in discussing this question, is a virtue. As a virtue, it belongs to the soul. A woman is not robbed of it when her body is ravished against her will. What is more, even her "body is not defiled but by consent of the will". "If you force me," said St. Lucy to the tyrant, "chastity will be doubled to me for a crown." Therefore, to commit suicide in order to escape outrage is not to prefer death to dishonor, for dishonor there is none in outrage which is against one's will. Or, if dishonor there be, it is only in the eyes of the world; in the eyes of God, it is a title to higher honor still. A woman may well prefer death to dishonor when there is question of death inflicted by others. But when there is question of self-inflicted death, she may not, because evil is not to be done that good may come of it, or to avoid evil.

It is not true as alleged by the writer in *The Tablet*, that the argument of St. Thomas is based on the principle: "*Constat minus esse peccatum fornicationem vel adulterium, quam homicidium, et praecipue suiispsius*"—It is manifest that fornication or adultery is a less grievous sin than homicide, and especially than suicide." It is based, rather, on the principle laid down by the saint immediately before that, as cited above: "There is no sin on the woman's part in being forced;" nay, there is not even dishonor. The principle introduced by "*Constat*" does not serve to meet the objection which the Saint is directly answering; viz., that one may incur a lesser evil in order to avoid a greater, and that sometimes the taking of one's own life appears to be the lesser evil. The Saint

points out that death is the greatest of physical evils, and that self-inflicted death is a greater moral evil than fornication or adultery. If, then, one may not do evil that good may come of it, nor to avoid evil, much less may one do a greater evil to avoid a less evil. Still less may one do a greater evil to avoid a less on the part of another. The argument is *a fortiori*, and it is unanswerable. One may clinch it by pointing out that the woman in our case really does not, by taking her own life, prevent the sin of the brute who is attempting to assault her, but only the overt act. For *he who seeth a woman to lust after her hath already committed adultery with her in his heart*.

The authority of St. Jerome is invoked to justify suicide in the case we are discussing. In his commentary on the Book of Jonas, St. Jerome declares that suicide is never lawful "except it be when chastity is put in jeopardy". Here plainly there is question, not of bodily integrity, but of the virtue of chastity. Now St. Thomas shows that the virtue itself is not jeopardized, for that there is no sin in being forced without one's consent. And even if there be fear of consenting, the remedy lies not in committing the greater sin of self-murder, but in facing the danger with confidence in the divine protection, as did with such happy result St. Lucy. For the rest, while St. Jerome is the Doctor Maximus in Sacred Scripture, St. Thomas is the Doctor Maximus in Theology. And the convincing arguments that he puts forward in treating this question *ex professo*, must needs outweigh what is really no more than an *obiter dictum* on the part of St. Jerome.

✠ ALEXANDER MACDONALD,  
Bishop of Victoria.

#### THE ORGAN AT COMMUNION.

*Qu.* Is it rubrical to play the organ softly and devotionally at the Communion of the Mass? We have a devout organist whose beautiful modulations on the instrument at Mass are to many of us suggestive of prayer, of adoration and thanksgiving. But I have heard that the playing of the organ at Mass in this way is contrary to the liturgical law.

*Resp.* There is no rubric forbidding the playing of the organ as described above. Misapprehension as to what are

the restrictions in this regard may possibly arise from a too general interpretation of the rubrics of the *Caeremoniale Episcoporum*, I, 28, 13, or of the rulings of the Sacred Congregation of Rites which forbid the accompaniment of the organ at Mass, *unless it be to sustain the chant, so that the organ shall cease playing when the chant ceases* ("ad associandum et sustinendum cantum, silente organo cum silet cantus"<sup>1</sup>). But this decree, as is expressly stated in the context, refers to Masses in which by a previous and general law all organ accompaniment is forbidden—such as Masses of Requiem and those on ferials of Advent and Lent. With regard to these Masses the S. Congregation relaxed the general law (which requires plainsong or polyphony without organ accompaniment) wherever necessity, such as a lack of sufficient chorus, etc., seems to demand that the singing should be sustained by the organ. In these cases the organ might accompany the chant in order to help the voice, but beyond that it is not permissible.

For other Masses the playing of the organ is not prohibited so long as it is in keeping with the spirit of devotion. The Church prefers indeed silence to anything that does not foster the spirit of devotion. Moreover, whilst there are differences of feeling and opinion as to what is uplifting and devotional, not a few devout souls find that silence is a greater help to devotion than melody or harmony is. But that the Church is not opposed to any organ accompaniment which is reverential and free from sensational or sentimental associations, excepting that she reserves a note of restriction for seasons of sorrow and penance, is sufficiently clear from her enactments as indicated by the Constitution of Benedict XIV, *Annus qui hunc*, or by the Motu Proprio of Pius X (22 November, 1903). "Organi sonus cantum socians, vel eidem praeludens, interludens . . . non modo juxta naturam hujus instrumenti propriam perducatur, sed omnium qualitatum quibus musica vere sacra pollet particeps esto." It is likewise plain by implication from the numerous decrees of the S. Congregation which allow, for example, the organ to be played at the Mass for the First Communion of children, even where it is otherwise

<sup>1</sup> S. R. C., 11 May, 1911, ad 2.

forbidden, as in Lent. The admission by liturgists, too, of a soft and devotional modulation of the organ during the moments of adoration at the Elevation in Mass<sup>2</sup> would apply to the Communion as well. "Why should a postlude on the *Miserere* or *Dona nobis pacem* from the Agnus Dei," asks Dom Johner, O.S.B., in his *New School of Gregorian Chant*, "be less desirable during the Communion of the priest, than a prelude to the Postcommunion, since in view of what is going on at the altar, motives from the Agnus Dei are generally more appropriate?"<sup>3</sup> All these are indications of a practice which sanctions the use of the organ in the above circumstances.

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### THE CATHOLIC CENSUS AGAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was pointed out in an article on this topic<sup>1</sup> that the population total as given for the Catholics of the United States is open to many objections on account of its being obtained by methods not in keeping with the rules of sound statistics. The article has called forth comment from so competent an authority as the Chancellor of Indianapolis Diocese, showing the ordinary methods according to which rectors proceed when they account for the number of their flocks. If the form sent from the chanceries to the individual rectors is that of which a sample is given in the September number, 1915, page 332, I am not surprised that the returns should fail to be accurate. The Rev. Dr. Gavisk plainly points out the futility of any attempt to ascertain trustworthy statistics if we make the family the basis of our calculation.

The first thing the statistician must insist upon is a method by which he obtains a count of the individual souls in each parish. What that method is to be must be determined by the pastor of the parish. If he counts those only who actually contribute to the support of the church he excludes those who may be too poor as well as those who are neglectful of this duty. Yet "to the poor the Gospel is preached," says our

<sup>2</sup> *Repertorium Rituum*, Hartmann, chap. 147, n. 1.

<sup>3</sup> Preludes, Interludes, and Postludes, XVII, n. 259.

<sup>1</sup> See ECCLES. REVIEW, July, 1915, pp. 1-14.

Lord, and there is no warrant for excluding Catholics who would gladly help the Church, if they could. Here in Europe we have large numbers of such Catholics, who are accustomed to make use of the ministrations of the Church without contributing to it. They say, and say rightly, that the Church is founded by our Lord to take care of their souls and is accordingly bound to fulfil its duties even if they are poor and destitute. Moreover, millions of Europeans who have been raised and have lived in countries where the Church is endowed through the munificence of their ancestors, cross the Atlantic and settle in the States. Being often uneducated working people, they do not realize that you must build up the whole fabric of the Church without endowments or aid from the State or any other secular authority. They are undoubtedly wrong in thinking the Church sufficiently endowed everywhere to take care of itself; yet so long as they are poor they have the right to assume that the Church will recognize them as her children. There are also the poor to be counted whose needs are provided for by the generosity of the wealthier Catholics in the United States or by such agencies as the Church Extension Society, which is maintaining pastors of souls in places where Catholics are too few or too poor, or both, to support a missionary rector.

From all this it follows that it is an error to count as Catholics those only who contribute to the support of the Church. To assume that the "regular attendants" or "contributors" or "communicants" only are to be counted, would mean that a pastor has no duties toward the tepid, the negligent, or the perverted members of his flock. This may simplify his labors, but it is not apostle-like nor Catholic. The rules of pastoral theology do not admit this method. It is the "privilege" of certain Protestant churches to limit their exertions only to "respectable" people; but the Catholic priest is supposed to act on different principles.

Once this is admitted, there arises the further question of taking the exact census of each individual soul. It is beyond question that the house-to-house system advised by Dr. Gavisk is the best means of solving the problem. Still, since as many reliable data as possible should be obtained, the records of births, deaths, and marriages must also be kept.



These figures would include people who in life do not care very much about the Church, yet who are anxious that their children shall not remain heathens, and who would not wish to die without being reconciled to the Church. Nor is this all. The figure of births is a good test as to how the morality of a given congregation stands. It is a most painful fact, yet it must be confessed frankly, that the ugly vice of racial suicide is gradually increasing even within the fold. In European countries France was the first to yield to the temptation, and for a long time other countries were accustomed to make comparisons between their own fast-increasing populations and France's gradual decay. As the years went by, other countries followed in the footsteps of France. Recent statistics show that the birth-rate of London, Berlin, Vienna, Budapest, etc., is no better than that of Paris. True, the Catholic districts of Germany, for instance, are still untouched and by their high birth-rate counterbalance the defects of the rest of the country, so as to raise it to a point much higher than that of France. Withal, during the past forty-five years the decline is much more marked in Germany (from 41 per thousand to 29 per thousand) than in France (from 26 per thousand to 20 per thousand). No doubt something of this evil has crept also into American Catholic life and affects the statistics based upon the normal birth-rate.

Each rector has to send yearly the figures to the chancery. In this connexion it may perhaps be suggested that it is not sufficient for the chancellor simply to add up the figures as they are sent in. He is entitled to test them, and, as the case may be, correct them. For instance, if an over-modest rector gives the figures of his flock as very small, a statement not warranted by the baptism-figure, it would perhaps be useful for the chancellor to ask him to revise his statements in the interests of accuracy. The diocesan authority often controls a territory co-extensive with an entire State or at least with a notable part of it, and for this reason it can adopt in its reckonings methods somewhat different from those followed in the smaller ecclesiastical districts. If, for instance, the rectors are merely guessing their figures, which show decrease when there is excess of births over deaths, besides the increase from conversions and immigration, the chancellor will be quite safe in

basing his estimate on the total number of births, deaths, and conversions without paying further heed to the rector's obviously incorrect reports.

It may be well to point out here a statistical heresy which, if applied to a large number of dioceses, must greatly affect the statistics as set forth in the reports. In his article Dr. Gavisk introduces an instance (page 335) of statistical computation in the population of Cleveland Diocese based on the birth-rate of the State of Ohio, or on that of the four States composing the Province of Cincinnati. In both hypotheses he multiplies the birth-rate by the number of children's baptisms and assumes the result to be the Catholic population. Against this it must be remembered that the birth-rate is the figure showing how many births there are for every thousand people. It is obtained by the following mathematical process (the number of *children's* baptisms only being considered)—

$x$  (= the birth-rate) ; 1,000 = the number of baptisms ; total population ; hence  $x = \frac{\text{the number of baptisms} \times 1,000}{\text{total population}}$ .

If on the other hand one wishes to reverse the process, it is evident that the total population =  $\frac{\text{number of baptisms} \times 1,000}{\text{birth-rate}}$ .

Applying this rule to Cleveland Diocese, the instance cited by Dr. Gavisk (birth-rate of Ohio, 21.8 per thousand ; supposed Catholic birth-rate 23.98 or 24.0 per thousand).

(a) Ohio birth-rate

$$\frac{15,860 \times 1,000}{21.8} = \frac{15,860,000}{21.8} = \frac{158,600,000}{218} = 727,523$$

(b) supposed Catholic birth-rate

$$\frac{15,860 \times 1,000}{24.0} = \frac{15,860,000}{24} = \frac{1,982,500}{3} = 660,833$$

Of course both these results will seem so high to American Catholics as to be beyond probability. There is, however, no getting away from them, since the absolute number of children's baptisms stands unshaken, while on the other hand, the general birth-rate for the State is also deduced from the re-

sults of the State-made census. It is in this respect that the revisionary work of diocesan chancellors is needed. There are some current errors that would be set right if the investigation were pushed beyond a mere adding of results furnished by rectors. There are dioceses which in themselves, or at least taken together, are coëxtensive with a State. And if both the State and the Church authorities keep exact registers of the births, inferences can be drawn as to the relative strength of the Catholic Church in the area of the State in question. By looking more closely into the matter unexpected results may be discovered.

In order to corroborate what I have said, let us take the United States census of 1910 for the birth-rate and compare the data with those of the *Catholic Directory*, where the full reports are available.

If we look at the births, we find that among the newly-born the Catholic percentage is considerably higher than it is supposed to be among the general population. Sometimes the difference is not so great (Kentucky); at other times it is almost startling (Connecticut or Ohio). The reason may be found in what Dr. Gavisk suggests, viz., that there are Catholics who, though careless in the practice of their religion, yet are anxious to have their children baptized, and wish to receive the Last Sacraments. For the statistician therefore it would seem obligatory, in the light of these birth statistics, to place the Catholic figures several millions higher than they have been hitherto reckoned.

It may be urged that if the number of Catholics is really so large, it would seem that the Catholic birth-rate is yet too low. To this the answer is, (1) that the United States, being in point of religion a mixed community, will invariably show a certain loss to the Church by reason of mixed marriages, a fact which is apt to reduce the birth-rate of Catholic children. In States where Catholics are scattered and few this loss will be heavy. (2) Millions of Catholic immigrants actually living in the United States leave their families in Europe. The thousands of workingmen in the manufacturing districts of America do not count in computing the probable increase of the Catholic population by births based on pure statistics. In a parish with one thousand American-born and one thousand

<i>State.</i>	<i>Total Population.</i>	<i>Estimated Catholic Population.</i>	<i>Estimated Catholic Percentage.</i>	<i>Total Births.</i>	<i>Catholic Dioceses.</i>	<i>Total Catholic Births.</i>	<i>Ratio of Catholic Births to Total Births.</i>	<i>Corrected Catholic Percentage of State.</i>
Connecticut . . .	1,114,756	370,000	33.2	27,291	Hartford . . . . .	17,045	62.0 per thousand	55.8 per thousand
Indiana . . . . .	2,700,876	218,758	8.8	56,309	{ Fort Wayne (4,018) Indianapolis (3,898)	7,916	14.7 per thousand	13.2 per thousand
Kentucky (1911) . . .	2,289,905	147,607	6.4	60,732	{ Covington (1,597) Louisville (3,596)	5,190	8.5 per thousand	7.6 per thousand
Ohio . . . . .	4,767,121	619,265	12.9	100,969	{ Cleveland (15,670) Cincinnati (6,800) Columbus (3,801)	26,271	26.0 per thousand	23.4 per thousand
Vermont . . . . .	355,956	75,953	21.3	7,351	Burlington . . . . .	2,312	31.4 per thousand	28.2 per thousand

immigrants who leave their families in their old home, the birth of forty children would represent an unequal birth-rate compared to the population; still it would be high under the circumstances.

FORANEUS.

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"CATHOLIC" OR "ROMAN CATHOLIC".

To the Editor, THE ECCLESIASTICAL REVIEW.

Your reply to inquirer in the October number on this subject is not quite *ad rem*. He asked about a name, and you told him about a formula, like the boy who answered the question what his name was by saying: "I am the second son of John Jacobs, the barber". The facts of the case are simple enough. The Theological Commission of the Vatican Council proposed that a certain dogmatic decree should begin in this way: "The holy Roman Catholic Church believes and teaches that, etc." When this came before the Council the Archbishop of N. proposed an amendment to the effect that other word or words be inserted with "Roman", and that the words be so transposed that no one could take them to connote the distinctive name of the Church. He pointed out that the name of the Church is one thing, and that a description of the Church is another thing, adding that he could admit the word "Roman" in a description of the Church, but not in the distinctive name of the Church. After a spirited debate his amendment was approved and passed, so that the decree, as it now stands, begins thus: "The holy Catholic, Apostolic, Roman Church believes, etc." The amendment has, in a general way, been effective for the intended purpose, in spite of the fact that you have done the very thing which the Vatican Council tried to prevent. The word "Catholic" is appellative as well as descriptive, while "Roman" is descriptive but not appellative, when applied to the Church. The combination, "Roman Catholic", is not correct, even "by way of exception".

N. MCNEIL,

*Archbishop of Toronto, Canada.*

The REVIEW is fully in accord with His Grace, except on one point. We agree with him that the term "Catholic" is

*appellative*—we used the word *denotative*—as well as descriptive, while the term “Roman” is descriptive, but not appellative. By way of exception, however, it is proper, we think, to use the combination “Roman Catholic” to designate the Catholic Church, namely, when the term “Catholic” is not sufficiently descriptive to avoid misunderstanding. Immigrants, for example, are wisely warned to beware of the clergyman who calls himself Catholic, and they are exercising commendable caution when they ask the question: “Are you a Roman Catholic?” Dom Chapman in his chapter on the “Catholicity of the Church” in the volume entitled *Ecclesia* says: “In the true sense, Catholics use the phrase ‘Roman Catholic’ occasionally, when there is sufficient reason, for in their mouth everyone recognizes the meaning it bears” (p. 91). This is our contention. Billot, *De Ecclesia Christi*, p. 253, writes: ‘Nota quod additum ‘Romana’, usu consecratum, minime obstat evidentiæ huius signi, (i. e. Catholicitatis)’. It is hardly necessary to add that the occasional use of the phrase “Roman Catholic” does not imply agreement with the Branch Theory, just as the ordinary use of the word “Orthodox” to designate the Russian Church does not mean that one concedes the orthodoxy of that Church.

#### REQUIEM MASS FOR INTENTION PRO VIVO.

*Qu.* Would a priest fulfill the obligation of his stipend by saying a Requiem Mass for a “living intention”? I thank you in advance for an answer in the REVIEW.

*Resp.* The question as proposed is not quite clear. We take for granted, however, that our correspondent is not talking about the application of the Mass. We presume that he knows the strict obligation in justice of celebrating the Mass for the intention mentioned by the giver of the stipendium. This is elementary. If, however, the querist has reference to the rites, prayers, and vestments of the Mass—and we take that to be his meaning—the question is whether, when the giver of the stipend asks that the Mass be applied *pro vivo*, the celebrant may offer a *Requiem* Mass for that intention. On this point theologians distinguish between the application of the Mass, which is substantial in the quasi-contract between the donor

of the stipend and the celebrant, and the quality of the Mass, which is secondary in the quasi-contract. The application of the Mass is of strict obligation *sub gravi*; the quality of the Mass is of obligation only *sub levi*, and may therefore be changed if there is a good reason. Thus, Noldin says: " Obligationi applicandi *pro defunctis* satisfacit dicens Missam de Sancto, et pariter obligationi applicandi *pro vivis* satisfacit dicens Missam de Requiem; nullatenus autem convenit ut ita fiat, nisi iusta causa excuset " (*De Sacram.*, p. 218). Lehmkühl takes the same view: " Circumstantia *qualitatis Missae* ex se levem obligationem tantum afferre videtur, nisi forte eum qui stipendium dedit, propter peculiarem causam graviter offensum ire provideatur " (*Theol. Moral.*, II, p. 158). In the decrees to which Lehmkühl refers, the celebrant is advised to follow the wishes of the donor of the stipend, not only in regard to the substance, namely, the application of the Mass, but also in regard to the *quality* of the Mass.

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#### BINATING WHEN THERE IS NO LACK OF PRIESTS.

*Qu.* I am attached to a church in which there are six Masses every Sunday. We are three priests, altogether; consequently each has to say two Masses. Now, in the same parish and convenient to our church is the diocesan seminary, conducted by religious priests. These priests say Mass privately in the seminary. My question is: Are we in conscience permitted to duplicate, when the seminary priests might be available? I must add that these priests do not care to leave the seminary regularly on Sundays and that the state of affairs is perfectly well known to the bishop.

AUSTRALIENSIS.

*Resp.* The well known privilege of celebrating three Masses on Christmas Day and the similar privilege granted by Pope Benedict XV for All Souls' Day do not require any " justifying cause ", and may be used irrespectively of the presence or absence of other priests in the vicinity. The following cases of legitimate bination are recognized by common Church law: (1) when a priest who has already celebrated Mass finishes the Mass for a celebrant who is suddenly taken ill or otherwise is prevented from completing the Mass; (2) *necessitas viatici*: when a priest, having already celebrated, discovers that there are no consecrated particles, and the Holy Viaticum

must be administered; (3) when a priest has the administration of two parishes canonically erected, if there is no other priest available, he is obliged to celebrate two Masses on Sundays and holidays of obligation; (4) when he has the administration of one parish canonically erected, if the people cannot all be accommodated at the same time in the church edifice, and there is no other priest available, the pastor is obliged to celebrate two Masses. In both the third and the fourth case the ordinary of the diocese should be the judge as to the existence of the conditions justifying bination. This falls within the *jus ordinarium*, and no special faculties are required.

In other cases the faculty of celebrating two Masses on Sundays and holidays of obligation is a privilege which, in virtue of the faculties granted him by the Holy See, the ordinary of the diocese extends to some of the priests of his jurisdiction. In the various decrees bearing on this subject, the Holy See has always insisted on the existence of a serious reason (*gravis causa*), the usual reason of course being the need of a certain number of Masses to accommodate the faithful, and the lack of a sufficient number of priests to celebrate the necessary Masses. In considering this last point, the lack of a sufficient number of priests, theologians call attention to the difficulty mentioned by our correspondent from Australia. To put the case in its simplest terms: a priest who has charge of a mission, not a parish canonically erected, celebrates two Masses on Sunday, by virtue of the faculties given him by his bishop; he has no scruple about using the privilege while he is alone in the mission; if, however, another priest happens to be present, who would find it inconvenient to celebrate either of the parish Masses, may the pastor celebrate both these Masses as usual? The answer of theologians is that he may. When, however, the other priest is permanently present in the neighborhood, and is unwilling to celebrate one of the parish Masses, the priest in charge of the mission may continue to use his privilege, "unless the other priest be one whom the bishop may reasonably compel to celebrate in the mission church". In the case submitted by *Australiensis*, since "the state of affairs is perfectly well known to the bishop", it may be inferred that the bishop cannot "reasonably compel" the priests of the seminary to assist the clergy of the mission



church. Indeed, the bishop may be as much opposed to their leaving the seminary regularly on Sundays as they are unwilling, or perhaps, considering their duty in the seminary, unable to do so.

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### "AN ASPECT OF PROHIBITION."

To the Editor, *THE ECCLESIASTICAL REVIEW*:

In the *REVIEW* for October, Father Johnston has brought out clearly and cleverly one "Aspect of Prohibition". He concludes sententiously: "Priests who are giving aid to Prohibition, no matter how excellent their motives, may find some day that they have been playing with a boomerang."

From a theological viewpoint there is a good deal of truth in his treatment of the question, although one does hesitate to admit that Prohibition is almost synonymous with heresy. For Father Johnston goes to one extreme, while some Prohibitionists go too far in the opposite direction. It is possible that Catholic common sense might conciliate the two. For there is another aspect to the problem, an aspect equally worthy of consideration. Alcoholic drink and drinkers are losing favor steadily. Business houses, manufactories, railroads, are putting down more stringent rules all the time to prevent their employes from indulging in the consumption of alcohol, because it impairs their own and their firms' efficiency. Municipalities are hedging about drink emporiums with stricter regulations in the way of higher licenses, earlier closing and later opening hours, Sunday closing, etc. We still speak of blue laws and puritanical legislation in connexion with these measures, but it is at least remarkable that at the present day religion does not enter into all these rules and regulations. They are advocated and enforced by men of any and of no religion, merely from a commercial and economic standpoint.

In the face of this ever-growing sentiment against strong drink, the liquor interests are straining every nerve to resist all these regulations of their traffic, which are but a cutting down of privileges not essential to it. They countenance every violation of the law; they put up bonds for the law-breakers and furnish lawyers to defend them. They influence legislators, municipalities, and police forces to wink at the transgression of statutes and ordinances, although very often they have

it in their own power to prevent these violations or to call the violators to account. Illegal voting seems to be one of the means they resort to with the greatest readiness. If newspaper accounts are true, at the recent local-option election in Minneapolis there were ten thousand more votes cast than were ever registered in any previous election. In my own city the number of men's votes cast at the last local-option election exceeded by two thousand the highest number cast at any previous election. Everyone realizes that fraud has been perpetrated, and that wealthy liquor men are doing it through their henchmen.

Now, one need not be a heretic nor verging toward heresy to see that all these manifestations of high-handed law-breaking are having a most baneful effect; that they are simply playing havoc with all respect for law and with the law itself. A slight knowledge of human nature, aside from all theological bias, is enough to make us realize that many men have come to believe in Prohibition and to advocate it as the only way of obtaining some relief in a situation that is fast growing worse. Some are even frank enough to say that they do not believe in Prohibition as a cure-all, but vote for it as the only means now at hand to fill the liquor interests with the fear of the Lord, or of the law: when they see their business menaced by extinction, they may more readily submit to some regulation. If Catholics turn away completely with a lofty air of disdain from the movement, it seems likely that it will go on without them. If they take part in it, they will undoubtedly be able to soften down some of its worst features, for it has some very bad features. And all Prohibition workers outside the Church are by no means irreconcilable bigots, deprived of all sense of justice and fair play. There is nothing inherently evil in the movement: the evil comes in pushing it to extremes. And it is as great an evil to allow the liquor forces full sway as it is to go to the other excess of reprobating all use of spirituous drinks. We are very fond of saying that all temperance reform must begin with the individual: yes, indeed, with the individual drinker, but also with the individual manufacturer and dispenser.

To sum up. The religious aspect of Prohibition deserves consideration, and the movement should be closely watched by

Catholics. But the truth is that the religious side of the question has little weight with most advocates of Prohibition to-day. The economic, broadly human aspect is the moving principle. It is from this standpoint that the fight is being waged at present. While deprecating prohibition à outrance it may be well for Catholics not to stand aloof too much in surly opposition; for if we do, the consequences of such a policy may be as deplorable as those foreshadowed in another direction by Father Johnston.

SACERDOS.

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### THE VIOTROLA IN PLACE OF A CHOIR.

*Qu.* Would you kindly answer this question for me. I have two small missions; there is no choir in either. Could I use a Victrola, getting the records of the different parts of the Mass, to sing High Mass in these missions? This would be a great help to draw both Catholics and non-Catholics. Of course, I would arrange to have the congregation sing the responses.

*Resp.* Our correspondent's desire to bring non-Catholics as well as Catholics to the Sunday services in his missions is deserving of all praise. We sympathize with him in his efforts to train a choir, under the circumstances, to sing the parts of the Mass. The difficulties, as every priest realizes, are very great in country missions. Nevertheless, if he can teach his people to sing the responses, our subscriber may, by persevering, succeed in teaching them also to sing the parts of the Mass. In any case, the use of a Victrola is out of the question. In 1910, the S. Congregation of Rites was asked: "An, in Missa Solemni et aliis functionibus, in ecclesiis quibus est carentia magistri organi vel cantorum, etiam laicorum, liceat uti machina vulgo dicta *Grammofono*, pro cantu stricte liturgico gregoriano, partium variabilium aut invariabilium Missae Solemnis, hymnorum et aliorum canticorum?" By a decree (No. 4247), 11 February, 1910, the S. Congregation answered *Negative*.<sup>1</sup>

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### SECRET SOCIETIES AMONG COLORED CATHOLICS.

We are quite willing to accede to the request contained in Father Rahm's letter, published below. We wish, however,

<sup>1</sup> See ECCLES. REVIEW, Vol. XLII, p. 576.

to make our position clear in the matter. In our opinion, all societies calling themselves Freemasons, for instance, are condemned by the Church, whether they admit their affiliation with the Freemasons of Continental Europe or repudiate any such affiliation. Defenders of (white) Freemasons in America sometimes make the contention that the craft in this country has nothing to do with the anti-Christian activities of the lodges in France, Spain, or South America. We answer that, waiving aside the contention, of the truth of which we are not competent to judge, the (white) Freemasons of the United States are Freemasons, and therefore condemned. We think that the same reasoning applies to colored Freemasons. If, in the interests of colored Freemasons, the whole question were reopened by an inquiry into "their rituals, practices, etc.", as Mr. Drury suggests, why should not the same plea be made for reopening the case against white Freemasons in the United States? It is not a question of names, but of a society the fruits of whose activity are only too evident in European countries, a society at the same time so subtly, not to say cunningly, organized that investigation by the Church as to affiliation, agreement or disagreement of aims, conformity or divergence in ritual, practices, policy, etc., is, in the nature of the case, doomed to failure. We take this position in regard to all so-called Masons or other societies condemned by the Church, whether they acknowledge or repudiate affiliation with the societies actually existing at the time of the condemnation; and we consider that an examination of ritual, practices, etc., may fail to reveal the real aims and policy of so-called schismatic bodies of secret societies. However, we are glad to publish here both Father Rahm's letter and Mr. Drury's.

MORGANFIELD, KENTUCKY,  
24 October, 1915.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am sending you a letter I received from Mr. W. T. Drury, a Catholic lawyer, relative to an article in the October number of the REVIEW. Mr. Drury is a devout Catholic, well informed. Some time ago I had a very similar case of a "negro Mason" getting back to his Church. I am convinced that Mr. Drury is right in his opinion on this very important subject. I don't believe the Church has

condemned the lodges of these colored people, in as far as they are not authentic. Permit me then in the name of many interested, to ask you to continue this discussion, until we have the desired information. I think you would do well to publish Mr. Drury's letter.

With best wishes,

Sincerely yours,

C. E. RAHM.

Mr. W. T. Drury's letter to Father Rahm is as follows:

I notice on page 465, Vol. LIII (October, 1915, number) of *THE ECCLESIASTICAL REVIEW*, that some one has asked this question: "Do secret societies of the colored people, such as Freemasons, Knights of Pythias, Odd Fellows, fall under the papal condemnation of similar societies of white people?"

I have read the answer and I do not believe that when this answer was written the one who wrote it understood fully the question propounded.

There exist among the negroes several societies commonly known as "Ape Lodges"—for example, there are negro "Elks", "Odd Fellows", "Knights of Pythias", and "Free Masons". They use the same sort of jewelry—that is, pins, buttons, watch charms, etc., and imitate in every outward way they can, the lodge of the same name among the white people, yet these lodges have absolutely no connexion with the same lodges among the whites, and my information is they employ rituals that are different.

The Knights of Pythias (white) is incorporated by Act of Congress and has its chief office, as I am told, at Washington, D. C., whereas the Knights of Pythias (colored) is an unincorporated society and has its chief office at Frankfort, Ky., and from all I can learn, the other lodges mentioned are entirely separate and distinct from the lodges of the same name among white people. They are not connected with them in any way. The negro Elks in this State were proceeded against by the white Elks and forced to change their name and jewelry, yet they merely adopted slightly modified jewelry and some slightly modified name and went ahead.

The negro Odd Fellows and Negro Masons are not recognized by the white lodges of the same name and a member of one of these white lodges who might visit a colored lodge, if indeed he could, would be expelled.

Among the whites the Knights of Pythias is a fraternity some of whose members are insured, but among the negroes the Knights of Pythias is strictly an insurance association.

The Church directed its condemnation against the societies, not the names, and it seems to me that these negro societies are not to be

condemned for their names, but, if condemned at all, are to be condemned for their rituals, practices, etc. The Church must be just, and it is not just to condemn these societies because their names happen to be the same as the names of white societies that have been condemned. If they are to be condemned, then they can only be condemned after a hearing has been had and after it has been judicially ascertained that their rituals, practices, etc., not only justify but require their condemnation.

There are schisms in the Masonic order as well as among the Odd Fellows, and both of these societies refuse to affiliate with these schismatic bodies, but these schismatic bodies present a very different case from the colored orders of the same name, for these schismatic Masons, Odd Fellows, etc., have the same rituals, practices, etc., as the parent lodges and have only become separated because of their refusal to submit to discipline.

I hope you will appreciate the spirit in which this letter is written, and I believe some change should be made in the answer to this question.

Examination may disclose that these colored lodges should be condemned, but I do not think they are to be condemned without an examination.

Very truly yours,

W. T. DRURY.

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### A MATRIMONIAL CASE.

*Qu.* A is pledged to marry B. Both parties are practical Catholics. A is a member of a canonically erected parish. B, who is self-supporting, is employed in an institution which is within a canonically erected parish and which has a chapel and a chaplain (both permanent). She receives and has received the sacraments in the chapel of the institution at the hands of the chaplain. Her home is within a canonically erected parish, but for the past two years she has been at home only during her short annual vacation. I should like to know—

1. Who should be invited to perform the marriage ceremony—the pastor of B's home parish, or the chaplain of the institution, or the pastor of the parish in which the institution is situated?

2. In case B were to leave the institution prior to the marriage, how long would it take her to acquire a domicile in her parents' parish?

3. Should the parties provide the witnesses to the marriage, and should the witnesses be Catholics, and of age?

4. Must the banns of this marriage be published, and, if so, where? The parties desire as little publicity as possible, because of determined parental opposition, which may become outspoken, if not violent. Could a dispensation from the publication of banns in such a case be obtained?

*Resp.* 1. It is of course understood that, so far as the validity is concerned, the marriage may take place—(a) in the presence of the pastor of B's home parish, if performed within the limits of that parish; or (b) in the presence of the pastor of the parish where the institution is located, if performed within the limits of his parish; or (c) in the presence of the chaplain of the institution if he has been duly delegated to assist at marriages within the institution. It is clear also that, for the "liceity" of the function, the pastor of B's domicile or quasi-domicile may assist, and so may any other priest whose presence would be valid, if the parties have a good reason (*justa causa*) for inviting him, and if he has in any way jurisdiction over them ("subditos sibi habet").

2. It would seem, so far as one can judge from the details given, that B has a quasi-domicile in the institution and retains her domicile in her parents' parish. She could, therefore, be licitly married at any time in either place. Elsewhere, according to the ecclesiastical law as applied in the United States, she can acquire the quasi-domicile required for marriage by residing in a *parish*, some say in the *locality*, for thirty days, whether she intends to remain there permanently or not. The fact establishes the quasi-domicile; the intention need not be inquired into.

3. It is the custom that the parties provide the witnesses. The witnesses should, by preference, be Catholics and of age. It is strictly sufficient, however, that the witnesses have the use of reason and be able, in case of need, to testify to the marriage. Noldin (*De Sacram.*, p. 750) cites a decree of the Holy Office: "Non esse adhibendos (haereticos); posse tamen ab ordinario tolerari ex gravi causa, dummodo non adsit scandalum".

4. The banns of marriage should be published in A's parish, in B's parents' parish, and in the parish in which the institution is situated. The law is that they should be published in all places in which the parties may have a domicile or a quasi-

domicile. Parental opposition may or may not be a sufficient reason for granting a dispensation from the publication of the banns. If the opposition is unreasonable, the case is clear. Sometimes, however, the fact that the parents are opposed to the marriage may, on inquiry, reveal reasons why the marriage should not take place at all. In that case parental opposition could hardly be adduced as a reason for granting a dispensation.

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### "RE-MARRIAGE" AFTER DIVORCE.

*Qu.* Two Catholics contracted marriage validly before a priest. After some time they procured a divorce from the civil court. Some years passed; then they "made up", and now wish to live together again as man and wife. Before God and His Church their marriage has of course been valid all the time and they cannot repeat the sacramental consent. In the eyes of the civil law, however, they are not man and wife, and must be remarried. Should they renew their consent before a priest or should they be permitted to go before a civil magistrate? If before a priest, what formula should be used? And how can the priest make out the certificate required by the civil authorities? If the parties are allowed to go before a magistrate, will it not give scandal when it becomes known in the community? Moreover, if the secular official makes use of the ordinary formula, "Wilt thou, etc.", is there not a renewal of consent?

May I ask also about the so-called jubilee marriage, when some priests go through the same forms as at the real marriage? Is it permissible to do so?

*Resp.* In the case submitted, we do not see that anything can be done except to advise the parties to renew their consent before the civil authorities. As to the scandal, the real scandal was given when they obtained the divorce, and that, in a measure, is repaired when they decide to live together again as man and wife. People who are intelligent enough to understand the requirements of the civil law will not take scandal. If it were possible and practical to have the decree of divorce annulled, that naturally would restore the validity of the original marriage in the eyes of the civil law, and would be the simplest solution.

In regard to jubilee marriage celebrations, of course it is not permissible to use "the same forms as at the real mar-



riage". There is no form of blessing provided for an occasion of this kind. Nevertheless, the form given by Wapellhorst (*Compend. Lit. Sacrae*, n. 300) is, as that author says, "omnino rituali Romano consentanea", and may be used.

### PROPRIETY IN THE USE OF WORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A writer in the REVIEW for November (p. 564) pays me the compliment of saying that I am painstaking in the use of words. I wish I could pay him back the compliment of saying that he is painstaking in quoting the words used by me. But in truth I cannot. Dealing with the existence of life in isolated tissue, he writes: "One solution is that 'the formal constituent of the human organism is multiple'". The statement following "that" he incloses in inverted commas and attributes to me, giving the exact reference at the foot of the page.<sup>1</sup> I made no such statement. On the contrary, on that page, in that number of the REVIEW, I openly disavowed the false doctrine embodied in it. Here is the passage, including the sentence from which the words in question are garbled:

"The Pope and the Council are concerned with the substantial form, or formal constituent principle, of the human organism, which they affirm to be one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, which I conceive to be multiple. I do not think that the assumption of such multiplicity conflicts in any way with the teaching of the Pope or the Council; for it still remains true that the rational soul is the formal constituent principle of the whole organism, and the ultimate principle of all life in the organism, though not the intrinsic constituent principle of each cell. If each cell, as I maintain, 'has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body',<sup>2</sup> it is plain that this cannot be the rational soul."

It was not without surprise that, after reading on page 564 the critique of the statement garbled from the foregoing passage, I found the writer himself, later on in the course of his

<sup>1</sup> ECCLES. REVIEW, October, 1914, p. 463.

<sup>2</sup> ECCLES. REVIEW, April, 1914, p. 454.

article, adopting the same view of cell-life, and putting it forward as his own. These are his words:

"Now the cells of a living organism are but part of the individual. And though they follow their functions in the sphere of their own imperfect natures, they are not capable of becoming anything or of being anything but cells with [?] sensitive life adapted to a living organism. If they are detached, or the substantial form recedes, they can go on growing, for *they are endowed with vital forces, or secondary principles of life*, but their ultimate scope is curtailed, as the primary object of their reproduction no longer exists."<sup>3</sup>

The italics are mine. The view of cell-life is obviously the same, only that I speak of what he calls vital force, or secondary principle of life, in the cell as the "formal constituent principle" of it. Following analogy, as suggested by the doctrine of matter and form, I shall continue to do so, leaving others, as is meet, free to choose their own terminology. The bogey raised by the writer shall certainly not frighten me into abandoning the form of words I first used. He warns me that the use of it will render me liable to the charge of making every living cell a *suppositum*. But a cell is only an infinitesimal part of the organism, which itself is not a *suppositum* without the soul; I mean, viewed precisely apart from the soul that informs it. The writer should have studied more carefully the former of the two definitions in Latin cited by himself. As for the words cited from St. Thomas, they are not to the purpose. For it is plain that the Saint is there considering the formal constituent principle of the whole organism, which certain authorities conceived to be multiple. On the other hand, the multiplicity of vital principles which formally constitute the cells that make up the organism is part of the organism itself, or, as the schoolmen would express it, *se tenet ex parte materiae*. It no more affects the unicity of the substantial form in man than does the multiplicity of integrant parts in the human body or its marvelous complexity in chemical composition.

There are other phases of the same question of propriety in the use of words which I propose to take up in another issue.

✠ ALEXANDER MACDONALD,  
Bishop of Victoria.

<sup>3</sup> Pp. 572-573.

## OBLIGATION ARISING FROM ENGAGEMENT.

*Qu.* A (male, Catholic) and B (female, Catholic) were engaged to marry before the new marriage law went into effect. The engagement was verbal. A gave B an engagement ring. Later, A got into financial troubles and was unable to marry B. Through an intermediary, he secured the return of the ring from B; but the engagement was neither publicly announced nor publicly disavowed. A now desires to marry C. Must he first have a definite understanding with B? Is he bound *in foro conscientiae* to marry B or definitely to break with her?

*Resp.* Betrothal is a promise of future marriage, and implies mutual consent, true, sincere, not feigned nor coerced. Before the publication of the decree *Ne temere* it was not required that the betrothal be in writing. As a general rule, however, engagements were not regarded as having all the canonical effects of a betrothal, including the establishment of a diriment impediment, known as "public decency", between either of the contracting parties and the relatives of the other in the first degree. They were considered to be proposals of marriage made and accepted, but not promises in the canonical sense. In the case submitted, as in most similar cases, it is the duty of A to have an understanding with B, lest by waiting for him she suffer loss or inconvenience. The return of the ring, however, may be considered to have ended his obligation, since even a canonical betrothal was considered dissolved, before the publication of the *Ne temere*, by the mutual and free consent of the contracting parties. A's request for the ring and the return of it by B would signify such mutual consent.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### 9. JEWISH CHRISTOLOGIES (CONTINUED).

I. Montefiore. In our previous contribution on Christologies, we set forth the attitude toward Jesus which is found in the Talmud, medieval Jewish Christology, and several modern Jewish writers.<sup>1</sup>

The chiefest of these modern Jewish christologists, and undoubtedly the very ablest defender of what is termed Liberal Judaism, is C. G. Montefiore. In his theory, Liberal Judaism is not a varnished-over Judaism of old; not a religion got by the process of subtraction from Conservative Judaism; not the Yahwistic cult of the Mosaic books brought up to date—nothing of the sort. Liberal Judaism is an entirely distinct religion from old-fashioned Judaism—a new organism and an organic whole. This new organism is not a national religion but a universal:

Liberal Judaism believes in, and aims at, a universal Judaism, universal both in doctrine and in form. Liberal Judaism holds that a national religion is an absurdity, or, at all events, an anachronism. Just as Buddhism, Christianity, and Mohammedanism have adherents of many races, and by this very fact have shown their universality, so must it ultimately be with Judaism. The one Universal God cannot fitly be worshipped by a national cult. The national ceremonial has become too narrow for the Universal God. The clothes do not fit the religion.<sup>2</sup>

This universal religion is a vague and broad Unitarianism; a Theism that seems to have but two doctrines to its *Credo*—the Fatherhood of God and the brotherhood of man. The expectation of a personal Messiah gives way to the doctrine of "the Golden Age, the Messianic Era, the Kingdom of God". These "are doctrines which Judaism cannot relinquish, and which, with whatever changes of form and of manner, it must

<sup>1</sup> ECCL. REVIEW, November, 1915, pp. 598 ff.

<sup>2</sup> *Outlines of Liberal Judaism*. For the use of Parents and Teachers. By C. G. Montefiore (London: Macmillan & Co., Ltd. 1912), p. 293.

still continue to cherish and to teach".<sup>3</sup> The immortality of the soul is also one of such doctrines. The Golden Age would be "inadequate without the idea of personal immortality".<sup>4</sup>

In the Liberal Judaism of Montefiore, there should be no attitude of hostility toward Christianity.<sup>5</sup> Even respect should be had for the Gospels. Otherwise no good will come of the use thereof. It has been of little use hitherto for Jews to read the New Testament. For

Jewish scholars have usually taken up an attitude towards the New Testament, and more especially towards the Gospels, which does not lend itself to impartiality. It has not been a very fruitful and light-giving attitude.<sup>6</sup>

This obscurantist attitude should be given over. The study of the Gospels by the Jew should be done in an impartial manner:

It is of great importance for Jews to understand and appreciate aright the life and teaching of Jesus. What should be the right relation of Judaism to that teaching? What place should Jesus and his teaching take or fill in the religion of "his own people" to-day? What should be the place of the New Testament in Jewish eyes and for the Jewish religion? To find the due and proper answer to these questions seems to me one of the most important duties which lie before modern, and especially before liberal, Judaism.<sup>7</sup>

The Montefiore attitude toward Jesus must not be mistaken. We do not find it a "reverent spirit in which Mr. Montefiore approaches" Christian facts, as does Dr. W. J. Sparrow Simpson.<sup>8</sup> Quite the contrary. If it were not for Unitarians, Montefiore would have no sympathy whatever with Christianity. The Divinity of Jesus is as far as possible away from his Liberal Judaism:

It was the divinity of Jesus that was for the Jews the true stumbling-block to any scientific estimate of his teaching. *If all Chris-*

<sup>3</sup> Ibid., p. 9.

<sup>4</sup> Ibid., p. 153.

<sup>5</sup> Cf. *Some elements of the religious teaching of Jesus according to the synoptic gospels* (London, 1910).

<sup>6</sup> *The Synoptic Gospels*. Edited with a Commentary. By C. G. Montefiore. Three volumes. (London: Macmillan & Co., Ltd., 1909, I, p. xvii.)

<sup>7</sup> Ibid., p. xix.

<sup>8</sup> "Liberal Judaism and the Christian Faith," in *The Church Quarterly Review*, October, 1915.

tians had been Unitarians from the first, a drawing together and a good understanding between Jew and Christian as regards the place of Jesus in the history of Judaism and of religion would have been far easier.<sup>9</sup>

Moreover, as we have already said,<sup>10</sup> the respect that Montefiore has for Jesus is that which Loisy has for a mere phantom of scarce any historical existence, which has been gradually worked up into the Pauline Christ.

**II. Morris Joseph.** Another Jew of the liberal school is the Rev. Morris Joseph. He, too, gives up the idea of a personal Messiah:

The question whether a Messiah is to be one of the figures of the Messianic Age, or whether Israel is to be a nation once more and the Temple in Jerusalem the religious centre of the whole world, is not a vital question. We can be equally good Jews whatever view we hold on these points. They are details on which freedom of thought can be tolerated without injury to the Faith. But the same cannot be said of the Messianic idea. That is one of the essentials of our Creed, without which Judaism would have neither meaning nor life. If there is no Golden Age in store for the world . . . then Judaism is vain.<sup>11</sup>

Neither Joseph nor Montefiore nor any other liberal Jew tells us what is to constitute this Golden Era—the Messianic Kingdom.

**III. Friedländer.** Side by side with these broad ideas of men like Montefiore and Joseph, stands the old-fashioned Judaism of Friedländer. He harks back to Maimonides, the Jewish scholastic of the twelfth century; rejects Christianity and Liberal Judaism; and adheres to the old-time article of Jewish faith: "I firmly believe in the coming of the Messiah; and although he may tarry, I daily hope for his coming".<sup>12</sup> Christians he accuses of idolatry. Liberal Jews he also condemns:

There are some theologians who assume the Messianic period to be the most perfect state of civilization, but do not believe in the

<sup>9</sup> *Synoptic Gospels*, I, p. xviii.

<sup>10</sup> *ECCLES. REVIEW*, November, 1915, p. 606.

<sup>11</sup> *Judaism as Creed and Life*. By the Rev. Morris Joseph. (London: Macmillan & Co., Ltd. 1903, p. 172.)

<sup>12</sup> *The Jewish Religion*. By M. Friedländer. (London: Kegan, Paul & Co., 1910, p. 155.)

restoration of the Kingdom of David, the rebuilding of the Temple or the repossession of Palestine by the Jews. They altogether reject the national hope of the Jews. These theologians either misinterpret or wholly ignore the teaching of the Bible, and the Divine promises made through the men of God.<sup>13</sup>

IV. **Hirsch.** Another Jew who is strongly opposed to the vague Theism of Montefiore is S. A. Hirsch. In his address to the Zionist Conference in London in 1898, he berates the liberal school of Judaism:

There are some Jews, to whom such expressions as Zion, Jerusalem, Restoration, are only figurative names: metaphors to represent the universal spread of the religious idea of Israel. The word Zion is to them a mere spiritualization, a poetical form to symbolize certain ideas, an allegory, obscurely conceived and verging on mysticism. It is therefore necessary, before going any further, to make it clear that these notions are not ours.<sup>14</sup>

V. **Reinach.** There remains Solomon Reinach with whom to conclude the Jewish section of our Christological studies. He is a Member of the Institut de France, Curator of the Musée de Saint Germain, and Professor of École du Louvre.

1. *Prolific of Books.* Though a most voluminous writer, Reinach was scarcely heard of until he left his proper realm of archeology, and began to dabble in history of religions. He gathered and jumbled together the various mythologies of the world, squeezed them into correlation with revealed religion, and published the results in four volumes entitled *Cultes, mythes et religions*.<sup>15</sup> This more pretentious work was less portentous than the mere summary of these studies entitled *Orpheus*.<sup>16</sup> Of that widespread book we shall speak at some length.

2. *Orpheus, a worthless output.* Examined in a critical spirit, the *Orpheus* fails to convince. It is a mere hodge-podge that serves up *prejudices* against all supernatural religion, *gratuitous assumptions* of a mind adept in the process of pro-

<sup>13</sup> Ibid., p. 161.

<sup>14</sup> *A Book of Essays.* By S. A. Hirsch. London: Published by the Jewish Historical Society of England. Macmillan & Co., Ltd., 1905, pp. 151-166.

<sup>15</sup> Paris, 1904, 1912.

<sup>16</sup> Picard: Paris, 1909, 11th ed.

gressive assertion, and *fantastic flights* of an imagination that is eager to soar far and away beyond the reach of sober logic.

(a) Prejudices. Without any proof whatsoever, and merely to make a start along the lines of rationalism, Reinach defines religion as "A *collection of scruples* that are a stumbling-block to the free exercise of our faculties".<sup>17</sup>

The consequences of this definition are fully realized. "It *eliminates*, from the fundamental idea of religion, *God*, spiritual beings—in a word, all that one is wont to consider the *proper object* of the religious feeling." Religious impulses, then, are mere *scruples*. But what is a *scruple*? "We *scruple* to talk in a burial vault; we also *scruple* to enter the parlor carrying an umbrella". Are such impulses religious? Assuredly! The *scruple* that Reinach means is the Polynesian *taboo*. And the *taboo* has this distinctive characteristic that there is no motive for the thing *tabooed* or interdicted; hence the sanction of the *taboo* is not a penalty decreed by law but a calamity dreaded by the individual. By this very definition, all revealed religion is thrown out of court. A man's religious impulses are made out to be his *dreads*. There is no reason for the dreads; no law that gives rise to them; no sanction either divine or human. The dreads simply exist; and, existing, they make up the sum total of the religious impulses whereof a man is conscious.

(b) Gratuitous assumptions. In working out these *taboos*, deriving them from groundless dreads, summing them up into religions, Reinach makes so many gratuitous assumptions as to leave us in a quandary. Which are worth the while to pursue? We instance the *scruple* against murder.

*Taboos* prevent large animals from devouring their young and from preying upon their own species. "It were impossible not merely to discover but even to conceive a mammal that would not be hindered by such *scruples*."<sup>18</sup> The idea of an instinct, given by God, and in keeping with the stronger instinct of reproduction, seems not to have entered into the mind of Solomon Reinach. He is more at home with the idea of the "scrupulous" hyena.

<sup>17</sup> *Orpheus*, p. 4.

<sup>18</sup> *Orpheus*, p. 6.



The *taboo* that prevents the hyena from preying upon its own species is precisely the same as that *scruple* which hinders one man from killing another. Murder within a tribe or a clan thus becomes a crime hard to expiate. And so the commandment came into being—"Thou shalt not kill". This commandment, Reinach says, should be interpreted—"Thou shalt not kill any one in thy tribe or clan." He cites, in proof of his revision of the Fifth Commandment, the slaughter of the foe of his folk that Yahweh ordained.<sup>19</sup>

In like manner everything beyond the purely natural and brutish in man is said to indicate merely an evolution of the *scrupulous savage* into the religious man. The noblest impulses of the heart of man—i. e. those toward his God—are mere relics of the *dreads of the barbarian*. And this is the sort of stuff that Reinach asks mothers to put into the hands of their daughters:

I assure all mammas that they may give this book to their daughters—so long, of course, as the light of history does not terrify them (*pour peur que la lumière de l'histoire ne les effraie pas*). The sacrifices I have been obliged to make are not at any rate much to be regretted; however, if the good will of the public responds to my efforts, I shall some day issue a more complete edition—for the mammas.<sup>20</sup>

The above paragraph shows the flippancy with which this rationalistic Jew strives to destroy the faith of his readers. The flimsiest sort of reasons are patched together to make up the "crazy quilt" of the *Orpheus*; and yet the patch-work has had a very considerable vogue and done irreparable damage in France, Spain, and Portugal. When we ask ourselves why such damage to faith, the only adequate explanation is the ignorance of the reader and his consequent readiness to be swung away from supernatural religion merely by the vociferations of a spell-binder on a soap-box, or the cocksureness of the progressive assertions of a facile pen in an attractive book or magazine. Notice the cocksureness of this facile and attractive passage:

<sup>19</sup> Cf. Numbers 31:7.

<sup>20</sup> *Orpheus*, p. x.

The idea of a soul separated from the body is a consequence of animism. Instinct suggests the idea, dreams confirm the suggestion. The Greeks represented the souls of the dead as little winged beings—as birds, serpents, butterflies (the Greek word *psyche*, soul, also designates the butterfly). In regard to the destiny of the dead, they had contradictory doctrines; these, however, did not develop all at once. The one that seems most ancient admits that the dead live on and on under the earth in an obscure existence which must be rendered more agreeable lest his spirit become a doer of ill. At his side, then, are set things familiar to him—his arms, painted and sculptured representations of his life on earth. Most important of all, libations and sacrifices are offered to him. And this cult rendered to ancestors has resulted in the obligations of the family and the state. The dead remain the friends of their progeny, and give them counsel. It is at the tombs of chiefs, of ancestors of powerful families, that the first oracles were given. These dead that one invokes, as Christianity invokes the saints, are called *heroes*.<sup>21</sup>

And so away goes the immortality of the soul. It is nothing more than an idea due to the animistic instinct—the instinct to animate all things, to endow all nature with life. This instinct, which Reinach falsely assumes to be the foundation of religion, is said to evoke the first suggestion of the soul's immortality. Dreams and dreads fix the idea that has been animistically suggested by instinct.

What proof has Reinach for all this? None is even hinted at. Proofs would make the *Orpheus* too heavy *pour les mam-mans*; and would effectively defer *les filles* from even attempting to gulp down Reinach's gratuitous assumptions. Professor Frazer has *proved* that animistic fear was neither universal nor primitive; and that the primitive reason of sacrifice was the communion with God.<sup>22</sup> Reinach merely *assumes* that sacrifices to the dead were due to the animistic fear of some calamity that would befall those neglectful of the dead. And so the Christian doctrine of the communion of saints is clear; it is the evolution of this fear which the "scrupulous savage" had to neglect his dead. The doctrine of purgatory, together with prayers for the dead,<sup>23</sup> is likewise suggested by the fear

<sup>21</sup> *Orpheus*, p. 118.

<sup>22</sup> Cf. *The Golden Bough*. Studies in Magic and Religion. London: Macmillan & Co., 1915, 3rd edition, revised and enlarged, just completed in 12 volumes.

<sup>23</sup> *Orpheus*, p. 119.

that the spirits of the dead may become doers of ill if their existence is not made more tolerable.

All this is hurled at the reader without the shred of a proof, a scientific reference, an authority to look up. Yes, there is a shred of a proof—that *butterfly*! Psyche in Greek means butterfly; and the Greeks represented the souls of the dead by butterflies! Hence it is clear as daylight that the idea of a soul separated from the body is merely a suggestion of an animistic dread; the result of a tendency to animate all nature; the Greek identification of the soul and the butterfly.

But what Greek ever used  $\psi\chi\acute{\eta}$  to designate the butterfly? The meaning is not listed in the latest edition of the unabridged Liddell and Scott.<sup>24</sup> The word is cognate to  $\acute{\upsilon}\omega$ , to *blow*. The root is seen in words that are connected in meaning with *wind*, *cold*, etc. It is only by one of his gratuitous assumptions that Reinach is able to say "the Greek word *psyche*, soul, also designates butterfly".

We can see no connexion of  $\psi\chi\acute{\eta}$  with the *butterfly* save in the fact that the goddess Psyche is represented by the Greeks with the wings of a butterfly or even as a butterfly. Nothing animistic follows from that. The winged Eros and his winged mistress Psyche are Love-on-the-wing and his Beloved-on-the-wing. And the winged idea is capable of as many interpretations as there are systems of interpretation of the vagaries of Greek and other mythologies. It is most gratuitous—worse, it is prostituting reason—to conclude from the winged Psyche that this Hellenistic representation of the mistress of Eros is an evolution from an animistic dread, an animistic instinct to animate all nature, an animistic suggestion of the soul's immortality. One might just as readily take the English name *butterfly* and conclude therefrom that the name designates an early savage idea that the beautiful creature was *butter-on-the-wing*—nothing more than the animistic suggestion that butter had a soul!

(c) Fantastic flights. In the *Orpheus*, we find not merely rationalistic prejudices and animistic gratuitous assumptions, but the fantastic flights of an imagination that is eager to soar far and away beyond the reach of sober logic and historic

<sup>24</sup> 8th ed., revised. New York: American Book Co.

truth. Father Lagrange, O.P.,<sup>25</sup> has taken the pains to pursue some of the *supposed facts* of Reinach; and found them garbled and falsely reported. Monsignor Batiffol, in his conferences given at Versailles,<sup>26</sup> scores a good point in noting that the *Orpheus* throws out the miracles of the Gospel as impossible,<sup>27</sup> and makes no derogatory remark while recording the great number of cures attributed to Aesculapius in the Epidaurus inscriptions.<sup>28</sup>

Fact after fact is accepted by the *Orpheus* from any kind of source of profane history; and cited without scientific references. Waiving the mythological vagaries that abound, we offer a few "facts" from Church history.

The Holy See needed money; hence the *extortions* of that See in the Middle Ages, the *sale of indulgences*, the *annats* (revenues of the first year contributed by beneficiaries), the *sin-tax*! Yes, there it all is again! Not only did the Holy See sell indulgences; but sold license to sin! John XXII drew up a code, stating exactly how much it would cost to do murder, larceny, etc.! Within quotation marks, we are told that "men, wicked enough to do those crimes, were besotted enough to pay the fee!" What proof is there of such degradation of the Holy See? We look to the footnote and read *Voltaire*! No book, no page of any specific edition of any work is given; but merely *Voltaire*! That is enough. Reinach says that *Voltaire* somewhere says that the lists of sin-taxes of John XXII were somewhere published! What more does any reasoning man want?<sup>29</sup>

Some more facts! The Roman Church imposed the Latin language as a liturgical language everywhere; and sought in this wise to make good the Latin *supremacy*. Witness the *Kyrie eleison* in the Latin liturgy—a relic of the superseded Greek!<sup>30</sup>

What an absurdity! Why, even to-day there are thirteen rites in union with Rome that have not a Latin liturgy. The

<sup>25</sup> *Quelques remarques sur l'Orpheus de M. Solomon Reinach* (Paris-Gabalda, 1910), p. 51.

<sup>26</sup> *Orpheus et l'évangile* (Paris: Gabalda, 1910), p. 240.

<sup>27</sup> *Orpheus*, p. 331.

<sup>28</sup> *Ibid.*, p. 137.

<sup>29</sup> See *Orpheus*, p. 402.

<sup>30</sup> *Orpheus*, p. 404.

smallest acquaintance with liturgies shows how jealous are the Orientals against Latin encroachments; and how adverse is the Roman See from any attempt to Latinize the Oriental liturgies. And as to the *Kyrie*, it is in the Coptic and the Syriac and other liturgies—a relic of an original Greek liturgy. What follows from this retention of the *Kyrie*? The historic proof of the attempt on the part of the Copts, the Melchites, and the other Orientals to subject to their jurisdiction all Christians who once used the superseded Greek liturgy? Yes, that is the absurd conclusion that Reinach's mode of argument would draw!

A few more *facts* and we shall leave the flights of Reinach. "The historical Jesus is really not discernible" in the Gospel narrative!<sup>81</sup> The whole story of the Passion is a rehash of the Babylonian Sacaea. At this feast, a condemned man was paraded as a king; in the end, the victim was despoiled of his finery, scourged, and hanged or crucified. Moreover, we know that, in Alexandria, the populace dubbed with the name *Karabas* one of these improvised kings. But *Karabas* means nothing either in Aramaic or Greek. Therefore, we must call the poor wretch *Barabas*. But *Barabas* means, in Aramaic, "the Son of the Father". You see the trend of this close-knit reasoning. Jesus claimed to be "the Son of the Father", *Barabas*. Therefore Jesus is merely the travestied *Karabas* of Alexandria. The Apostles misunderstood the Alexandrian affair; and took it to be an honor to *Barabas*. So they attached to Jesus the whole ceremony; and changed into a Jesus-myth that which was originally a rite.<sup>82</sup>

We fail to see any connexion whatsoever between the Gospel narrative and all this mixtum-gatherum from Babylon and Alexandria.

What right has Reinach to mix up the Sacaea of Babylon and an Alexandrian hubbub?

How in the world was a pagan ritualistic travesty of Babylon celebrated in Jerusalem with trappings of Alexandria?

The mock king of Babylon is called Zoaganes. By what linguistic twist or mental contortion can Zoaganes of Babylon become *Karabas* of Alexandria?

<sup>81</sup> *Orpheus*, p. 332.

<sup>82</sup> Cf. *Orpheus*, p. 339.

Why could not the name Karabas have a meaning in Aramaic? "Camel of the father", "Footstool of the father", are several of the meanings that would be linguistically defensible. This derivation is more scientific than that of Karabas from Barabbas—a word that Reinach unscientifically writes *Barabas*.

The name Barabbas was so common in Aramaic that nothing could be concluded from the coincidence, even if a mocking of that name had been travestied in a Jerusalem and not an Alexandrian hubbub.

Finally, although there were a resemblance in detail between the Passion of Jesus and an Alexandrian mockery, such a resemblance would be a mere coincidence and never conclusive to a right-reasoning man against the historical narrative of the New Testament writers.

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## Criticisms and Notes.

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THE CALIFORNIA PADRES AND THEIR MISSIONS. By Charles Francis Saunders and J. Smearton Chase. With illustrations. Houghton, Mifflin & Co., Boston. 1915. Pp. xi-418.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M. Vol. IV. Upper California. Part III. General History. With Illustrations, Tabular Reports, and Facsimiles. The James H. Barry Co., San Francisco. 1915. Pp. xxvii-817.

Men so much at home in "the land of sunshine" as those who here tell the story of the California Fathers, and men who with literary culture conjoin in their mental equipment so true an appreciation of noble aspirations and heroic accomplishments, as do both these writers, could hardly fail, when they set their hand to the task, to produce a narrative of the Spanish Missions on the West Coast that would be worth the reading. But one should not call theirs a "task"; for it has obviously been to them a labor of love to follow along the *camino real* the gentle sons of St. Francis as they gathered to the fold the degraded savages of the mountains and the deserts and converted them into civilized human beings as well as into true Christians. Neither of these two writers belongs to the faith whereby the Padres transformed the savage. One of them indeed, speaking, we may presume, likewise for his companion, declares that his "worshipping of God is after the way which Rome calls heresy". None the less do these non-Catholic writers tell the story of the Catholic Missions of California with fidelity, with unconcealed admiration, and with a charm of narrative that captivates and holds the reader from the first page to the last.

An outline map introduces the story. You see San Diego away down there near the border of Lower California. Most people who read know something of Padre Junipero and the founding in 1769 of the Mother Mission dedicated to St. James of Alcala. "To-day all that remains of those beginnings of civilization in California is one ancient date palm and some mounds of melted adobe. Amid the latter rises a huge cross built of pieces of square tile and bearing a commemorative inscription in Spanish and English." From San Diego, you go up the coast to San Luis Rey (1798), to San Juan Capistrano (1776); then leaving San Antonio (1816) farther inland, to San Gabriel (1771). Happy for you if you have been to Los Angeles and have gone out to San Gabriel to witness the wonderful

Mission Play—wonderful in the dramatic vividness with which it presents to the eye and the ear the rise and development of the Missions, but touchingly pathetic as it visualizes the desecration and destruction of those havens of religion and civilization. One who has been to the Mission Play—the analogue of Ober Ammergau—has seen the *camino real*, the miniature King's Highway, and has got a bird's-eye survey of the whole series of twenty-one Missions strung along the royal road up to San Francisco Solano, the youngest daughter of them all (1823), and hardly less a ruin now than her elder sisters.

It should be noted that the authors claim as "the special feature of the work that it presents for the first time in popular form the collection of facts" regarding the Padres themselves. "Those remarkable characters have been practically unknown, even by name, to the thousands of travelers who every year visit the California Missions, and even to many residents of California; yet many of them deserve to be household names in the land they did so much to civilize. The Franciscans were never self-advertisers and the personal element in their written records is accordingly very meagre. Nevertheless by gleaning a little here and a little there, one gets a fair taste of their quality, finding them in general a very human and lovable sort." This humanness and loveliness which shine out through the authors' accounts of the individual missions are further reflected from the charming little tales, mostly fictional, which accompany the historical narratives. Genial and pleasant are most of these tales, notably that of "Padre Urbano's Umbrella"—a charming bit of fancy. Others of them are typically pathetic—for instance, "The Exiles of Aqua Caliente", and "The Penance of Magdalena". However alluring it might be for the reviewer to linger over these delightful tales, he would much prefer that the reader should get his own joy by following them as they are told in the volume itself.

Everything about the book invites to reading—its format, letterpress, paper, and not least its pretty little bits of suggestive etching. Moreover, it is a book which having read one will find hardly less, if not more pleasure, in passing on to one's neighbor, and at Christmastide sending it as a token of good-will to one's friends.

One who has been introduced to the Missions through the charming idyls above noticed, or by any other medium, will want to know something more about their history. For this information he will do best to go to Father Engelhardt's monumental production. The fourth, a goodly quarto, volume has recently been published. The four volumes cover the general history of the Missions. When Fr.



Engelhardt was assigned by his superiors to the task of narrating the history of his Order in the United States, "it was thought that a popular narrative could be crowded into one book". A cursory view of the situation in California alone, however, soon "revealed such uncommon struggles in behalf of the Indians against military usurpation and colonist cupidity, accompanied and followed by such extraordinary misrepresentations and calumnies, that only a documentary history would satisfy the critical student and intelligent reader". It is this kind of a history, one that satisfies the demands of criticism, that finds completion in the present stately legal-looking quarto. "The character of the missionaries, their religious and moral principles, their object, methods, resources, successes and reverses . . . are faithfully recorded in these volumes." The author has dispassionately investigated the charges made against the missionaries and has brought to open day "the character of the men who originated, disseminated, or published them". The substructure of the historical monument has thus been laid broad and deep and the special history of the several missions can now be laid thereon. It seems almost naive, however, to read that, the clouds of misrepresentation having been lifted by the work thus far completed, "the history of the twenty-one Missions in detail will be a comparatively easy matter. Two or three volumes will suffice to relate all that is of note concerning the local affairs of the missions and their missionaries." It is to be hoped that Fr. Engelhardt may be spared to complete those "two or three volumes" on the history of "the twenty-one Missions". It requires, however, no great effort of the imagination to see the "two or three" doubling themselves, or the author mightily wrestling with the growing material so as to fasten it down to the Procrustean limits. Fr. Engelhardt modestly disclaims any "intention of producing a learned work or a work of literary merit". Readers of his pages will most likely think that he has done both. Be this as it may, there can be no question that those who go to this well of "rugged facts" will find therein an "almost inexhaustible fountain of inspiration".

**SPIRITUAL JOURNAL OF LUCIE OHRISTINE (1870-1908).** Edited by the Rev. A. Poulain, S.J. Translated from the French. Kegan Paul, Trench, Trübner & Co., London; B. Herder, St. Louis. 1915. Pp. 360.

"Lucie Christine" is a pseudonym. The Journal is none the less that of a real woman, a lady in the world, and the mother of a family. The editor of the Journal, Father Augustine Poulain, will be remembered as the author of a work on interior prayer. What is

here printed is an extract from a series of notebooks covering a period of thirty-eight years. The writer was one of those privileged souls whom God leads through great sufferings to a contemplative state akin to ecstasy. She had for some years been jotting down her impressions and resolutions without any thought of their serving a purpose beyond refreshing her own memory. After that her spiritual director obliged her to keep a record of the movements of her soul. Though a true mystic, and favored from her childhood with special graces, she managed to keep her spiritual gifts a secret from her own family and intimate friends. Eventually she attained a very high degree of union with God. She died, as she had distinctly foretold, in Holy Week, 1908, at the age of sixty-four. The Journal is an illustration of what God does for souls who sincerely aim at union with Him; and its special value seems to us to lie in what it teaches regarding the manner of bearing sufferings. In some sense it may serve as an object-lesson of what Fr. Poulain's book, *Graces of Interior Prayer*, sets forth methodically.

**CATHOLIC LIBRARY. Dogmatic Series.** By Roderick MacEachen, Priest of Columbus Diocese. In five volumes. Catholic Book Co., Wheeling, W. Va. 1915. Pp. 198, 231, 242, 226 and 229.

It is a pity that the present series of books was not published under a different heading, seeing that another undertaking bearing the title "The Catholic Library" has been for several years before the public. It is true, the collection before us, with characteristic American modesty, omits the definite article employed by the English publication. But not every prospective purchaser will notice this delicate bit of self-effacement practised by Uncle Samuel's relatives. However, aside from this, no doubt accidental, transgression of pre-empted title, the new series bids fair to merit for itself a claim to attention. In fact, the bright little booklets *arrest* your attention as soon as they come into the field of vision. Scarlet without and just a man's handful, you like to pick them up and hold them a while. Then you look within and the large, well-spaced letterpress wins you to read. And as you read you recognize the familiar truths of faith, set forth in clear facile fashion, a style that will please the intelligent reader, while it will lead him easily into such an intellectual communion with religious truths as to persuade him of the *rationabile obsequium fidei*. The five little volumes thus far published, bearing the subtitle "Dogmatic Series", comprise a complete summary of the truths of faith, the first booklet treating of God, Man, Revelation, and the fifth of the "Last Things". Though no general prospectus has been sent us, we presume that the volumes to

follow will constitute sections under which will be grouped other subjects of practical and literary value for Catholics, and no doubt for non-Catholics who are looking for the Kindly Light. For both classes of readers the present set of books makes a respectable Christmas gift.

**COLLECTIO RERUM LITURGICARUM.** Ad normam novissimarum Constitutionum Apostolicæ Sedis et recentiorum S. R. O. Decretorum concinnata a Jos. Wuest, O.S.S.R. Editio altera, aucta et emendata. Bostoniæ, Mass.: Typis Congregationis SSmi. Redemptoris. 1915. Pp. 353.

We had reason to commend, on its first appearance three years ago, this little *Vade mecum* for ecclesiastical students and priests who desire to have their liturgical doubts solved at short notice. The present edition greatly adds to our appreciation, not merely because it brings the information contained in the book up to the most recent requirements by embodying the latest decisions of the Holy See, but also because of the rearrangement of some of its principal parts with a view to greater clearness and accuracy of detail. For the same reason the typography has been improved. The topical Index has been much enlarged, so as to make reference to the contents more easy. In its present form it is a book which clerics are likely to use more frequently than any other volume of ecclesiastical information in their library, nor is it apt to disappoint them. Father Wuest has served his brethren in the sacred ministry to excellent purpose.

**WHAT MAY I HOPE?** An Inquiry into the Sources and Reasonableness of the Hopes of Humanity, especially the Social and Religious. By George Trumbull Ladd, LL.D. Longmans, Green, & Co., New York. Pp. 310.

We have here the completing volume of what may be called a philosophical tetralogy. Knowledge, conduct, belief (faith), and hope—the close logical interconnexion of the four volumes treating respectively of these subjects is too obvious to warrant any animadversion. The author, reversing the order of the themes, pithily sums up the leading results of his fourfold study: "My supreme hope," he says, "is that of a Divine Kingdom; my most controlling and comforting faith is personal trust in its King; my most rewarding and obligatory duty is His service; my highest and most worthy knowledge may be looked upon as growing wise in His ways" (p.

302). Manifestly, when conclusions like these are reached and ably as well as eloquently supported by a veteran professor in one of the foremost secular universities in the land, students of Catholic philosophy can only rejoice and applaud. For they see herein the vindication of their own principles and conclusions. Moreover, as they read the present volume attentively and dispassionately, with a mind to seek not what they must reject but what they can accept as accordant with their own positions, they will be gratified in finding how much there is in common between their own convictions and those upheld by the author. It might be desirable to offer some examples of these communal possessions, but to do so would carry us far beyond our fences.

Professor Ladd has essayed a difficult task; for while as regards *knowledge, conduct, and belief* his task was somewhat lightened by the labors of countless predecessors, in respect to *hope* this is far from being the case. Comparatively little has been, at least systematically, done in the study of hope. On the other hand, the subject of hope is vastly more elusive than are the relatively familiar phenomena of knowing, doing, and believing. It is a matter for congratulation, therefore, that Dr. Ladd has brought forth so much that is both informing and inspiring, as regards the nature and sources of hope, its rights and limitations, its practical uses, and its *amplexus* for the present life and a Divine Kingdom. His analyses and conclusions on these matters so subtle are, it need hardly be said, uniformly sound and practical. We will allow ourselves just one excerpt illustrative of this. Though longish, it may be taken as fairly typical. Amongst illusive hopes he instances those held out by Socialists—hopes which he claims “are wholly forbidden by the limitations which applied science puts upon all human endeavors”.

For, our growing knowledge of the physical universe and of the nature of man shows that most of these dreams can never, under the present constitution of Nature, physical and personal, be made to take the form of wake-a-day truth; that not a few of these plans are largely inconsistent with the fundamental conditions under which all forms of man's social organization come into being at all, or prove themselves unable to sustain the struggle for existence during any considerable length of time. That everybody should be made rich, or even provided with a satisfactory supply of material good by pooling the earnings of all; that children should be healthier and happier and more moral, when the care of the commune usurps the care of the family; that domestic purity and happiness should be promoted by greater freedom of divorce; that the ballot-box will be purified by doubling the number of voters; that business enterprises will be made surely prosperous by multiplying tenfold the number of directors; that the education of the public school, when carefully kept uncontaminated by instruction in the fundamental truths of morality and religion, and under the domination of those who have little interest and less wisdom in such important matters, can afford a substitute for the training of parental discipline, the study of sacred scripture at the father's side, and of prayer at the mother's knee; that human jealousies and injustices

and even the natural inequalities of men and women, born of widely differing ancestry and with widely differing natural gifts and opportunities, should be adjusted and equalized by acts of Congress—all these and many similar hopes of the rising Democracy and the more extreme of the Socialistic sects, as long as the nature of man and the nature of things are unchanged, will certainly remain unrealized. Worse than this will be the fate of the endeavors at their realization, if continued in the neglect of the underlying principles and lofty ideals of morality and religion. (P. 149.)

Passages such as this, abounding in sanity and practical wisdom, could be many times multiplied. Now while these would all contain matters upon which Catholic philosophers would be at one with Dr. Ladd, there could easily be found others regarding which this would not be the case. For instance, he seems to look upon the soul as "a series of phenomena" (p. 222). That this is his mind is confirmed by the summary way in which he dismisses the belief held by the "unreflective mind in the separability of the soul from the integrity of structure and functions of the body" (p. 221); but still more by his apparently maintaining that the hope of immortality is not conditioned by the soul's "essential, natural, substantial indestructibility"—a sort of *non posse mori* (pp. 221 and 241). We say these *seem* to be Dr. Ladd's opinions, for it is not quite clear whether he absolutely denies the "substantiality", the "natural indestructibility" of the soul, or whether his rejection relates simply to "the arguments", the demonstrations, in the form in which these were satisfactory "to the theology of the past" (p. 241). If, however, the soul is just "a series of phenomena", and not a "substance", a substantial, permanently abiding entity, it is impossible for the soul to have any "hope of immortality", or any state answering to a Divine Kingdom. And yet Professor Ladd contends for both these hopes. It can hardly be necessary to remind Professor Ladd that it is not only "the unreflective mind" that believes in "the separability of the soul from the body". St. Thomas Aquinas held this belief (or rather this *thesis*), and his was a mind surely not "unreflective". Nor was it only "the theology of the past" that held the *demonstrability* of the soul's substantiality and essential indestructibility. This position is maintained by thousands of scientists and philosophers to-day who in no wise yield place in point of critical acumen to the relatively small body of writers who think otherwise. Whether it be true that "the conceptions of the earlier day, as to what it is 'really to be a substance'" in the metaphysical sense, no longer satisfy either physics, or psychology, or ethics, or the philosophy of religion", will depend upon just what those vaguely hinted at "conceptions of the earlier day" really were. None the less, however, it is true that the conceptions held at the present day by a countless number of reflective minds as to what it is for the soul to

be a "substance", and an essentially immortal substance, will satisfy all the exigencies of physics, psychology, ethics, and the philosophy of religion.

Aside from the outright denial of the soul's substantial nature or at least uncertain grasp thereof, there lies at the bottom of Dr. Ladd's writing the fatal weakness of subjectivism which has vitiated all modern philosophy from the days of Descartes onward. The mind is not motived primarily from without but from within, not by the object, but by the subject, in its grasp of such fundamental truths as the existence of God, the substantiality, spirituality, and immortality of the soul. It is moved hereto by instinct, impulse, feeling, confidence, trust, hope. Hence we are not surprised to read that "the essentials of the belief in immortality for the individual can be maintained only in the form of a *confidence* [*italics ours*] that God in whom every individual of the human race lives and moves and has his being, will continue to preserve and to develop those whose preservation and progress accord with his most holy and beneficent World-plan. But the rising faith of religion is that this World-plan will somehow show itself in the future as the redemption of the race" (p. 260). And so the hope of immortality becomes "not only a permissible but a highly reasonable hope", so that "he who enters and faithfully pursues the Way may *expect* to reach toward the End; he who begins the life which is a union of heart and will with the Divine Life may reasonably—and in the highest form of success may assuredly—hope to attain the life immortal" (p. 261). There is no arrogance in the attitude of the Catholic philosopher when he maintains that He *knows* that the soul, being an imperishable "substance", *must* attain an immortal life of bliss—perfected development—if it fulfil in the present sphere of existence the requisite conditions, i. e. reasonable fidelity to its own nature; and, on the other hand that it *must* arrive at a no less immortal life of failure, loss, and misery, if it live abnormally in the present life and pass hence in such a state. The difference between Catholic philosophy and that held by Professor Ladd is, it will be seen, radical.

**HISTORY OF THE CATHOLIC CHURCH.** For Catholic Parochial and High Schools. By the Brothers of Mary (Brother Gustavus, Author), Oshkosh College, Oshkosh, Mo. Pp. 252.

Priests who are passing into the twilight of life look backward now and again with a comparing eye upon some of the educational instruments that were theirs in the morning of their school days—comparing, that is, the text-books over which they coned with those

enjoyed by the youngsters of to-day. Of course, it may be questioned whether any boy ever did *enjoy* a school book; but the fault for the absence of the joy lies in the boy, not in the modern book. It would be odious to make any explicit comparison here between the school books of the past and the present. The thought of contrast, however, comes to the mind of the reviewer as he glances through the above little manual of Church History. He certainly never came across a book of the kind, when he went to school. There were in those far-off days two or three abridgments of the subject, but they were edifying books for discursive perusal rather than for class purposes. Here, however, is a text-book that ought to satisfy the most exacting terms of modern pedagogy. Clear-cut paragraphs boldly headed so that the eye, the portal of the mind, is forced to stand wide open for the facts to enter. Numbered straight ahead, too, are these sections, from one to the (almost) three hundred, so that the intellect is helped to see the complete concatenation of events. Then come the "topical outlines" whereby the field is resurveyed and the synopsis reapprehended. Next follows the "references for reading", pointing out a very considerable list of easily accessible sources of further information. Beyond this are the "Notes", in which special items—terms, persons, places, and so on, pertinent to the text—are briefly explained. Lastly, there is a good topical index, which gives an additional key to the things worth while. There is in the beginning also a table of contents, which however fails somewhat of its full value by reason of the omission of the respective paging.

As regards both its contents and method the book is admirably adapted to the purpose for which the authors have designed it, namely, "to meet the requirements of the seventh and eighth grades of the parochial school, or of the first and second years of the high school"; and, we might add, the boys and girls who have mastered the little manual—a feat they may easily perform with the aid of a competent teacher—will possess an intelligent, and comprehensive knowledge of the Church's life—her doctrinal and sacramental ministries, her institutions, her heroes of sanctity, her great teachers, her conflicts with foes without and within, her defeats and victories—and, above all, her divine origin, conservation, and destiny. Any criticism that might be made would refer to points of omission rather than commission. Thus, for instance, it might have been well to have indicated the causes of the progress made by such movements as Mohammedanism, and the Reformation. The causes of the spread of Christianity have been indicated. Naturally the pupil may want to know why it was that these adverse currents grew and spread as they did. Of course these are matters that can be supplied by the teacher. Amongst the works of reference, the historical articles in

the *Catholic Encyclopedia* might have been especially indicated, since that great thesaurus, which is now so easily purchaseable, ought to be within easy reach of youths in our high schools. In conclusion may we not add a word of congratulation to the Brothers of Mary on having produced a manual that is so excellently adapted to its purpose—one that, while sufficiently elementary, is sufficiently comprehensive; one that is so well condensed, without being obscure or jejune; nor least, one that is so thoroughly methodical, without becoming a mere schematic outline.

**THE CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN. Vol. XII.**

November, 1915. Report of the Proceedings and Addresses of the Twelfth Annual Meeting at St. Paul, Minnesota, 28 June-1 July, 1915. Published quarterly by the Catholic Educational Association, Columbus, Ohio. Pp. 586.

The convention of St. Paul was a memorable event in the history of the Catholic Educational Association, as the work presented in the Report shows. The addresses at the general meetings covered the main aspects of the relations of the Church to education in its widest sense, including those elements which fit the Catholic for his duties as citizen in the commonwealth, and his attitude toward the public schools. The College and Seminary Departments had a joint session to discuss their mutual relations. The addresses of the Very Rev. J. P. O'Mahoney and Mgr. John B. Peterson of the Boston Seminary bear chiefly on this subject.

The most interesting and practical features of the Convention took shape in the discussions of the Parish School Department. Both in the Superintendents' Section and in the General Division, the papers read were enlightening and important in their bearings on the work of the teacher. The subjects of special training, supervision, particular disciplines, such as Bible teaching, commercial courses, and the training of defectives, were considered in their leading phases. The Report is a fine record of the admirable work which the Association is continually doing in an unpretentious but effective way.

**COLLECTED POEMS.** By Oondé Benoist Pallen. P. J. Kenedy & Sons. New York. 1915. Pp. 261.

**THE PILGRIM KINGS, GREGO AND GOYA, AND OTHER POEMS OF SPAIN.** By Thomas Walsh. The Macmillan Co., New York. 1915. Pp. 140.



**TALKS ABOUT POETS AND POETRY.** By the Rev. J. J. Malone.  
William P. Linehan, Melbourne. 1915. Pp. 195.

Few if any priests are without a love of genuine poetry. The literary apprenticeship through which they pass on their way to the sanctuary and their daily communion with the master singers of psalm and hymn serve to develop in them the germs of poesy that are natural to the human soul. It may, therefore, be presumed that such poetical works as those here introduced will interest the clergy, the more so that Christmastide is near at hand when one likes to give to others the treasures of song one has found to delight his own ear.

Poets are heralds of those higher things which men are likely to forget in the humdrum of daily toil and petty strife. Their voice, laden with murmurous echoes from distant, sunny shores, stirs men's souls as the autumn breezes stir the yellow leaves. If they are loyal to their sublime mission, men will always be ready to listen to the message they carry; for the fascination of poetry and song is as elemental and primitive as the charm of the mother's voice.

Condé Benoist Pallen is a bard baptized with heavenly fire and a prophet whose eyes have been touched to behold visions of glory and to dream golden dreams. He sings of the land of the holy Grail; the wonderful, misty land, that lies in the path of the rising sun, and which we all dimly remember as the home of the sweet fancies of innocent childhood when heaven lay about us and angels were our playmates. He touches the same strings of the harp of song that have thrilled in ecstatic rapture to the fingers of Dante. This royal kinship of genius he feels when he sings:

How may I sing, unworthy I,  
Our Lady's glorious sanctity?  
She whose celestial shoon  
Rest on the hornéd moon  
In Heaven's highest galaxy;  
She whom the poet sang of old  
In that rare vision told  
In soft Tuscan speech of gold,  
The spotless spouse and mother-maid.  
(*Maria Immaculata.*)

He is not a poet of doubt nor of gloomy pessimism, whose songs with their weary burden of the world's misery grate on our ears as the cavernous accents of the raven's funereal chants in the bleak days of Fall. Nor does he tune his lyre to the groveling tastes of those that have wedded their desires to the dust and worship at the altars of unhallowed fire. His muse is a chaste, consecrated virgin, whose eyes reflect the light of heaven and whose foot is on the thresh-

hold of another world. In "The New Rubaiyat" she sings of undying trust and unfaltering faith and rebukes the sensuous philosophy and the querulous pessimism of Omar. She divines the bright morn in the first streaks of grey and anticipates the dawn that skirts the darkest midnight hour.

The need of Faith from nature's secret learn;  
Reason from Faith and Faith from Love in turn  
Draws life and light; in One see all the rest,  
And in things seen the things unseen discern.

Lines which are thoroughly Dantesque in flavor and in their graphic vividness! In "Love and Death" the chords of hope become fuller and richer and swell into organ-like peals that drown in majestic harmonies the last shrill notes of wavering distrust; its keynote is jubilant triumph, as of one who having ascended to the crest of the mountain sees stretching before him the land of promise where tears are dried and death is swallowed up in life:

And looking now upon the bier,  
My love no longer drops a tear,  
For Death's vast mystery grows clear.

The same theme is magnificently handled in the two dramatic poems: "Aglæ" and "The Feast of Thalarchus". Though similar in leitmotif and structure, each presents different phases and new, surprising effects. Here are descriptions that glow with color and phrases of the deftest modeling, which haunt the memory with the echoes of their musical rhythm.

But the poet's harp is one of many strings, each one of which is made to yield sweet strains. Of love, song's eternal theme, needs must the poet sing. And he sings of it, not wantonly, but reverently and in accents chastened and refined. Bridal love he glorifies, and the sacramental love of parents. In "The Babe" he treats of a delicate theme with delicate touch and infinite tact. Yet here is a depth of emotion, as is rarely found in the wild surgings of passion that form the staple of modern poetry; it is the power that has gathered inward strength by discipline and restraint.

"In Circe's Den" embodies the inspiration of the poet fused with the divine anger and the fervor of the prophet. The rugged verse quivers with indignation and biting satire for the material tendencies of the age; withering is the poet's scorn for

Dullard and sot crammed full  
Of the meat of the flesh,  
Gross bulk ensnared and held  
In the sense's mesh.

By way of contrast the same poem contains verses radiant with beauty and vocal with melody, such as these :

Flashes the gossamer thread  
Pearled with the dawn;  
Silver soft shafts of Apollo  
Gleam on the lawn.

"The Death of Sir Launcelot" brings us back to the times of Romanticism. The penitence of the unhappy knight is described with an insight into the human soul and with a swift touch that reminds of Francis Thompson. The graceful "Fable for Lydia" weaves classical reminiscences into a texture, resplendent with brightest hues, yet severe in the chasteness of its design.

The test of the poet's rhythmical skill is the austere measure of the sonnet, wherefore poets of inferior plastic powers eschew this form of composition and take to looser metres where they feel more at ease. Condé Pallen gives us a number of skilfully wrought sonnets; even here he feels as free as the eagle in his flight. He carves little cameos that are a delight as they flash forth a sunburst of colors.

In the stately "Ode to Georgetown", the melodious cadences of which rise and fall as the ocean waves, he renders an affectionate tribute to the Alma Mater which equipped him for the battles of the world and sent him forth

To life's giant enterprise.

There is something anthem-like and monumental about our poet's verse; it is more than the light playing on the wings of fancy; it is thought, made ductile in the fire of the imagination, and wrought into shapes of beauty and things of joy.

These poems are like wildflowers which have grown among golden harvests; they are the ornamental part of a life that has been spent in useful pursuits and that has to its credit a long list of splendid works. Beauty and truth, elegance and solidity are most gracefully entwined in the great achievements of the author who can claim the two rare titles of savant and poet, either of which is sufficient to satisfy the ambitions of even the greatest.

Goethe is quoted as having said that every poem vibrating with true life is, in a sense, an occasional poem, one uttered in response to certain compelling circumstances and coming as an echo to an imperative call from without. This applies very strikingly to the collection of poems gathered in Mr. Walsh's attractive little volume. All of them bear the traces of the soil from which they have sprung; they

are steeped in what we are wont to call local atmosphere and color. To this fact they undoubtedly owe much of the charm which they possess; for, one of the prime requirements for the success of a poem is that it avoid everything which savors of the abstract and that it bring us face to face with the real and the concrete.

Mr. Walsh is a poet of great descriptive powers and of vivid imagination; nor is he a stranger to the lighter and subtler moods of a playful, sportive fancy, as appears in his delightful, ethereal creations, "Holy Wells" and the "Birth of Pierrot". The latter's opening lines are of an exquisite realism:

Was it a bird that sang?—was it the plash  
Of silvery water—that awakened me?

In a few bold strokes, in two or three dashes of color, in lines rapidly moving and in a rhythm delicately attuned to the sentiment expressed, he brings before our vision pictures saturated with detail and aglow with life:

The beast came down with ribald hand  
And wrenched the autumn arasses apart,  
The weavings of the bronzed oak,  
The scarlet maple's brodered art—  
Threw back the sumach's royal pall, and broke  
The chrisméd seals of summerland. (*Invasion.*)

He is at his best when he sings the glories of Spain, the soul of which he so thoroughly understands, and when he celebrates her immortal artists and world-renowned theologians. "Egidio of Coimbra" is a fine piece of character-painting mirroring faithfully the human frailties as well as the nobler traits of the medieval Spaniard. The dramatic poems contained in the book reconstruct the Spain that has passed away in its dying splendors and its dreamy mysticism; the scenes breathe the irresistible fascination associated with the land of the Alhambra and the Cid. There is an undercurrent, also, of a sly and genial humor that begets a tolerant smile for human weaknesses and makes us look on the follies of our brothers with understanding sympathy rather than with stern condemnation. The last of these melodious strains, the music of which long lingers in our memories, is dedicated to the

Virgin—unblemished with the stain  
That is the common doom of humankind  
Since that first disobedience was wrought. (*To Our Lady.*)

Next to the poet ranks the interpreter of the poet's visions. He is akin to the poet, for he has inherited something of his inspiration; he sees nature's beauties and life's mysteries with poetic sensitiveness

and penetration. He transposes the poet's message into a key more familiar to the ordinary ear, and thus unlocks the treasures stored in verse and rhyme.

Every page of Father Malone's charming book displays the author's poetic insight, his broad human sympathies, and his extraordinary felicity of expression. He does not wish to usurp the place of the poets whose art he analyzes, but endeavors to win for them new readers and admirers. And in this he succeeds well; by the judicious quotations he culls from their writings he whets the appetite for a more intimate acquaintance with the productions of their genius. Gordon and Kendall, Australian poets of the second half of the nineteenth century, have something of the primitive freshness and unspoiled naturalness of the country whose sons they are. Their songs are like fresh breezes laden with the invigorating scent of firs and the tang of the ocean waves. Though a generous critic, Father Malone is not blind to the shortcomings of their art. His essays on the two Australian poets deserve careful study; they abound in shrewd observations and in delightful pictures of Australian life. Many passages rise to the plane of true poetry, though unhampered by measure and verse. The volume contains, also, an essay on Goldsmith and one on Anthologies of Irish Verse. But even familiar objects reveal new phases of beauty and interest when presented by one whose keen eye carries his vision beyond the horizons that limit the perceptions of the many.

C. B.

**FELIX O'DAY.** By F. Hopkinson Smith. Illustrated by George Wright. Charles Scribner's Sons, New York. 1915. Pp. 370.

*Felix O'Day* is the story of an Irish gentleman in search of his young wife who has become alienated from him. Not love, but pity and the desire to avenge himself on the man who has wronged him, actuates Sir Felix in his eager quest through the by-ways of New York City. Eventually his first motive is turned into a nobler channel. Meanwhile he comes into contact with a number of people among whom loom large an Irish couple of the Catholic faith and their parish priest, Father Cruse. These, like all the characters of the book, are drawn with a touch of realism that must convince the reader of the writer's insight into human nature. Father Cruse is a type of the Irish-American priest whom one finds active in large centres of civilized misery like New York. What the author thinks of that type is gathered from the sentiments of Felix O'Day, the hero of the story, who belongs to the class of Protestants that do not much frequent churches, though they may have a keen appreciation of natural virtues and recognize the effect of genuine religious-

ness in others. Sir Felix had known a number of priests. "They were thoroughbreds in their manner and bearing; their self-imposed restraint, self-effacement, absence of all unnecessary gesture, and modulated voices had made them so; but the warmth of this one's underlying nature was as unexpected as it was pleasurable." Later on he learns from other men that the warmth, accompanied by unselfish readiness to serve those in need, is not restricted to exceptional characters among the priesthood. "When you are in trouble, either hungry or hunted—and most of the poor are both—walk into a Catholic priest's house and see what will happen. You will find that a priest in New York is everything from a policeman to a hospital-nurse, and he is always on his job. When nobody else listens, he listens; when nobody else helps, he holds out a hand." As is well known, the author's novels are of the healthy sort that wins one's sympathy by the portrayal of actual conditions. At the same time they suggest a sound moral purpose. This story, moreover, gives us a glimpse of pastoral activity likely to make the Catholic priest better known as an agent for good in our social life.

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## Literary Chat

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The desire has been widely felt and frequently expressed that some capable scholar would take in hand a thorough critique of Henry Charles Lea's famous, or, as some might call them, infamous books on the history of certain Catholic institutions, especially Auricular Confession, Celibacy, and the Inquisition. There is in all these works a display of erudition, in part genuine, in part specious, which doubtless misleads many readers, causing them to judge wrongly of the Church to whom they attribute the abuses that are inseparable from the human element commingled with the divine in the historic growth of Christianity.

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The worst effect of Mr. Lea's specious books is that many of those who read them suspect that they are irrefutable, a suspicion which is fostered by the fact that they never have been refuted—an obvious fallacy of course, *transitus ab esse ad non posse*; but all the same insidious. Critiques of various portions of Mr. Lea's writings have, it is true, appeared in periodical literature, and there is a very thorough demolition of one of his chapters in Father Casey's *Notes on a History of Auricular Confession*. (McVey, Philadelphia.)

The latter little volume is not as widely read as it deserves to be. Those who know it best see why it is practically impossible, even should it be worth while, to follow up Mr. Lea through the dense thicket of citations and mazes of references in which he manages to hide so much truth and conceal so many errors.

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The concealment here suggested need not have been intentional, much less malicious. Probably it was neither. Mr. Lea's book on the *Inquisition* was translated into French by M. Paul Fredericq, who considers it "the most extensive, the most profound and the most thorough history of the Inquisition that we possess". This judgment of the French translator would concern us

little had it not given occasion to Professor E. Vacandard to express his expert opinion on the same subject in the preface to his study on the Inquisition. The exception taken by M. Vacandard runs thus: Mr. Lea's work "is far from being the last word of historical criticism. And I am not speaking here of the changes in detail that may result from the discovery of new documents. We have plenty of material at hand to enable us to form an accurate notion of the institution itself. Lea's judgment, despite evident signs of intellectual honesty, is not to be trusted. Honest he may be, but impartial never. His plan too often gives way to his prejudices and his hatred of the Catholic Church. His critical judgment is sometimes gravely at fault." (P. vii.)

Professor Vacandard, it need hardly be said, would make no such charge without adequate evidence. Some of that evidence has now been made easily accessible by Fr. Bertrand Conway, C.S.P., in his excellent translation of M. Vacandard's essay. The book is not meant to be a formal refutation of Mr. Lea's volume. It is intended to be "a critical and historical study of the Coercive Power of the Church", and whenever Mr. Lea's views come within the field they are given their due attention. The index at the end of the volume does not, however, sufficiently indicate the latter fact. Mr. Lea's name appears there only once (the reference should be to page 149 instead of 150); but a glance through the volume will meet with it quite frequently. The earlier edition of the work was reviewed in these pages, and it suffices to recommend this cheaper reprint most strongly to the attention of the clergy. (Longmans, Green & Co., New York.)

Another important work which we reserve for future notice is *The Church of Christ* by Fr. Peter Finlay, S.J. The volume embodies a course of eight lectures delivered by the author in the Dublin College of the National University of Ireland. Readers of the volume will thank the "very dear friend" at whose desire the lectures "have been published and who defrayed the whole cost of publication, that so they might reach a wider circle of readers". The latter purpose will be facilitated by the unusually low price for which the very presentable volume can be purchased. The work deals with a well-known topic—the foundation and constitution of the Church; but the name of the author is ample guarantee that there is an individuality about the mode of treatment which makes the book worth while. (Longmans, Green & Co., New York.)

Under the comprehensive title *Civilization and Culture*, Fr. Hull, S.J., has arranged a series of short essays that deal with the foundations as well as the contents of the two controlling ideas indicated. Civilization means, he says, an organized social and civic code, security of life and limb and property, and a stable relation of mutual trust and confidence, between man and man, based on the foundation virtues of justice, honesty, and truth. Culture, on the other hand, means a system of functional activity productive of mental, moral and material results beneficial to mankind and not detrimental thereto—which means that the sciences and arts must also be dominated by justice, honesty, and truth, as well as regard for the well-being of humanity.

If it be thought that these definitions are not full of sunlight, it should be noticed that the main terms embodied in them form the subjects of as many separate essays, in which they are made not only translucent, but likewise extremely interesting.

Of the more noteworthy of the score of chapters, the two that deal with the Church and Civilization will be found especially illuminating. The subject has of course been treated times beyond count. Allies, Balmes, Baluffi, Young, are well-known authorities who have seemingly gone quite thoroughly into the matter. And yet, as Fr. Hull remarks, there is no point of controversy that crops up more frequently. Nor is the subject easy to dispose of or to make plain to the man in the street. The books and periodical papers that discuss

it are sure not to be at hand when you have to tackle an objection. And so he says, "we still stand badly in need of a really standard classic on the subject, working out first the history of Catholicism as a civilizing power in the past, and secondly its comparison with Protestantism in the various countries of to-day."

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Fr. Hull then goes on to sketch the broad outlines of the needed work, and as one surveys them their suggestiveness, sanity, and eminent practicability impress themselves on the mind. And now springs up the hope that the author himself may find the leisure to develop the plan he has so ably projected, and give us the missing work. The present booklet itself contains the essential ideas thereof, and the chief sources of statistical and other details are mentioned by him. *Sperabimus!* (Examiner Press, Bombay; P. J. Kenedy & Sons, New York.)

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Benziger Brothers have recently published *The Little Office of the Blessed Virgin*, conformed to the recent Pontifical Decrees, in Latin and English on parallel pages. The neatly made little manual contains likewise the *Office of the Dead* in the same languages. It is a serviceable booklet for Religious and for all who use the form of devotion it contains, and who want to be familiar with the English equivalent of the Latin psalms and hymns.

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The popular author of *Tom Playfair*, *Percy Wynne*, and other boys' favorites, shows no lessening of skill in his latest story, *That Office Boy*. This, like most of Father Finn's other books, is the boy's own. We had almost said *very* own, but the ownership must in part be shared by the fictitious Father Carney who directs the Young Ladies' *Sodality* spiritually, though the "office boy", Michael Desmond, brings the Sodality successfully through the contest with the "Sunflowers" for the grand piano. Christmas enters the story at the end, which gives the book a note of timeliness. So too the "office boy" gives Father Carney a suggestion how to manage a contest. Maybe other directors of unfictional Sodalities might take a hint of how to do—or not do—the same. Anyhow, it's a clever, mirthful, well-told story. (Benziger Bros., New York.)

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Speaking of books having about them a Christmas note brings to mind a recent volume entitled *The Wondrous Childhood of the Most Holy Mother of God* by Blessed John Eudes. It is translated from the French and published by the Sisters of the Good Shepherd (Peekskill, New York). The book, as the title suggests, treats in a devotional way of Our Lady's Childhood. It is dedicated "to all Religious . . . to all who wish to educate little girls in the fear and love of God. Coming from the pen, or better the heart, of the "Author, Doctor and first Apostle of the devotion to the Sacred Heart of Jesus" and also Mary, its every page breathes solid and tender piety. Its appeal is simply to the devout religious women and to Christian mothers. Critics, historical critics, will have no use for it. The translation is well done and the volume, bound in Our Lady's color and encased in a neat box, makes an appropriate Christmas token.

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Whether or not the Carnegie Endowment for International Peace have accomplished anything commensurate with the munificence of its founder will depend upon the standard of value one takes in forming an estimate. If visible success in abolishing war and securing pacific arbitration as a substitute for the arbitrament of armament be one's criterion, nothing would seem to be needed outside the battlefield of all Europe to mark the failure of the undertaking. There are, however, other, even though invisible, measures of success. They lie in the illumination of the mind and the strengthening of the will and the active energies toward the *ideals* of peace and the prevention of war. In this direction it would not be difficult to point to the beneficent agencies which the Foundation has created and sustained. Perhaps the literature issued by



the Endowment may be taken to be one of the most efficient of such agencies. The *Year Book* for 1915—the fourth annual of its kind—which has just appeared, gives full statements of what has been accomplished by the Association during the past unpropitious twelve months. The volume is published for gratuitous distribution and can be had by any one caring to know what the Association is and has been doing. The book likewise contains the list of other cognate publications which may be obtained by applying to the Secretary, at 2 Jackson St., Washington, D. C.

The Rev. Dr. Urban de Hasque, of Oklahoma, has written an historical sketch of *St. Patrick's Indian Mission at Anadarko, Oklahoma*. The mission is one of the most flourishing Catholic centres among the Kiowa, Comanche, and Caldo tribes, and owes its existence practically to the generosity of Mother Katharine, Superior General of the Sisters of the Most Blessed Sacrament for the Indians and Colored Races. It took its name from the late Archbishop of Philadelphia, the Most Rev. Patrick John Ryan, who as one of the Directors of the Indian Bureau seconded the efforts of the Benedictine Fathers in charge of the spiritual care of the mission, to secure Government recognition and later on regular support for the Indian children of the institution. The domestic and teaching departments are under the management of the Sisters of St. Francis (Philadelphia Foundation).

Father Bertrand L. Conway's *Studies in Church History* contains nine well written essays dealing with controversial questions. The topics are Christian Asceticism in the Early Church, Ecclesiastical Government, the Influence of Christianity on Roman Law, the Penitential Edict of Pope Callistus, the Legend of Pope Joan, the Assumption of the Blessed Virgin, and the Condemnation of Galileo. Two chapters, dealing with the Council of Trent and Cardinal Allen, are in the form of reviews rather than of polemical discussions, although they throw light on mooted points concerning the so-called Reformation. The essays are characterized by a tone of judicious impartiality that gives them a worth beyond that derived from the mere historical information they contain. (B. Herder.)

*Apostel Kalender, 1916*, is the latest accession to the list of "missionary annuals" published in the interests of German Catholics in America. Besides the usual almanac features and several stories of an edifying and attractive character it gives an account of the origin and labors of the Congregation of the Divine Saviour, notably in the Catholic Colony of St. Nazianz, Wisconsin, founded by Father Ambrose Oswald in 1854. The "Salvatorianum", the new seminary for the education of clerics, is the place of publication of the "Kalender". Like the Fathers of the Divine Word, these priests engage in educational, industrial, charitable and missionary work, adapting themselves to local circumstances. There is also a Sisterhood of the Divine Saviour.

It is a remarkable fact that a boy who had lived barely eighteen years, and that in comparative isolation from the world, and who has left us no record of extraordinary achievements of genius such as signalize, for example, young Chatterton, who died at the very same age, should be remembered as worthy of lengthy notice even after three and a half centuries. Yet there are millions who are eagerly interested in the facts of that young life, and who are prepared to model their own lives or those of their children on the same pattern. This is the reason why a new biography of St. Stanislaus Kostka finds a welcome among young and old. Father Kane gives attractiveness to his presentation of known facts by his vivid and graphic description of persons and scenes in whose midst the young Saint spent his days. *For Greater Things* is an apt title of the volume, because it points out the true significance and the heroic aim which alone make such a life valuable. (B. Herder.)

# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

DOGMATIC SERIES. By Roderick MacEachen, Priest of Columbus Diocese. In five volumes. (*Catholic Library*.) Catholic Book Co., Wheeling, W. Va. 1915. Pp. 198, 231, 242, 226, and 229.

LA ASCÉTICA DE SAN PABLO. Conferencias de Teología Bíblica dadas por el P. José M. Bover, S.J. Tipografía Católica, Barcelona. 1915. Pp. 200. Precio, 2 pesetas 50.

LA SAINTE EUCHARISTIE. Par le R. P. Éd. Hugon, O.P., Maître en Théologie, Professeur de Dogma au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas. Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1916. Pp. vi-372. Prix, 3 fr. 50.

L'APOSTOLAT DE LA JEUNESSE PENDANT L'ANNÉE DE LA GUERRE ou Entre-tiens familiaux destinés aux Maisons d'Education, Collèges, Pensionnats, Écoles, et aux Familles. Par M. l'Abbé L.-J. Bretonneau, Ancien Sous-Directeur du Collège Saint-Grégoire, Missionnaire apostolique, Directeur de la *Croix de Touraine*. Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1916. Pp. ix-204. Prix, 2 fr.

## PHILOSOPHICAL.

THE FALSITY OF THE THEORY OF EVOLUTION. By the Rev. A. M. Skelly, O.P. The Kaufer Co., Seattle. 1915. Pp. 84. Price, \$0.15.

WHAT IS A CHRISTIAN? A Book for the Times. By John Walker Powell, author of *The Poets' Vision of Man*, *The Silences of the Master*, *Him that Overcometh*. The Macmillan Co., New York. 1915. Pp. xxix-201. Price, \$1.00.

RECTITUDE ET PERVERSION DU SENS NATIONAL. Par Camille Jullian, Membre de l'Institut, Professeur au Collège de France. (No. 5, "*Pages actuelles*", 1914-1915. Conférence du *Journal des Débats*.) Bloud & Gay, Paris. 1915. Pp. 40. Prix, 0 fr. 60.

DER DEUTSCHE KATHOLIZISMUS IM WELTKRIEGE. Gesammelte Kriegsaufsätze aus der Zeitschrift *Theologie und Glaube*, herausgegeben von den Professoren der bischöflichen philosophisch-theologischen Fakultät zu Paderborn. Mit einem Vorwort von Dr. Karl Joseph Schulte, Bischof von Paderborn. Ferdinand Schöningh, Paderborn. 1915. Seiten vii-192. Preis, 2 Mk. 50.

## LITURGICAL.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY. Conformable to the Recent Pontifical Decrees and the Office of the Dead in Latin and English. Benziger Bros., New York. 1915. Pp. 432. Price, \$0.75 net.

COLLECTIO RERUM LITURGICARUM ad Normam Novissimarum Constitutionum Apostolicarum Sedis et recentiorum S. R. C. Decretorum concinnata a Jos. Wuest, C.S.S.R. Editio altera, aucta et emendata. Mission Church Press, 1545 Tremont, St., Boston, Mass. Pp. 353. Price, \$1.25.

## HISTORICAL.

HISTORY OF THE CATHOLIC CHURCH. For Catholic Parochial and High Schools. By the Brothers of Mary (Brother Gustavus, author). Chaminade College, Clayton, Mo. 1915. Pp. 252.

LES CRUAUTÉS ALLEMANDES. Réquisitoire d'un Neutre. Par Léon Maccas, Docteur en Droit de l'Université d'Athènes. Préface de M. Paul Girard, de l'Institut. (*La Guerre de 1914*.) Nouvelle édition, 6e mille. Nouvelle Librairie Nationale, Paris. 1915. Pp. xv-309. Prix, 3 fr. 50.

THE INQUISITION. A Critical and Historical Study of the Coercive Power of the Church. By E. Vacandard. Translated from the second edition by Bertrand L. Conway, C.S.P. New edition. Longmans, Green & Co., New York and London. 1915. Pp. xiv-195. Price, \$0.50 net.

YEAR BOOK FOR 1915. Carnegie Endowment for International Peace, Washington, D. C. Pp. xvii-181.

## MISCELLANEOUS.

THE GLAD HAND. And Other Grips on Life. By Humphrey J. Desmond, author of *Little Uplifts*, *The Larger Values*, *The New Laitty and the Old Standards*, etc. A. C. McClurg & Co., Chicago. 1915. Pp. 118. Price, \$0.50 net.

FELIX O'DAY. By F. Hopkinson Smith. Illustrated by George Wright. Chas. Scribner's Sons, New York. 1915. Pp. 370. Price, \$1.35 net.

THE BURDEN OF HONOR. By Christine Faber. P. J. Kenedy & Sons, New York. 1915. Pp. 291. Price, \$0.75 postpaid.

SIR CHRISTOPHER LEIGHTON or The Marquis de Vaudreuil's Story. By Maria Longworth Storer. B. Herder, St. Louis. 1915. Pp. 325. Price, \$1.00.

MARY. A Romance of West County. By Louise M. Stackpoole Kenny. R. & T. Washbourne, London; B. Herder, St. Louis. 1915. Pp. 273. Price, \$0.75.

THE GODDESS OF GHOSTS. By C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. xi-219. Price, \$1.00 net.

TALKS ABOUT POETS AND POETRY. By the Rev. J. J. Malone. Wm. P. Linehan, Melbourne. 1915. Pp. 195. Price, 2/-.

REGENSBURGER MARIEN-KALENDAR FÜR DAS SCHALTJAHR 1916. Einundfünfzigster Jahrgang. Fr. Pustet & Co., New York. Pp. 207. Price, \$0.20; \$1.50 a doz.; \$11.00 a hundred.

THE MIGHTY AND THE LOWLY. By Katrina Trask, author of *In the Vanguard*, etc. The Macmillan Co., New York. 1915. Pp. 155. Price, \$1.00.

THAT OFFICE BOY. By Francis J. Finn, S.J., author of *Tom P'ayfair*, *Percy Wynn*, *Harry Dee*, etc. Benziger Bros., New York. 1915. Pp. 213. Price, \$0.85.

CLEMENCIA'S CRISIS. By Edith Ogden Harrison, author of *The Lady of the Snows*, *Princess Sayrane*, *Prince Silverwings*, etc. Illustrations by Fred. J. Arting. A. C. McClurg, Chicago. 1915. Pp. 257. Price, \$1.25.

HOW GERMANY SEEKS TO JUSTIFY HER ATROCITIES. By Joseph Bédier, Professor at the "Collège de France". Translated by J. S. (*Studies and Documents on the War*.) Armand Colin, Paris. 1915. Price, 0 fr. 50.

GERMAN ATROCITIES. From German Evidence. By Joseph Bédier, Professor at the "Collège de France". Translated by Bernard Harrison. (*Studies and Documents on the War*.) Armand Colin, Paris. 1915. Pp. 40. Price, 0 fr. 50.

LES PROCÉDÉS DE GUERRE DES ALLEMANDS EN BELGIQUE. Par Henri Davignon. (No. 21, "*Pages actuelles*", 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 48. Prix, 0 fr. 60.

L'ARMÉE DU CRIME. Par Vindex. D'après le Rapport de la Commission Française d'Enquête. (No. 9, "*Pages actuelles*", 1914-1915.) Bloud & Gay, Paris. 1915. Prix, 0 fr. 60.

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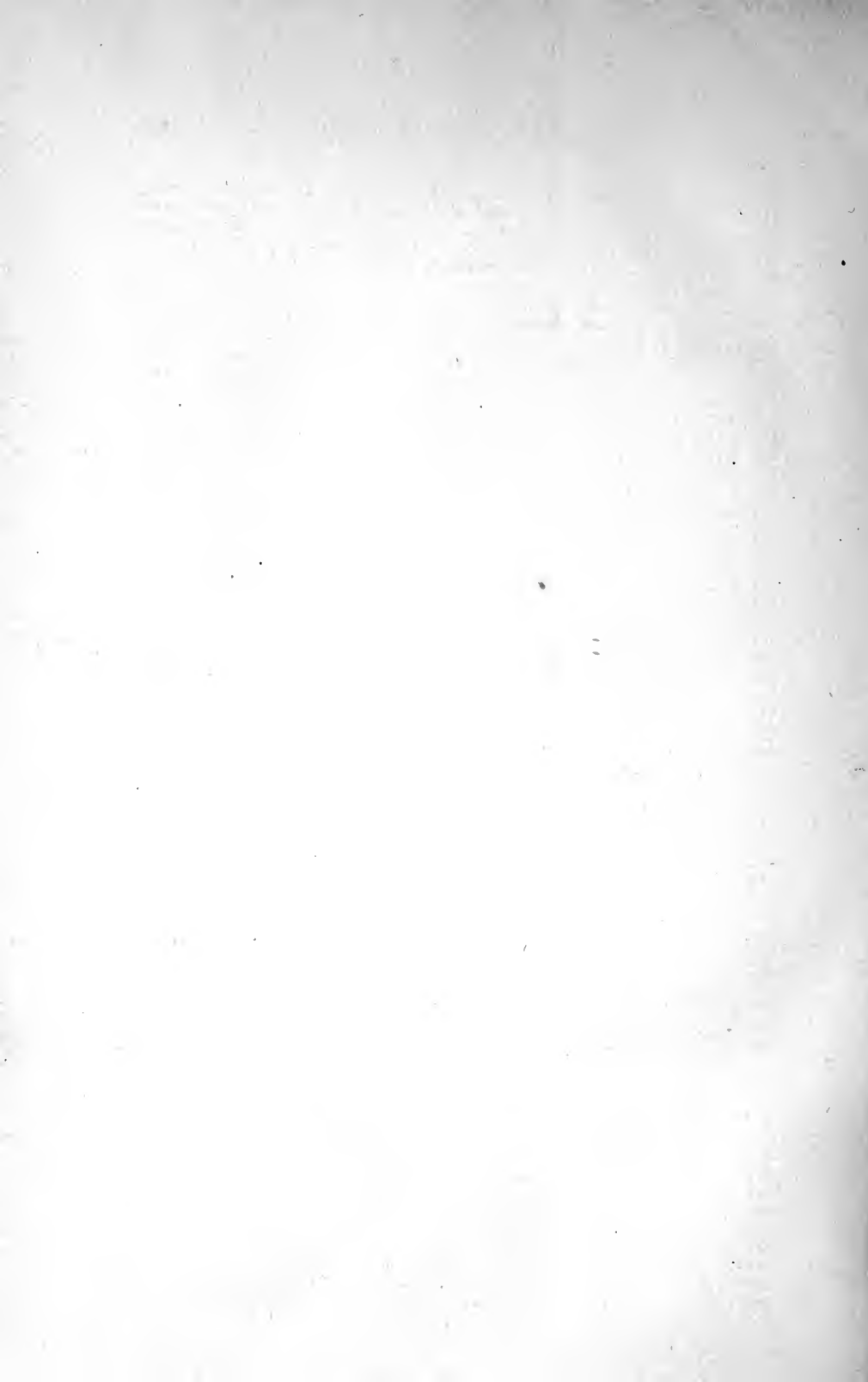
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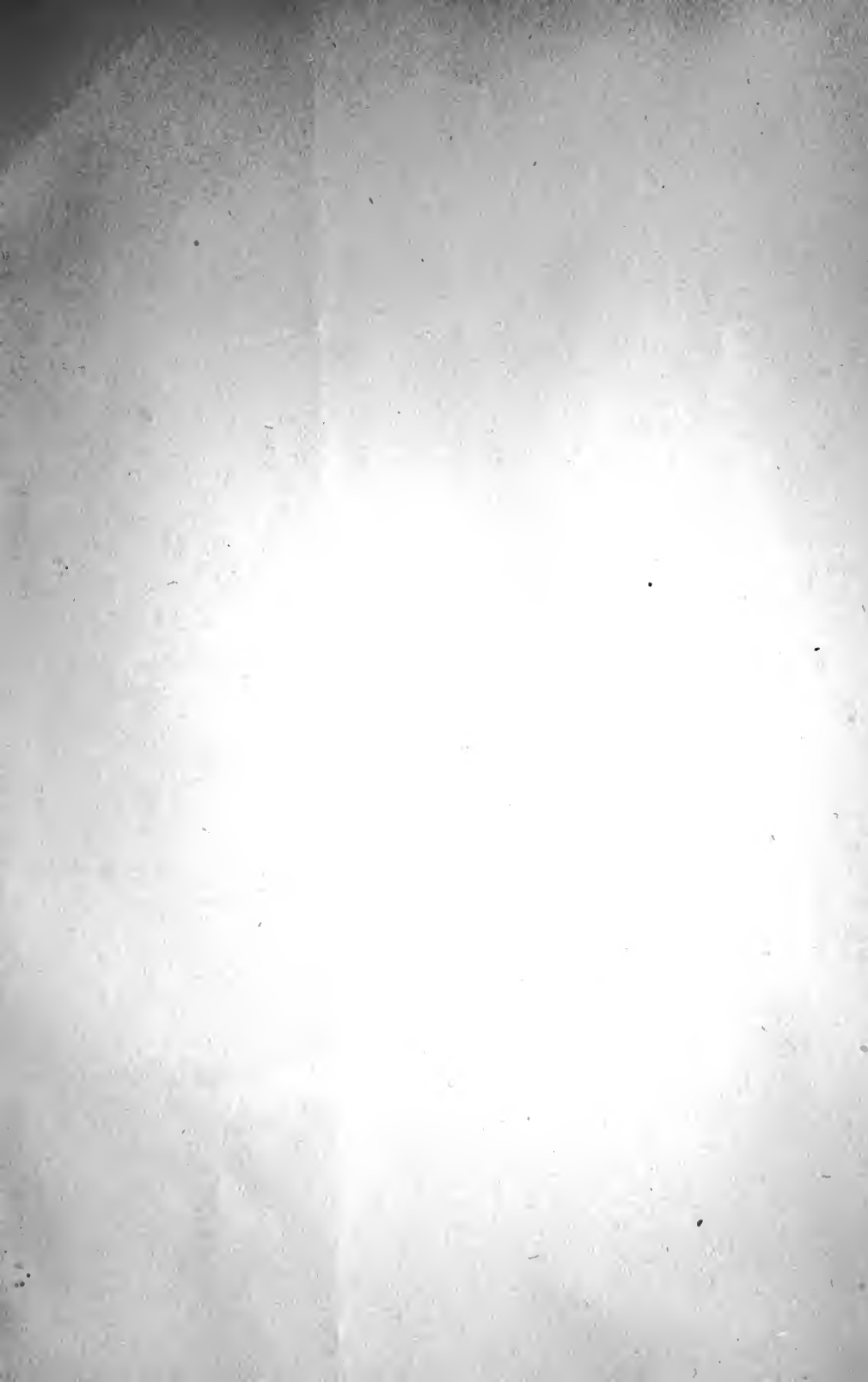
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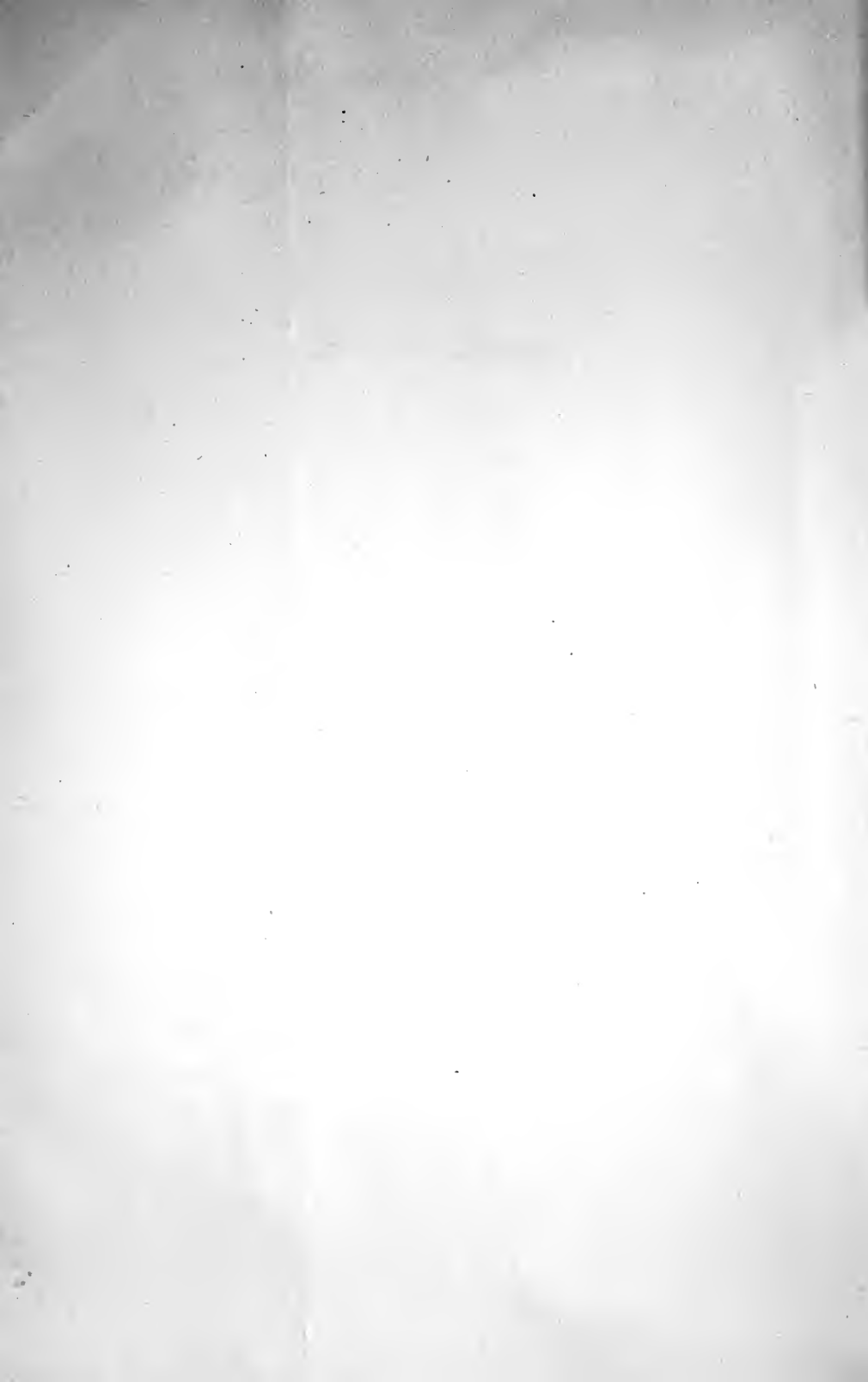














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